Class ..... Book .....

Accession No. 2175

PACIFIC THEOLOGICAL SEMINARY

LIBRARY.

GIFT OF

.....

Pacific School of Religion Berkeley, Calif.

E. Poe

THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1877.

VOL. LXXIII.

CAMBRIDGE:
PRINTED AT THE RIVERSIDE PRESS.
1877.

V.73
1877

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and the profits devoted to the missionary cause.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Africa, the Board's missions in, 8; new missions in, 169.
Aintab station, 180, 186, 213, 223; Miss Shattuck at Oorfa, 186, 223.
American Board, historical sketch of, 1; names and stations of the missionaries, 7; statistics of the missions, 12; annual meeting at Providence, 337–369; Dr. Alden's paper — Shall we have a missionary revival? 334 and 357; Dr. Clark's paper on the claims of the unevangelized, 350, and 360; minute respecting Mr. Treat, 356; report on home department, 359; reports of committees on the missions, 360; place and preacher for next meeting, 366; resignations, new members, officers, 366; report on treasurer's accounts, 367; committee on new members, votes of thanks, 367; concluding remarks, 368.
Angora — interesting movement, 227, 400.
Arrivals, 197, 230, 261, 411.
Austrian Empire, mission to, 48, 83, 99, 158, 192, 318; items, 48, 83, 245; a note of joy, 158; encouragement at Gratz, 159, 321; the situation at Brünn, 192; the work at Prague, 318; meetings for prayer, 318; villages — helpers, 319; Brünn — favorable change — a Bible-class — a prayer meeting, 319; cases of interest, 320.

Baptist Missionary Society, English, 161.
Bardezag station, 279; visiting out-stations, 304, 315; the school, 315; need of another missionary, 315.
Bitlis station, 56, 244, 280, 370; a domestic missionary society, 56; the Koords, 280, 314, 370; care in forming a church, 280.
Bibliographical Notices — Myra; or, a Child's Story of Missionary Life, 195; Life of Bishop Patteson, 259; Story of a Fellow Soldier, 260; Daughters of Armenia, 411; Our Gold Mine, 411.
Broosa, 145.

Cesarea station, 21, 89, 148, 212, 247, 278, 400; mob violence — the bell, 21; visit to Oorgoop, 89; profitless opposition, 89; other places visited, 90; story of the bell, 148; cheering progress, 150, 247; a good record, 247; What shall be done for Angora? 400; out-stations — suffering, 400.
Ceylon mission, 53, 114, 213, 252, 371; tent work, 53, 54; training school, 53; labors among women, 54; Jaffna college, 55; items, 114, 213, 371; painful prevalence of cholera, 252; hope for some, 253; looking to idols, 253; additions at Oodooville, 254; a changed village, 254; self-support, 254; a heathen festival — drawing the car, 255.
China, missions of the Board in, 5. See North China and Foochow.
China Inland mission, 162.
Constantinople station, 83, 247, 278; items, 83; organized Christian work at Koordbeleng, 247; the Home, 278, 314; a word about the war 279; schools — a new thing, 279.

Dakotas — the outlook for them, 39, 193.
Dakota mission, 26, 50, 193; Native Missionary Society, 26; items, 50; the new station at Fort Berthold, 193; Sabbath services — schools, 194; agriculture, 194; disposing of the dead, 194.
Deaths, 29, 60, 92, 165, 230, 293, 328, 412.
Departures, 125, 165, 229, 261, 293, 329, 381, 411.
Donations, 29, 60, 92, 125, 166, 198, 230, 262, 293, 329, 382, 412.

Erzroom station, 22, 57, 83, 151, 213, 244, 283, 313; good news, 22; visit to Ordo and Semen, 57; need of help, 58; lawlessness, 151; near the battle fields — suffering, 283; the stars and stripes, 283; drops of comfort to the perishing, 283; the mission *families* at Trebizond, 313; work among the wounded soldiers, etc., 314.
Eski Zagra station, 316; destruction of the place — escape of the missionaries, 316.

Financial statements, 104, 178, 246, 276, 301, 303, 395.
Foochow mission, 52, 82, 116, 179, 214, 286; troublesome problems, 54; items, 82, 113, 179, 214; journey to Shao-wu, 116; curiosity to see the ladies, 116; kindly reception, 116; additions, 286; the confusion of tongues, 286; robbed by river thieves, 287.
Fuhkien mission, 242.

Gleanings, 60, 91, 124, 165, 196, 229, 327.

Hadjin, 21.
Harpoot station, 49, 154, 219, 251, 282, 304, 379; the Pasha visits the Seminary, 49; thanksgiving of the Protestants, 154; meeting with pastors, 154; interest at Heusenik, 154, 220; piety in an old Armenian, 219; schools, congregations, etc., 221, 251; encouragement among young men, 221; normal school, 221; preacher's meeting, 251; an urgent want, 251; how to finish the work, 252; the college needed, 252; great value of schools, 282; the general work — cheering indications, 282; the

war — an emergency, 282; the Koords, 283; earnest desire for education — schools overflowing, 379.
Heusenik, 154, 220.
Historical Sketch of American Board, 1.

India, missions of the Board in, 68.
Irish Presbyterian missions, 160.
Italy, Protestant work in, 27.
Items from the missions, 48, 82, 112, 144, 179, 212, 244, 276, 303, 370, 396.

Japan mission, 49, 50, 84, 85, 144, 157, 179, 180, 216, 255, 307, 372, 406; items, 49, 84, 113, 144, 179, 276; refining influence of Christianity, 50; medical school, 51; improvement in prisons, 51; pleasant incidents, 51; strength of the government, 52; membership of the new churches, 85; thanksgiving, 86; a pleasant incident, 157; rapid progress, 158; conversation with a priest, 158; need of more ladies at Kioto, 180; rose-colored predictions surpassed by events, 181; what has been at Kioto — need of a girls' school, 181; cannot wait for the rich — struggles of the poor, 182; poverty and Christian effort, 183; general aspect of the work, 183; the gospel among prisoners, 216; boldness of Christians, 255; visit to Okayama, 256; transported skepticism, 257; more inquirers — desire for a missionary, 257; a new center of light, 257; annual meeting, 307; postal arrangements, 308; the Satsuma rebellion, 308; Osaka station report, 309; work among women, 310; trials and joys, 310; work of training-school pupils, 310, 408; pioneer work — a most interesting tour, 372–379; a Bible from San Francisco, 376; second visit to Shikoku, 377; liberal subscriptions for training school, 406; a Christian wedding among idolaters, 407; the girls' school at Kioto, 407; a better house secured for preaching, 408; prayer-meeting — candidates, 408; dedication of a church at Sanda, 409.
Jews, London Society for, 162.

Koordbeleng, 247.

Madura mission, 23, 55, 82, 157, 184, 213, 284, 311, 397, 401; death of Mr. Capron, 23; influence of a faithful Christian, 24; noteworthy incidents, 24; will Christians arrest the work? 25; interest in the Bible, 25; confidence in the prayers of Christians, 25; convinced but not converted, 26; letter from Mrs. Capron, 55; items, 82, 213; a year's work at Periakulam, 157; famine, 157, 164, 184, 311, 401; a pleasant word, 184; work among women, 284; girls' boarding school, 285; additions — city churches, 285; progress in the villages, 285; the memory of the just — new man needed, 286; religious prospects, 311.
Mahratta mission, 82, 90, 145, 155, 185, 218, 305, 312, 370, 397; items, 82, 145, 305, 370, 397; street preaching, 90; the famine, 91; a new region visited — people eager to hear, 155; does it pay? 156; a growing and pleasant work — enjoying the work, 185; false views — a bed of spikes, 185; a tour — baptisms, 218; Mohammedan convert, 219; famine, 312, 313; additions and candidates, 312; committing sons to the missionary — a Brahmin's trust in Christ, 313.
Mardin station, 145, 152, 245, 281; a new church, 152; the war and self-support, 281; safety — coming changes, 281; schools — printing, 281.
Marash station, 244.
Marsovan station, 187; crimes and dangers, 187; attempt to burn a church, 187.
Methodist Episcopal Missionary Society, 321.
Mexico — Romanist violence, 28.
Mexico, Northern mission, 50, 245; items, 245.
Mexico, Western mission, 97, 146, 180, 409; items, 114, 146, 180; statistics — cases of conversion, 409; how Protestants are regarded, 409; congregations — the pueblos — Ahualulco, 410.
Micronesia mission, 85, 117, 201, 214; items, 85, 396; progress at the Mortlock Islands, 117; cheering reflections, 118; progress at Ponape, 119; self-supporting work, 119; delegate's report, 201; degradation of the people, 201; a brighter side, 202; Mortlock Islands and people, 203; progress of the work, 204; the work on Ponape, new churches, additions, 214.
Missionaries of the Board, 7.
Miscellaneous articles, 13, 27, 33, 70, 80, 97, 137, 163, 169, 195, 201, 227, 233, 257, 265, 291, 301, 324, 369, 381, 410; Thoughts from Constantinople, 13; Thoughts for the new year, 15; Editorship of the Herald, 17; The opium trade, 27; Poor, yet rich, 28; Providence in missions, 33, 65; Attitude of missionaries in Turkey, 36; A model missionary church abroad, 38; A true missionary church at home, 38; A missionary Sabbath-school, 39; The humanity of missions, 42; The financial problem settled, 43; An indispensable agency, 44; Letter from a Western pastor, 70; A word from an old missionary, 71; The missing link, 73; Consecration of business talent, 74; Opium in China, 75; Important distinctions, 80; Our publications, 81; Papal lands, 97; A question, 100; Christian merchants and missions, 101; The Indian problem solving itself, 102; Thank-offerings proposed, 105; Forty years of mission life, 106; Normal school salutations, 107; Education in Japan, 108; One little ewe lamb, 112; Instructions to Dr. Hyde, 137; Conscientious use of wealth, 140; The suffering in Turkey, 141; Salutation from an Oriental father, 142; Salutations from an Oriental deacon, 143; Revival among the Nestorians, 163; Jewish converts, 164; The famine in India, 164, 303; The men wanted, 165; A fitting tribute, 174; The missionary physician, 175; Work for woman abroad, 176; Systematic giving, 177; The Oriental deacon — One response, 178; Missionary intelligence, more than food, 195; How one friend feels, 195; A link in the chain, 195; More than from income, 195; Hawaiian Islands, 207; State conferences, 211; Congratulations, 212; Western Turkey mission on Dr. West, 223; Letter from a Japanese, 227; Encouraging progress, 227; Caste in Ceylon, 233; The power of caste, 237; Government and mission schools in India, 238; Need of the gospel in India, 241; Success in China, 242; Andover Seminary and foreign missions, 243; Plain words, by Mr. Spurgeon, 257; The islands waiting for his law, 258; Burying the idols, 259; Consecrated ferns, 259; Sandwich Islands — letter from Dr. Hyde, 265; The missionary outlook — Dr. Vose, 270; Fellowship of home and foreign missions, 272; Missionary conferences, 273; A good example for Sunday-schools, 274; Bring in the supplies, 274; Trials and expenses extraordinary, 275; A missionary widow's love for the cause, 291; President Grant's Indian policy, 292; A missionary sheep, 292, Missionary fruit trees, 292; Generous donations of books, 293; Adjustment of expenditures to receipts, 301; Can you afford not to give, 301; Legacies, 302; Aboriginal tribes in

India, 324; Work among the heathen in South Africa, 325; A suggestion to poor disciples, 326; The captivity turned, 369; Letter to the treasurer, 381; Gratifying straws, 381; An unspoken speech, 389; Thoughts on Woman's Boards, 392; Respect for Protestants in Turkey, 397; "Five hundred thousand dollars?" 395; "No more debt," 396; Educational measures in Japan, 410; "The missionary supplement," 411.
Monastir station, 58, 303, 399; cases of interest — the ex-priest helper, 58; encouragement, 303; earnest desires — encouragements, 399; opposition passing away, 399.

Native pastors, 11.
Nestorians, revival among, 163.
Nicomedia station, 189; a good example for home pastors, 189.
North American Indians — labors of the Board among them, 4.
North China mission, 52, 112, 144, 183, 214, 216, 371, 403; a hopeful village, 52; baptisms, 52; items, 112, 144, 179, 214, 276, 371; pleasant things and one unpleasant, 183; moving large tablets, 217; additions — training class, 217; the work at Pao-ting-fu, 217; interest at Kalgan, 218; gratifying visit to Yü-cho, 403; burning idols — opposition of friends, 403; a promising field, 404; cheering incidents at out-stations, 405.

Obituary notices — Rev. S. H. Calhoun, 45; Rev. William B. Capron, 46; Rev. S. B. Treat, 129, 297; Rev. B. W. Parker, 197; Rev. C. B. Andrews, 197; Mrs. Abigail N. Hunt, 210; Miss Emma Whipple, 328; Mrs. Ann Maria White, 328; Rev. H. A. Wilder, 329; Rev. Benjamin Schneider, D. D., 385.
Oorfa — Miss Shattuck's work there, 186, 223; a plea for continuance, 223; letter from the women, 248; letter from the church, 249.
Opium in China, 75.
Ordo, 57.
Other societies and missions, 160, 287, 321; receipts of British societies, 290.

Persia — progress in sixteen years, 287.
Providence in missions, No. 1, 33; No. 2, 65.
Presbyterian Board — progress in Persia, 287; statistics of the missions, 322.
Protestant Episcopal Board, 323.

Samokov station, 180, 244, 370.
Sandwich Islands, the mission to, 4; letter from Dr. Hyde, 265.
Semen, 57.
Sivas station, 224, 248; a tour — the people softened by trials, 224; the soldiers a burden, 224; awakening among Armenians, 225; the evangelical party, 248.
South America — need of missions, 27.
Spain, mission to, 17, 50, 59, 98, 119, 146, 193, 226, 371, 410; church formed at Zaragoza, 17; festival of "La Virgin del Pilar," 18; escape of a nun, 19; death of "Enrique," 20; items, 50, 146, 212, 371; visit to Reinosa, 57; visit to the province of Asturias, 119; correspondence with a mayor, 119; first meetings, 120; summoned before a justice, 120; a chapel rented, 121; persecution, 122; chapel dedicated, 122; further movements of the mayor, 122; farewell meeting, 123; tokens of good at Zaragoza, 124; increased opposition, 193; Panes and Alevia — Papal movement, 226; evangelizing efforts at Bilbao, 226.
Statistics of the missions, 12.

Turkey, and its needs, 14.
Turkey, European mission, 20, 49, 58, 114, 180, 303, 310, 370, 399; hopes and fears — helping the distressed, 20; a danger passed, 20; items, 49, 114, 180, 244, 303, 370, 397. See stations, Eski Zagra, Samokov, Monastir.
Turkey, Western mission, 21, 83, 89, 145, 148, 187, 212, 224, 247, 277, 304, 314, 400; items, 83, 145, 212, 304, 397; crimes and dangers, 187; a most happy death — fruit of the mission, 188; movement at Angora, 277. See stations, Bardezag, Broosa, Constantinople, Cesarea, Marsovan, Sivas.
Turkey, Central Mission, 21, 180, 186, 213, 248; letter from native brethren, 21; items, 184, 213, 244. See Aintab, Marash, Oorfa.
Turkey, Eastern Mission, 22, 49, 56, 83, 145, 151, 213, 219, 223, 250, 280, 304, 313, 370, 379; items, 49, 83, 145, 213, 244, 304, 370; lawless violence — uncertainties, 151; pleasant statistics, 250. See stations, Bitlis, Erzroom, Harpoot, Mardin, Van.

United Presbyterians of Scotland — their missions, 161.

Van station, 56, 153, 245, 305, 370; an interesting case, 56; the fire at Van, 153.

Wesleyan Methodist Missionary Society, English, 162.
Woman's Board, annual meeting, 78.

Zulu mission, 86, 146, 190, 225, 305, 398; encouragement at Umzumbi, 86; Umkabatini, 87; Esidumbini, 88; new station taken, 146; the regions beyond, 147; visit to Ifuma — religious interest, 190; a painful case, 191; interest at Umsunduzi — additions, 191; Basutu mission to the interior, 191; Mr. Pinkerton and his new station, 191; the girls' school at Inanda, 225; changes, 305; political affairs, 306; visit to the new station — the buildings — friendliness of the people, 307, 399; report of the new station, 398; polygamy — trials of faith, 398.

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abraham, Andrew, 7.
Abraham, Mrs., 7.
Adams, Arthur H., 10.
Adams, Mrs., 10.
Adams, Lucien H., 8.
Adams, Mrs., 8.
Adams, Edwin A., 11, 83, 318.
Adams, Mrs., 11.
Agnew, Miss Eliza, 9.
Allen, O. P., 8, 251, 304.
Allen, Mrs., 8.
Ament, William S., 381.
Ament, Mrs., 381.
Anderson, Miss Martha A., 9.
Andrews, Miss Mary E., 10.
Andrus, Alpheus N., 8, 72, 152, 245, 281.
Andrus, Mrs., 8.
Ashley, Miss Harriet S., 9.
Atkinson, William H., 9.
Atkinson, Mrs., 9.
Atkinson, John L., 9, 51, 84, 372, 406.
Atkinson, Mrs., 9.

Baird, J. W., 7, 303.
Baird, Mrs., 7.
Baldwin, C. C., 9.
Baldwin, Mrs., 9.
Baldwin, Theodore A., 8.
Baldwin, Mrs., 8.
Ballantine, William O., 9, 312.
Ballantine, Mrs., 9.
Barnum, Henry S., 8, 153, 230.
Barnum, Mrs., 8, 230.
Barnum, Herman N., 8, 49, 154, 219, 282.
Barnum, Mrs., 8.
Barrows, John Otis, 8.
Barrows, Mrs., 8.
Barrows, Miss Martha J., 10.
Bartlett, Lyman, 8, 148, 212, 277, 400.
Bartlett, Mrs., 8.
Berry, J. C., 10, 50, 92, 179.
Berry, Mrs., 10.
Bickford, Edward G., 8.
Bickford, Mrs., 8.
Bingham, Hiram, 10.
Bingham, Mrs., 10.
Bishop, Miss Lizzie, 1.
Bissell, Lemuel, 9, 343, 366, 411.
Bissell, Mrs., 9, 411.
Bissell, E. C., 11.
Bissell, Mrs., 11.
Blakely, J. B., 9, 82, 116, 179, 286.
Blakely, Mrs., 9, 116.
Bliss, E. E., 7, 36, 314.
Bliss, Mrs., 7.
Bliss, Miss Flavia S., 8.
Blodget, H., 9, 52, 179, 214.
Blodget, Mrs., 9.
Bond, Lewis, 7, 20, 343.
Bond, Mrs., 7.
Bowen, Marcellus, 8.
Bowen, Mrs., 8.
Bridgman, Henry M., 7, 86.
Bridgman, Mrs., 7.
Brooks, Charles H., 8.
Brooks, Mrs., 8.
Browne, John K., 9, 379.
Browne, Mrs., 9.
Bruce, Henry J., 9, 90, 145, 155, 218, 305.
Bruce, Mrs., 9.
Burnell, T. S., 9.
Burnell, Mrs., 9.
Bush, Miss Caroline E., 8.
Byington, T. L., 7, 20.
Byington, Mrs., 7.

Capron, William B., 23, 46.
Capron, Mrs., 9, 55.
Chandler, J. E., 9, 184, 403.
Chandler, Mrs., 9.
Chandler, John S., 9, 311.
Chandler, Mrs., 9.
Chandler, Miss Etta S., 9.
Chapin, Lyman Dwight, 9, 184.
Chapin, Mrs., 9.
Chapin, Miss Jane E., 9.
Chester, Edward, 9, 23, 402.
Chester, Mrs., 9.
Christie, Thomas D., 381.
Christie, Mrs., 381.
Clark, Albert W., 10, 158.
Clark, Mrs., 10.
Clarke, James F., 7.
Clarke, Mrs., 7.
Clarkson, Miss Virginia A., 411.
Closson, Miss Sarah A., 8.
Coan, Titus, 71.
Coffing, Mrs. J. L., 8.
Cole, Royal M., 8, 83, 151, 244, 283, 313.
Cole, Mrs., 8, 83.
Collins, Miss Mary C., 10.
Cull, Miss Phebe L., 8.
Curtis, William W., 411.
Curtis, Mrs., 411.

Davis, Jerome D., 10, 52, 84, 85, 113, 180, 310.
Davis, Mrs., 10.
Day, Miss Laura A., 7.
De Forest, John H., 10, 157, 255.
De Forest, Mrs., 10.
De Riemer, William E., 9, 114.
De Riemer, Mrs., 9.
Dewey, Willes C., 381.
Dewey, Mrs., 381.
Diament, Miss Naomi, 10.
Doane, E. T., 10, 343, 366, 367.
Doane, Mrs., 10.
Dodge, Miss Lucy, 10.
Dudley, Miss Julia E., 10.
Dwight, H. O., 8, 83, 277, 279, 316.
Dwight, Mrs., 8.
Dwight, Miss Cornelia P., 8.

Edwards, John, 10, 98, 11 146, 180.
Edwards, Mrs., 10, 114.
Edwards, Mrs. Mary K., 7.
Ely, Miss Charlotte E., 8, 244.
Ely, Miss Mary A. C., 8.
Evans, Miss Jennie G., 10.

Fairbank, Samuel B., 9, 82, 397.
Fairbank, Mrs., 9.
Farnham, Miss Laura, 8.
Farnsworth, W. A., 8, 21, 89, 150, 247, 343, 366, 367.
Farnsworth, Mrs., 8.
Fritcher, Miss Eliza, 8.
Fuller, Americus, 8, 180.
Fuller, Mrs., 8.

Gates, Lorin S., 9.
Gates, Mrs. F. A., 9, 313.
Giles, Mrs. Elizabeth, 8.
Goodrich, Chauncey, 9.
Gouldy, Miss Mary E., 10.
Gordon, M. L., 10, 144.
Gordon, Mrs., 10.
Greene, Daniel Crosby, 10.
Greene, Mrs., 10.
Greene, Joseph K., 8.
Greene, Mrs., 8.
Gulick, Oramel H., 10.
Gulick, Mrs., 10, 408.
Gulick, John T., 9.
Gulick, Mrs., 9.

Gulick, William H., 10, 59, 119, 146, 226, 371.
Gulick, Mrs., 10.
Gulick, Thomas L., 10, 17, 124, 193, 371.
Gulick, Mrs., 10.
Gulick, Miss Julia, 10.

Hall, Charles L., 10, 193.
Hall, Mrs., 10.
Hance, Miss Gertrude R., 7.
Harding, Charles, 9, 218, 370.
Harding, Mrs., 9.
Hartwell, Charles, 9, 273, 342.
Hartwell, Mrs., 9.
Hastings, E. P., 9, 55, 114, 213.
Hastings, Mrs., 9.
Hazen, Allen, 9, 343.
Hazen, Mrs., 9.
Herrick, George F., 8.
Herrick, Mrs., 8.
Herrick, James, 9, 25, 401.
Herrick, Mrs., 9.
Hillis, Miss Hester A., 9.
Hitchcock, Milan H., 8, 279.
Hitchcock, Mrs., 8.
Holcombe, Chester, 10.
Holcombe, Mrs., 10.
Hollister, Miss Mary G., 8.
House, J. Henry, 7, 244.
House, Mrs., 7.
Howland, W. W., 9, 53, 233, 252.
Howland, Mrs., 9.
Howland, S. W., 9, 54, 254.
Howland, Mrs., 9.
Howland, William S., 9, 24.
Howland, Mrs., 9.
Howland, Miss Susan R., 9.
Hubbard, A. W., 8.
Hubbard, Mrs., 8.
Hume, Robert A., 9.
Hume, Mrs., 9.
Hume, E. S., 9, 185.
Hume, Mrs., 9.
Hunt, P. R., 9, 210.
Hunt, Mrs., 10, 210.
Hunt, Myron Winslow, 10.
Hunt, Mrs., 10.
Hyde, C. M., 137, 229, 261, 265.
Hyde, Mrs., 137, 229, 261.

Ireland, William, 7, 190.
Ireland, Mrs., 7.

Jencks, De Witt C., 125, 230.
Jencks, Mrs., 125, 230.
Jenney, E. W., 7, 58, 114, 399.
Jenney, Mrs., 7.

Knapp, George C., 8, 56, 280, 314, 370.
Knapp, Mrs., 8.
Kilbon, C. W., 7.
Kilbon, Mrs., 7.
Kilbourn, James K., 10, 50.

Learned, Dwight W., 10, 144, 257, 276, 407.
Learned, Mrs., 10.
Leavitt, Horace H., 10, 113, 406.
Leavitt, Mrs., 10.
Leonard, Julius Y., 8, 187.
Leonard, Mrs., 8.
Locke, Edwin, 7, 180.
Locke, Mrs., 7.
Logan, Robert W., 10, 215, 396.
Logan, Mrs., 10, 261.

Maltbie, Miss Esther T., 7.
Marden, Henry, 8.
Marsh, George D., 7, 397.
Marsh, Mrs., 7.
Montgomery, Giles F., 8, 165, 244, 261.
Montgomery, Mrs., 8, 165, 261.
Morris, Willys K., 10.
Morris, Mrs., 10.
Morris, Miss Fanny M., 229.
Mumford, Mrs. Anna V., 7.

Nicholson, Miss Priscilla, 9.
Norris, Miss Sarah F., 9.
Noyes, J. T., 9, 157.
Noyes, Mrs., 9, 329.

Ogden, Miss Emma K., 9.
Osgood, D. W., 9, 113, 287.
Osgood, Mrs., 9.

Page, Henry P., 7.
Page, Mrs., 7.
Park, Charles W., 9.
Park, Mrs., 9.
Parker, B. W., 165.
Parmelee, Moses P., 8, 57, 152, 213, 244, 250.
Parmelee, Mrs., 8.
Parmelee, Miss H. Frances, 293, 381, 411.
Parsons, Miss Ellen C., 8.
Parsons, J. W., 7, 189, 304, 315.
Parsons, Mrs., 7.
Parsons, Miss Electa C., 8.
Patrick, Miss Mary M., 8.
Payson, Miss Adelia M., 9.
Pease, Edmund M., 230, 261.
Pease, Mrs., 230, 261.
Perry, Henry T., 8, 197, 224, 248.
Perry, Mrs., 8, 197.
Pettibone, Ira F., 8.
Pierce, John E., 8, 22, 213, 244.
Pierce, Mrs., 8.
Pierce, Miss Ellen M., 8.
Pierce, Miss Martha E , 229.
Pierson, Isaac, 10, 75, 293, 381.
Pierson, Mrs., 293, 381.
Pinkerton, Myron W., 7, 146, 191, 398.
Pinkerton, Mrs., 7.
Pinkerton, Miss Mary E., 7.
Pixley, Stephen C., 7, 307.
Pixley, Mrs., 7.
Porter, Henry D., 10, 217, 404, 405.
Porter, Miss Mary H., 10.
Powers, Miss Harriet G., 8.
Pratt, Miss Clarissa H., 8.
Proctor, Miss Myra A., 8, 213.

Rand, Frank E., 10, 84, 216.
Rand, Mrs., 10.
Rappleye, Miss Julia A., 8.
Raynolds, George C., 8, 56, 370.
Raynolds, Mrs., 8.
Rendall, John, 9, 82, 213, 284, 311, 397, 401.
Rendall, Miss Mary E., 9.
Rendall, Miss Henrietta S., 329.
Richardson, Sandford, 8, 145.
Richardson, Mrs., 8.
Riggs, Elias, 8, 397.
Riggs, Mrs., 8.
Riggs, Stephen R., 10, 39.
Riggs, Mrs., 10.
Riggs, Edward, 8.
Riggs, Mrs., 8.
Riggs, Alfred L., 10, 26, 343.
Riggs, Mrs., 10.
Riggs, Thomas L., 10, 50.
Riggs, Mrs., 10.
Robbins, Elijah, 7.
Robbins, Mrs., 7.
Roberts, James H., 381.
Roberts, Mrs., 381.
Rood, David, 7, 87.
Rood, Mrs., 7.

Schauffler, Henry A., 10, 99, 158, 192, 245, 319.
Schauffler, Mrs., 10.
Schneider, B., 329, 385.
Scott, Joseph E., 8.
Scott, Mrs., 8.
Sears, Miss Sarah E., 8.
Seymour, Miss Hattie, 8.
Shattuck, Miss Corinna, 8, 186, 223, 248.
Sisson, Miss Elizabeth, 9.
Sheffield, D. Z., 10, 215.
Sheffield, Mrs., 10.
Shepard, Miss Martha A., 10.
Smith, John F., 8.
Smith, Mrs., 8.
Smith, Thomas S., 9.
Smith, Mrs., 9.
Smith, Arthur H., 10, 112.
Smith, Mrs., 10.
Snow, B. G., 10, 343.
Snow, Mrs., 10.
Spencer, Miss Charlotte D., 8.
Sprague, William P., 10, 144, 218, 276, 403.
Sprague, Mrs., 10.
Stanley, Charles A., 9, 183.
Stanley, Mrs., 9.
Starkweather, Miss Alice J., 10.
Staver, Daniel, 8.
Staver, Mrs., 8.
Stearns, Charles C., 8.
Stearns, Mrs., 8.
Stevens, Miss Frances A., 10.
Stone, S. B., 92, 305.
Strong, Miss Caroline M., 10, 245.
Sturges, A. A., 10, 117, 214.
Sturges, Mrs., 10.

Talcott, Miss Eliza, 10.
Taylor, Wallace, 10, 256.
Taylor, Mrs., 10.
Taylor, Miss Martha S., 9.
Taylor, Horace J., 10
Thom, D. M. B., 8, 145.
Thom, Mrs., 8.
Thompson, Thomas W., 10, 343.
Tomson, Mrs. Cora W., 8.
Townshend, Miss Harriet E., 9.
Tracy, William, 9, 106.
Tracy, Mrs., 9.
Tracy, Charles C., 8.
Tracy, Mrs., 8.
Tracy, James E., 329.
Tracy, Mrs., 329.
Trowbridge, T. C., 8.
Trowbridge, Mrs., 8.
Tyler, Josiah, 7, 88, 191, 225, 307.
Tyler, Mrs., 7.

Van Duzee, Miss Cyrene O., 8.
Walker, J. E., 9, 52, 82, 116, 214, 286.
Walker, Mrs., 9, 116.
Washburn, George T., 9.
Washburn, Mrs., 9.
Washburn, Miss Fanny E., 8.
Watkins, David, 10, 97, 409.
Watkins, Mrs., 10.
Wells, Spencer R., 9, 185.
Wells, Mrs., 9.
West, Henry S., 227.
West, Miss Maria A., 8.
Wheeler, Crosby H., 8, 142.
Wheeler, Mrs., 8.
Wheeler, Miss Justina E., 10.
Whipple, Miss Emma, 10, 293, 328.
Whitney, Joel F., 10.
Whitney, Mrs., 10.
Whitney, Henry T., 125, 286.
Whitney, Mrs., 125, 286.
Wilder, Hyman A., 7, 305, 329.
Wilder, Mrs., 7.
Williams, Mrs. C. P., 8, 278.
Williams, Mark, 9, 371.
Williams, Mrs., 9.
Wilson, Miss Julia, 293, 381, 411.
Winsor, Richard, 9.
Winsor, Mrs , 9.
Wood, G. W., 7, 13.
Wood, Mrs., 7.
Woodin, Simeon F., 9.
Woodin, Mrs., 9.

THE

MISSIONARY HERALD.

VOL. LXXIII.—JANUARY, 1877.—No. I.

HISTORICAL SKETCH OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

[IN place of the brief "Survey" of the Missions of the Board, which it has been customary to present from year to year, in the January number of the Missionary Herald, it is thought best to give in this number a concise historical sketch of the Board and its work from the first, recently prepared for another purpose by the Foreign Secretary; followed by a list of the missionaries in each field, with the names of the stations where they are now located, and a tabular view of the leading statistics of the missions.]

ORGANIZATION.

The American Board was organized by the General Association of Massachusetts June 29, 1810, and received its present corporate name two years later, by act of the State Legislature. It was fitting that it should be organized in New England. The missionary spirit had much to do with the plans of the first settlers. It entered largely into the motives of those who landed at Plymouth, and is expressed on the seal of the Massachusetts Colony by the figure of an Indian, with the legend, "Come over and help us." In missionary zeal, in cheerful expenditure of property and life for the conversion of the heathen, the early settlers of New England have not been surpassed by their descendants. Twenty Indian churches, some of them in charge of competent pastors, and a membership of nearly three thousand, were the result of labors in New England before the end of the 17th century. The work of David Brainerd, in the middle of the 18th century, had a far-reaching influence, not only in this country, but in Great Britain. The story of his life, from the pen of the elder Edwards, fired the heart of William Carey, and more than any other one agency, gave rise to English missions. This missionary spirit, held in abeyance during the old French war and the Revolutionary struggle, revived with that great evangelical movement which marked the close of the last century and the beginning of the present, and many individuals, here and there, were prompted to efforts in behalf of the heathen world.

The constitution of the Massachusetts Missionary Society was modified in

1804, and its object was defined to be "to diffuse the Gospel among the people of the newly-settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite and the ability of the Society shall admit." In 1806, Dr. Griffin urged the claims of the heathen on the General Assembly of the Presbyterian Church, with an eloquence and earnestness seldom surpassed. The "Connecticut Evangelical Magazine," commenced in 1800, and other similar publications issued soon after, diffused among the churches much intelligence in regard to missionary work in other lands. It is not strange, therefore, that thoughtful young men in the colleges should have caught the spirit of the time. The young men who met in prayer by the hay-stack in Williamstown, and afterwards laid their request to be sent abroad before the General Association of Massachusetts, were but giving expression to the sentiment of many hearts. The Association was ready to receive their request, and the committee to whom it was referred, after a single day's deliberation, reported in favor of a Board of Commissioners for Foreign Missions. The report was adopted, and the following persons were chosen to constitute the Board: His Excellency John Treadwell, Timothy Dwight, D. D., Gen. Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts. The election of the four gentlemen from Connecticut was confirmed at the next meeting of the Connecticut Association; and Massachusetts and Connecticut pledged hearts and hands in the new enterprise.

EARLY MEETINGS — FIRST MISSIONARIES.

The Commissioners held their first meeting at Farmington, Connecticut, on the 5th of September, 1810, five only being present. A constitution was adopted, and officers were chosen. A Prudential Committee was appointed, consisting of three members, — William Bartlett, Esq., and Rev. Messrs. Spring and Worcester; Mr. Worcester was chosen Corresponding Secretary, and the Board was organized. Four young men were ready and waiting to be sent abroad.

The second meeting was held at Worcester in 1811, seven members present. Four young men who had offered their services — Adoniram Judson, Samuel Nott, Gordon Hall, and Samuel Newell — were formally appointed missionaries; and it was resolved to establish, as soon as practicable, a mission in *India*, and another among the native tribes of this continent. A fifth young man — Mr. Luther Rice — desired an appointment, and the committee dared not reject his request.

In January, 1812, it was reported that a vessel was ready to sail in two weeks for Calcutta. The Prudential Committee had but $1,200 at their disposal; yet, on the 27th of January, they resolved to send the missionary party. Such was their faith in the leading of God's providence, and in the response they would meet in the Christian spirit of the churches. And they were not disappointed. The Lord made it to be remembered that the silver and the gold are his. Before they were ready to sail, funds had been received to the amount of over $6,000, and the stipulated salary of the missionaries for the first year and a quarter was paid in advance. Messrs. Judson and Newell sailed from Salem on the 19th of February; and Messrs. Nott, Hall, and Rice left the Capes of Delaware on the 24th, on their way to India.

PROGRESS — NUMBER OF LABORERS.

From this small beginning the Board has gone on till its annual receipts have amounted of late to nearly $500,000 per annum, and its entire expenditure has reached an aggregate of nearly $16,000,000. Its annual meetings, from an attendance of seven members in 1811, and nine in 1812, in the parlors of private dwellings, are now attended, as occasions of the greatest religious interest, by thousands from all parts of the country. It has had under its care 48 distinct missions in different portions of the world; and with these missions there have been connected 1,672 missionary men and women, of whom 1,149 have gone to foreign lands. They have been distributed as follows: —

In Asia, ...	20	missions, and	848	missionary	laborers.
Europe, . . .	6	" "	43	"	"
Africa, . . .	3	" "	93	"	"
North American Indians,	15	" "	512	"	"
Mexico, . . .	2	" "	11	"	"
Hawaiian Islands, .	1	" "	149	"	"
Micronesia, . .	1	" "	16	"	"

The number of *ordained* missionaries sent out has been 530; of unmarried ladies, 236. Of the latter, 68 have been connected with the Woman's Board of Missions, organized in 1868, 27 with the Woman's Board of the Interior, organized in 1869, and 2 with the Woman's Board of the Pacific, organized in 1875.

THE BOARD NOT DENOMINATIONAL.

The Board was originated by Congregationalists, but in no denominational or sectarian spirit, and it has never known such a spirit. Its banner is the banner of Christ, and it is his kingdom which it seeks to extend over the world. Other religious bodies, as the Reformed (Dutch) Church, and the Presbyterians, generously coöperated with it for a time, and shared in its management, and then withdrew, believing that they could accomplish more for the great cause, exciting greater interest in their churches by denominational organizations. But faithful to the spirit and intent of its founders, the last Secretary elected by the Board is a lineal descendant of a pilgrim in the *Mayflower*, and the last missionary appointed is a Presbyterian.

If the churches organized have been more in accord with the Congregational polity than any other, this result has come rather from what have at least been thought to be the suggestions of the New Testament, and from a wise adaptation to the wants of the native communities, than from any denominational feeling.

FIELDS OCCUPIED — INDIA AND CEYLON.

The work of the Board was begun in India by the organization of the Maharatta mission in 1813. The Ceylon mission followed in 1816, and the Madura mission, in Southern India, in 1834. Of the trials to which the first missionaries were exposed, we have neither time nor space to speak. It must suffice to say, that to the missionaries of the American Board, and especially to the vigorous pen of Gordon Hall, was due the renewed opening of India to Christian missions. It was a hard field; and for many years the work was largely one of mining and sapping the long established institutions of heathenism, in-

volving the entire religious and social life of the people. The results of the Board's labors there, up to the present date, are represented by 70 churches, with about 3,500 members; by Christian schools with over 10,000 pupils; by a Christian college in Ceylon, with over 60 students; and by seminaries for the training of young men and young women, to become teachers and evangelists among their countrymen, attended by not far from 300 pupils. Work among women, too, has of late years been developed with every promise of success.

NORTH AMERICAN INDIANS.

Faithful to the original design of the Board, missionary labors were begun among the North American Indians in 1817, and have been prosecuted down to the present time. Fifteen different tribes have shared in the instructions and efforts of this Board, on whom have been expended not far from $1,200,000, and the efforts of more than a thousand devoted laborers, including missionaries, and teachers in schools, in the mechanic arts, and in agriculture. Fourteen different missions having been closed, or transferred to other societies, the efforts of the Board are now mainly limited to the Dakotas; but from first to last over fifty churches have been organized among the Indian tribes, with a membership of between four and five thousand. The whole number of Indians reached by the missions of the Board is estimated at not far from 100,000. Other societies have come in to take up this work, as the Board has gradually transferred its efforts to other fields of labor; but enough has been accomplished to demonstrate most fully the success of missionary labor among the Indians. We can point to Christian churches and schools, to well-ordered homes, and to the adoption of the usages of Christian life, amply sufficient to refute the false charges and unworthy representations of men interested only in their destruction.

SANDWICH ISLANDS.

As if kindly intended, on the part of the Head of the Church, to sustain the missionary interest already awakened by more abundant results than were likely to be reaped in India and other more difficult fields, the attention of Christians in this country was soon turned toward the Hawaiian Islands. The story of Obookiah, found weeping on the steps of Yale College because no such opportunities of Christian culture were open to his people, stirred the hearts of Christians, and led to the establishment of missions in those islands in 1820. The remarkable revivals in this field, and the thousands that were brought to the acceptance of the gospel, had an influence throughout the Christian world, much needed at the time in broadening and deepening the conviction not only of the duty, but of the promise of missions among the heathen. The whole number of communicants gathered from the first in these islands is estimated at about 60,000, though by some of the older missionaries as high as 70,000. In 1870, when the mission was graduated from the care of the American Board, there were 58 self-supporting native churches, with a membership of about 15,000. Seminaries and schools were sustained by the government at an expense of about $40,000 a year. The voluntary contributions of these churches for the support of the gospel, and for the establishment of foreign missions in the Marquesas Islands and Micronesia, have for some years been about $24,000 per annum. The native churches have illustrated

most fully the self-propagating character of Christian institutions. They have sent of their sons and daughters to Micronesia, and the Micronesian churches, in their turn, have raised up native preachers to go on to other and more distant islands, till one of the missionaries of the Board can write from Ponape not only of the grandchild, but of the great grandchild of the American Board.

SYRIA — TURKEY — PERSIA.

The next field to which the attention of the Board was directed was Syria where a mission was established in 1821, followed the year after by the mission in Western Turkey; in 1829 by the mission in Greece; in 1834 by the Nestorian mission; by the organization of a distinct mission to Eastern Turkey in 1835, of one in Central Turkey in 1847, and of one in European Turkey in 1871, with special reference to the Bulgarians. The results which have attended these efforts are too well known to need detailed repetition here. The mission to the Nestorians in Persia, and the Syria mission, were transferred to the Presbyterian Board in 1870. There are now in the Turkish empire, connected with the American Board, nearly 150 missionaries, scattered at all the principle centres of influence from the Danube to the Euphrates.

Besides the indirect influence exerted, affecting the entire intellectual and social life of millions in Turkey, as the result of the teachings of missionaries and of native pastors and evangelists, and the example of so many Christian men and women, American and native, and a Christian literature reckoned by millions of pages, one fourth of which, even now, is from the pens of missionaries, we may point to 80 churches with a membership of over 5,000; to about 10,000 pupils in schools, seminaries, and colleges; and to a still larger number in regular attendance upon public worship on the Lord's day. Such are the influences now at work, through the agencies of this Board, for the social and moral elevation of the Turkish empire.

CHINA.

While China still seemed hopelessly closed against all missionary effort, the Board made an attempt to find entrance into that great empire by commencing a mission at Canton, as early as 1830. This was continued at that point until 1866, with no very marked result save the diffusion of Christian literature to some extent, and the preparation of such works as have since been turned to great account, especially in preparing the way for Christian missions in Japan. The next attempt in China was the establishment of a mission at Amoy, in 1844. A very successful work was begun in that region, and three churches, with over 200 members, were gathered as early as 1857, when the mission was transferred to the Reformed (Dutch) Church. A mission was begun at Foochow, in Southern China, in 1847, and in North China, in 1854. It is too soon yet to estimate the results of these efforts. The work is still largely one of preparation, although 17 churches have been gathered, with a membership of between three and four hundred. Special attention has been given to the North China mission in view of the fact that the language — the Mandarin — is spoken by more than half the population of the empire, and whatever is done in this language is thus of the widest influence.

AFRICA.

The sum of $750,000 spent, and 93 missionaries sent out for the evangelization of Africa, show that the Board has not been neglectful of that continent. A mission was established on the west coast, at Cape Palmas, as early as 1834. This was afterwards transferred to the Gaboon, and in 1871 was passed over to the Presbyterian Board. In Southeastern Africa, among the Zulus, a mission was begun in 1835. After long years of discouragement and patient waiting, the hearts of the people were gained, and at the present time 13 churches, with a membership of nearly 600, are evidence that labor has not been without its returns. It is hoped, from this mission as a base, to share with other great societies in the evangelization of the interior.

JAPAN — PAPAL LANDS.

The first missionaries of the Board to Japan entered that empire in 1869, and vigorous efforts have been made to keep pace with the rapid opening of the field. Thirty laborers are already engaged. Four churches, with over one hundred members, a large training-school for young men, a successful boarding-school for young women, and a Christian newspaper widely circulated, are first-fruits of effort there.

In 1872, the Board was induced, by the earnest representation of many of its friends, to undertake a work in Papal lands. Missions were established in Spain and in Northern Mexico, and, the following year, in Western Mexico and the Austrian Empire. This action was in accordance with the original design of the founders of the Board, to make the gospel known among the unevangelized nations of whatever name or language. The results, thus far, are such as to encourage effort, not only for the organization of churches, but for enlightening the popular mind, and preparing the way for the reformation of existing institutions.

SOME RESULTS.

To sum up results in the different fields occupied by the Board, — 350 churches have been organized, into which have been received over 80,000 communicants; while the missionaries have scattered abroad, through upwards of 2,300 different publications, in forty-six languages,[1] more than 1,500,000,000 pages of educational and religious literature. They have reduced twenty-six different languages to writing, and prepared grammars and dictionaries of great value, not only to missionaries in the prosecution of their labors, but to students of comparative philology. Their contributions to geography, archæology, and ethnology, would fill many volumes. In nearly all the fields occupied, they have been obliged to prepare text-books for use in the schools, and in all they have either originated or contributed largely to the production of a Christian

[1] More than 2,300 different publications, ranging in size from the leaflet and the tract of a few pages to large volumes, have been issued in the following languages: Modern Greek, Græco-Turkish, Bulgarian, Modern Armenian, Ancient Armenian, Armeno-Turkish, Armeno-Koordish, Ancient Syriac, Modern Syriac, Hebrew-Spanish, Arabic, Persian, Malay-Arabic, Siamese, Bugess, Chinese Court Dialect, Canton Chinese, Marathi, Hindustani, Tamil, Mpongwe, Dikele, Bakele, Zulu-Kafir, Choctaw, Cherokee, Ojibwa, Seneca, Dakota, Osage, Creek, Hawaiian, Gilbert Islands, Marshall Islands, Caroline Islands, the Marquesas Islands, Mokil Islands, Spanish, Italian, German, Bohemian, Japanese. Among these publications are eleven religious newspapers, in ten different languages, contributed to largely by natives.

literature. The translation of the Scriptures into the vernacular language of the people among whom he labors, has ever been one of the first and most important duties of the missionary; and other religious literature, translated or original, has soon been found a necessity to the best culture of the infant Christian communities.

Such is a rapid glance over the history and work of the American Board. Tabulated results give no conception of the vast preparation for grander work in the future, — of the social and moral changes effected and in progress in Turkey, India, China, and Japan; of the vantage-ground now occupied for vigorous and successful effort, through the experience acquired, the methods tested, the Scriptures translated, and the Christian literature developed in so many tongues, the native agency organized, and the demonstration everywhere presented by the results achieved, — the transformation of character effected, — that the gospel of Christ is the power of God unto salvation to every one that believeth, be he Jew or Gentile, and that Christianity is the one religion for mankind.

MISSIONARIES OF THE BOARD.

The following List presents the Names of Missionaries now in connection with the Board, in the field or expecting to return, giving the Mission and Station with which each is connected.

Zulu Mission.

Rev. David Rood, Umvoti.
Mrs. Alzina V. Rood, "
Rev. William Ireland, Amanzimtote.
Mrs. R. O. Ireland, "
Rev. Hyman A. Wilder, "
Mrs. Abby T. Wilder, "
Rev. Josiah Tyler, Umsumduzi.
Mrs. Susan W. Tyler, "
Rev. Andrew Abraham, Mapumulo.
Mrs. Sarah L. Abraham, "
Rev. Stephen C. Pixley, Inanda.
Mrs. Louisa Pixley, "
Rev. Elijah Robbins, Amanzimtote.
Mrs. Addie B. Robbins, "
Rev. Henry M. Bridgman, Umzumbi.
Mrs. Laura B. Bridgman, "
" Mary K. Edwards, Inanda.
Miss Gertrude R. Hance, Umvoti.
" Laura A. Day, Amanzimtote.
Rev. Myron W. Pinkerton, Umtwalumi.
Mrs. Laura M. Pinkerton, "
Rev. Charles W. Kilbon, "
Mrs. Mary B. Kilbon, "
Miss Mary E. Pinkerton, Umzumbi.

European Turkey Mission.

Rev. Elias Riggs, D. D., LL. D., Constantinople.
Mrs. Martha J. Riggs, "
Rev. James F. Clarke, Samokov.
Mrs. Isabella G. Clarke, "
Rev. Lewis Bond, Jr., Eski Zagra,
Mrs Fannie G. Bond, "
Rev. William E. Locke, Samokov.
Mrs. Zoe A. M. Locke, "
Rev. Henry P. Page, Eski Zagra.
Mrs. Mary A. Page, "
Miss Esther T. Maltbie, Samokov.
Mrs. Anna V. Mumford, "
Rev. George D. Marsh, Eski Zagra.
Mrs. Ursula C. Marsh, "
Rev. J. W. Baird, Monastir.
Mrs. Ellen Baird, "
Rev. J. Henry House, Samokov.
Mrs. Addie S. House, "
Rev. Edward W. Jenney, Monastir.
Mrs. Kate M. Jenney. "
Rev. Theodore L. Byington, Constantinople.
Mrs. Margaret E. Byington, "

Mission to Western Turkey.

Rev. George W. Wood, D. D., Constantinople.
Mrs. Sarah A. H. Wood, "
Rev. Edwin E. Bliss, D. D., "
Mrs. Isabella H. Bliss, "
Rev. Justin W. Parsons, Bardezag.
Mrs. Catharine Parsons, "

Rev. Wilson A. Farnsworth, Cesarea.
Mrs. Caroline E. Farnsworth, "
Miss Maria A. West, Smyrna.
Rev. Sanford Richardson, Broosa.
Mrs. Rhoda M. Richardson, "
Rev. Ira F. Pettibone, Constantinople.
" Julius Y. Leonard, Marsovan.
Mrs. Amelia A. Leonard, "
Rev. Joseph K. Greene, Constantinople.
Mrs. Elizabeth A. Greene, "
Rev. George F. Herrick, "
Mrs. Helen M. Herrick, "
Rev. John F. Smith, Marsovan,
Mrs. Laura E. Smith, "
Miss Eliza Fritcher, "
Mrs. Elizabeth Giles, Cesarea,
Rev. Henry T. Perry, Sivas.
Mrs. Jennie H. Perry, "
Rev. Theodore A. Baldwin, Constantinople.
Mrs. Matilda J. Baldwin, "
Rev. Charles C. Tracy, Marsovan.
Mrs. Myra P. Tracy, "
Rev. Lyman Bartlett, Cesarea.
Mrs. Cornelia C. Bartlett, "
Miss Sarah A. Closson, "
Mr. H. O. Dwight, Constantinople.
Mrs. Ardelle M. Dwight, "
Miss Flavia S. Bliss, Sivas.
Rev. Milan H. Hitchcock, Constantinople.
Mrs. Lucy A. Hitchcock, "
Rev. Edward Riggs, Marsovan.
Mrs. Sarah H. Riggs, "
Rev. J. O. Barrows, Manisa.
Mrs. Clara S. Barrows, "
Miss Julia A. Rappleye, Broosa.
" Cornelia P. Dwight, Constantinople.
" Laura Farnham, Bardezag.
" Phœbe L. Cull, Manisa.
" Mary M. Patrick, Constantinople.
" Fannie E. Washburn, Marsovan.
Rev. A. W. Hubbard, Sivas.
Mrs. Emma R. Hubbard, "
Miss Electa C. Parsons, Constantinople.
Mrs. Cora W. Tomson, "
Rev. Marcellus Bowen, Manisa.
Mrs. Flora P. Bowen, "
Rev. Charles H. Brooks, Constantinople.
Mrs. Fanny W. Brooks, "
" Kate P. Williams, "
Rev. Daniel Staver, Cesarea.
Mrs. Abbie S. Staver, "
Rev. Charles C. Stearns, Manisa.
Mrs. Sophie D. Stearns, Manisa.
Miss Hattie G. Powers, "
" Ellen C. Parsons, Constantinople.

Mission to Central Turkey.

Rev. T. C. Trowbridge, Marash.
Mrs. Margaret R. Trowbridge, "
" J. L. Coffing, "
Miss Myra A. Proctor, Aintab.
Rev. Giles F. Montgomery, Marash.
Mrs. Emily R. Montgomery, "
Rev. L. H. Adams, Kessab.
Mrs. Nancy D. Adams, "
Miss Mary G. Hollister, Aintab.
Rev. Henry Marden, "
Miss Corinna Shattuck, "
Rev. Americus Fuller, "
Mrs. Amelia D. Fuller, "
Rev. Edward G. Bickford, Marash.
Mrs. Harriet S. Bickford, "
Miss Ellen M. Pierce, Aintab.
" Charlotte D. Spencer, Marash.

Mission to Eastern Turkey.

Rev. George C. Knapp, Bitlis.
Mrs. Alzina M. Knapp, "
Rev. O. P. Allen, Harpoot.
Mrs. Caroline R. Allen, "
Rev. Crosby H. Wheeler, "
Mrs. Susan A. Wheeler, "
Rev. Herman N. Barnum, D. D., "
Mrs. Mary E. Barnum, "
Rev. Moses P. Parmelee, M. D., Erzroom.
Mrs. Julia F. Parmelee, "
Miss Hattie Seymour, Harpoot.
Rev. Henry S. Barnum, Van.
Mrs. Helen P. Barnum, "
Rev. A. N. Andrus, Mardin.
Mrs. Olive L. Andrus, "
Miss Charlotte E. Ely, Bitlis.
" M. A. C. Ely, "
" Cyrene O. Van Duzee, Erzroom.
Rev. J. E. Pierce, "
Mrs. Lizzie A. Pierce, "
Rev. R. M. Cole, "
Mrs. Lizzie Cole, "
George C. Raynolds, M. D., Van.
Mrs. Martha W. Raynolds, "
Miss Caroline E. Bush, Harpoot.
Rev. J. E. Scott, Van.
Mrs. Annie E. Scott, "
Daniel M. B. Thom, M. D., Mardin.
Mrs. L. H. Thom, "
Miss Sarah E. Sears, "

Miss Clarissa H. Pratt, Mardin.
Rev. John K. Browne, Harpoot.
Mrs. Leila Browne, "
Miss Priscilla Nicholson, Erzroom.

Mahratta Mission.

Rev. Samuel B. Fairbank, Ahmednuggur.
Mrs. Mary B. Fairbank, "
Rev. Allen Hazen, D. D., Bombay.
Mrs. Martha R. Hazen, "
Rev. Lemuel Bissell, D. D., Ahmednuggur.
Mrs. Mary E. Bissell, "
Rev. Charles Harding, Sholapoor.
Mrs. Elizabeth D. Harding, "
Rev. Henry J. Bruce, Satara.
Mrs. Hepzibeth P. Bruce, "
Rev. W. H. Atkinson, Sholapoor.
Mrs. Calista Atkinson, "
Rev. S. R. Wells, Bhuing.
Mrs. Mary L. Wells, "
Rev. Charles W. Park, Bombay.
Mrs. Anna M. Park, "
Rev. Richard Winsor, Satara.
Mrs. Mary C. Winsor, "
Miss Harriet S. Ashley, Bombay.
" Sarah F. Norris, M. D., "
Rev. Robert A. Hume, Ahmednuggur.
Mrs. Abbie S. Hume, "
Miss Martha A. Anderson, "
William O. Ballantine, M. D., Rahuri.
Mrs. Alice C. Ballantine, "
Rev. Edward S. Hume, Bombay.
Mrs. Charlotte E. Hume, "
Rev. Lorin S. Gates, Sholapoor.
Mrs. Frances A. Gates. "

Madura Mission.

Rev. William Tracy, D. D., Tirupuvanam.
Mrs. Emily F. Tracy, "
Rev. John Rendall, Madura.
" James Herrick, Tirumangalam.
Mrs. Elizabeth H. Herrick, "
Rev. John E. Chandler, Pulney.
Mrs. Charlotte H. Chandler, Pulney.
Rev. Thomas S. Burnell, Melûr.
Mrs. Martha Burnell, "
Rev. Joseph T. Noyes, Periakulam.
Mrs. Elizabeth A. Noyes, "
" Sarah B. Capron, Madura.
Rev. Edward Chester, Dindigul.
Mrs. Sophia Chester, "
Rev. George T. Washburn, Pasumalai.
Mrs. Eliza E. Washburn, "
Miss Martha S. Taylor, Mandapasalai.
" Mary E. Rendall, Madura.
" Elizabeth Sisson, "
Rev. William S. Howland, Mandapasalai.
Mrs. Mary L. Howland, "
Rev. John S. Chandler, Battalagundu.
Mrs. Jennie E. Chandler, "
Miss Etta S. Chandler, Pulney.
" Emma K. Ogden, M. D., Madura.

Ceylon Mission.

Miss Eliza Agnew, Oodooville.
Rev. William W. Howland, Tillipally.
Mrs. Susan R. Howland, "
Rev. Eurotas P. Hastings, Batticotta.
Mrs. Anna Hastings, "
Miss Harriet E. Townshend, Oodoopitty.
Rev. William E. De Riemer, "
Mrs. Emily F. De Riemer, "
Miss Hester A. Hillis, Panditeripo.
Rev. Thomas S. Smith, Manepy.
Mrs. Emily M. Smith, "
Rev. Samuel W. Howland, Oodooville.
Mrs. Mary E. K. Howland, "
Miss Susan R. Howland, Tillipally.

Foochow Mission.

Rev. C. C. Baldwin, D. D., Foochow.
Mrs. Harriet F. Baldwin, "
Rev. Charles Hartwell, Nantai.
Mrs. Lucy E. Hartwell, "
Rev. Simeon F. Woodin, "
Mrs. Sarah L. Woodin, "
Miss Adelia M. Payson, "
D. W. Osgood, M. D., "
Mrs. Helen W. Osgood, "
Rev. J. E. Walker, Foochow.
Mrs. E. A. Walker, "
Rev. J. B. Blakely, "
Mrs. Isabella V. Blakely, Foochow.

Mission to North China.

Rev. Henry Blodget, D. D., Peking.
Mrs. Sarah F. R. Blodget, "
Rev. C. A. Stanley, Tientsin.
Mrs. Ursula Stanley, "
Rev. Lyman D. Chapin, Tungcho.
Mrs. Clara L. Chapin, "
Rev. Chauncey Goodrich, "
" John T. Gulick, Kalgan.
" Mark Williams, "
Mrs. Isabella B. Williams, Kalgan.
Alfred O. Treat, M. D., Paotingfu.
Phineas R. Hunt, Peking.

Mrs. Abigail N. Hunt, Peking.
Miss M. E. Andrews, Tungcho.
" Mary H. Porter, Peking.
Rev. Thomas W. Thompson, Kalgan.
" Chester Holcombe, Peking,
Mrs. Olive K. Holcombe, "
Rev. Devello Z. Sheffield, Tungcho.
Mrs. Eleanor W. Sheffield, "
Miss Naomi Diament, Kalgan,
Rev. Isaac Pierson, Paotingfu.
Miss Jennie E. Chapin, Peking.
Rev. Henry D. Porter, M. D., Tientsin.
" Arthur H. Smith, "
Mrs. Emma J. Smith, "
Miss Jennie G. Evans, Tungcho.
Rev. Myron W. Hunt, Paotingfu.
Mrs. Laura A. Hunt, "
Rev. William P. Sprague, Kalgan,
Mrs. Margaret S. Sprague, "

Japan Mission.

Rev. D. C. Greene, Yokohama,
Mrs. Mary J. Greene, "
Rev. O. H. Gulick, Kobe.
Mrs. Ann E. Gulick, "
Rev. J. D. Davis, Kioto.
Mrs. Sophia D. Davis, "
John C. Berry, M. D., Kobe,
Mrs. Maria E. Berry, "
Rev. M. L. Gordon, M. D., Osaka.
Mrs. Agnes H. Gordon, "
Rev. John L. Atkinson, Kobe.
Mrs. Carrie E. Atkinson, "
Miss Eliza Talcott, "
" Julia E. Dudley, "
Rev. H. H. Leavitt, Osaka.
Mrs. Mary A. Leavitt, "
Miss Mary E. Gouldy, "
Rev. Wallace Taylor, M. D., Kioto.
Mrs. Mary F. Taylor, "
Miss Julia Gulick, Kobe.
Rev. J. H. De Forest, Osaka.
Mrs. Elizabeth S. De Forest, "
Arthur H. Adams, M. D., "
Mrs. Sarah C. Adams, "
Rev. E. T. Doane, Kioto.
Mrs. Clara H. S. Doane, "
Miss Frances A. Stevens, Osaka.
" Justina E. Wheeler, "
Rev. Dwight W. Learned, Kioto.
Mrs. Florence H. Learned, "
Miss Martha J. Barrows, Kobe.
" Alice J. Starkweather, Kioto.

Micronesia.

Rev. Benjamin G. Snow, Ebon.
Mrs. Lydia V. Snow, "
Rev. Albert A. Sturges, Ponape.
Mrs. Susan M. Sturges, "
Rev. Hiram Bingham, Jr., Apaiang.
Mrs. Minerva C. Bingham. "
Rev. Joel F. Whitney, Ebon.
Mrs. Louisa M. Whitney, "
Rev. Robert W. Logan, Ponape.
Mrs. Mary E. Logan, "
Rev. Horace J. Taylor, Apaiang.
Mr. Frank E. Rand, Ponape.
Mrs. Carrie T. Rand, "

Dakota Mission.

Rev. S. R. Riggs, LL. D., Good Will, Dak.
Mrs. Annie B. Riggs, "
Rev. Alfred L. Riggs, Santee Agy. Neb.
Mrs. Mary B. Riggs, "
Mr. Wyllys K. Morris, Good Will, Dak.
Mrs. Martha Riggs Morris, "
Rev. Thomas L. Riggs, Fort Sully, Dak.
Mrs. Nina M. Riggs, "
Miss Mary C. Collins, Bogue.
" Emma Wheeler, "
" Martha A. Shepard, Santee Agency, Neb.
" Lucy Dodge, "
Rev. Chas. L. Hall, Fort Berthold.
Mrs. Emma C. Hall, "

Mission to Western Mexico.

Rev. David F. Watkins, Guadalajara.
Mrs. Edna M. Watkins, "
Rev. John Edwards, "
Mrs. Mary J. Edwards, "

Mission to Northern Mexico.

Rev. James K. Kilbourn, Monterey.
Miss Carrie M. Strong, "

Mission to Spain.

Rev. William H. Gulick, Santander.
Mrs. Alice Gordon Gulick, "
Rev. Thomas L. Gulick, Zaragoza.
Mrs. Alice E. W. Gulick, "

Mission to Austria.

Rev. H. A. Schauffler, Brünn.
Mrs. Clara E. Schauffler, "
Rev. A. W. Clark, Gratz.
Mrs. Nellie M. Clark, "

Rev. Edwin A. Adams, Prague.
Mrs. Caroline A. P. Adams, "
Rev. Edwin C. Bissell, D. D., Grątz.
Mrs. Emily Pomeroy Bissell, "

Missionaries Resident at the Hawaiian Islands.

Mrs. Maria P. Chamberlain, Honolulu.
Rev. Dwight Baldwin, M. D., "
Rev. Lorenzo Lyons, Waimea.
Mrs. Lucretia G. Lyons, "
Rev. David B. Lyman, Hilo.
Mrs. Sarah B. Lyman, "
Rev. William P. Alexander, Wailuku.
Mrs. Mary Ann Alexander, "
" Ursula S. Emerson, Waialua.
Miss Rebecca H. Hitchcock, Honolulu.
Rev. Lowell Smith, D. D., "
Mrs. Abba W. Smith, "
Rev. Benjamin W. Parker, "
Mrs. Mary E. Parker, "
Rev. Titus Coan, Hilo.
Mrs. Lois S. Johnson, Waioli.
Rev. Elias Bond, Kohala.
Mrs. Ellen M. Bond, "
Rev. J. D. Paris, South Kona.
Mrs. Mary C. Paris, " "
Rev. Daniel Dole, Koloa.
" James W. Smith, M. D., "
Mrs. Melicent K. Smith, "
Rev. John F. Pogue, Honolulu.
Mrs. Maria K. Pogue. "

NATIVE PASTORS, SO FAR AS THEIR NAMES ARE REPORTED.

Zulu Mission.

Rev. James Dube, Inanda.
" Benjamin Hawes, Itafamasi.
" Thomas Hawes, Esidumbini.
" Rufus Anderson, Umzumbi.

European Turkey Mission.

Rev. Pamy Shopoff, Merichleri.
" N. T. Bayadjieff, Yamboul.
" J. A. Tandjoroff, Bansko.

Western Turkey Mission.

Rev. Garabed Kaprielian, Constantinople.
" Gazaros, Broosa.
" Keropé Yakobian, Cesarea.
" Aristarches Nuskhajian, Manisa.
" Hohannes der Stepanian, Rodosto.
" Apraham Boghdarian, Banderma.
" Hampartsum, Mooradchai.
" Apostal Egytiades, Demirdesh.
" Movses Muggurdichian, Angora.
" Krikor Boghazian, Moonjasoon.
" Yeghia Yardimian, Injirli.
" Hagop Chorekjian, Smyrna.
" Hachadoor, Kapoo Kaya.
" Garabed, Vezir Kupru.
" Mardiros Beshgeturian, Gurun.

Central Turkey Mission.

Rev. Markarian Garabed, 2d Ch. Marash.
" Terzian Simon, 3d " "
" Jernazian Stepannos, 4th " "
" Taryan Sarkis, Albustan.
" Albustanly Ohan, Adana.
Rev. Jambazian Sarkis, Tarsus.
" M. Stepannos, Kessab.
" K. Harotune, Aleppo.
" Boyunyoghan Harootune, 1st Church, Aintab.
" Karaian Krikor, 2d Church, Aintab.
" Aboohayat Hagop, Oorfa.
" O. Kevork, Adyaman.
" Oorpaly Geragos, Killis.

Mahratta Mission.

Rev. Vishnu Bhâskar Karmarkar, Bombay.
" Rámkrishna V. Modak, Ahmednuggur.
" Vithal Makásare, Sátárá.
" Anáji Kshiraságar, Sholapur.
" Kasam Mahamadji, Seroor.
" Gangaram Wagchaware, Kolgaw.
" Wanaram Ohul, Rahuri.
" Vithu Bhambal, Gáhu.
" Dhondiba Wagchaware, Belapur.
" Sadoba Zadhav, Khokar.
" Sayaji Rathawad, Pánchegáw.
" Mahipati Ankaipagar, Dedgáv.
" Jagaram Barase, Shingaw, Tuk.
" Lakshaman Salave, Chánde.

Madura Mission.

Rev. J. Colton, Dindigul.
" S. Isaac, Kambam.
" M. Eames, Karisakulam, W.
" D. Christian, Karisakulam, E.
" A. Savarimuttu, Kodikanal.
" C. Williams, Kottaimédu.

Rev. E. Seymour, Kombai.
" J. Cornelius, Madura, E.
" A. G. Rowland, Madura, W.
" G. Vethanayagam, Mallankinaru.
" A. Barnes, Pasumalai.
" A. Clark, Pukailaipatti.
" D. Vethamuttu, Palani.
" M. Thomas, Sevalpatti.

Ceylon Mission.

Rev. B. H. Rice, Batticotta.
" J. S. Christmas, Chavagacherry.
" A. Anketell, Tillipally.
" D. Stickney, Oodoopitty.
" F. Asbury, Navaly.
" M. Welch, Alavetty.
" A. Bryant, Changany.
" H. R. Hoisington, odooville.

STATISTICS OF THE MISSIONS — 1876.[1]

ISSIONS.	When commenced.	Stations.	Outstations.	American Laborers.				Native Laborers.					Churches.[2]	Members.	Added by profession last year.	Male Pupils in Seminaries and Station Classes.	Pupils in Girls' Boarding-schools and Seminaries.	Pupils in Common Schools.	Whole Number under Instruction.
				Ordained Missionaries.	Other Men.	Women.	Total from America.	Pastors.	Preachers & Catechists.	Teachers.	Other Native Helpers.	Total of Natives.							
Zulu Mission	1835	7	15	10	–	14	24	4	27	18	2	51	13	560	18	39	38	780	857
European Turkey Mission.	1858	4	8	10	–	12	22	3	5	7	6	21	3	154	20	11	22	83	11
Western Turkey Mission.	1836	6	76	24	1	41	66	16	29	87	35	167	27	1,311	107	75	121	3,181	3,679[2]
Central Turkey Mission.	1847	2	29	6	1	13	20	19	19	50	8	96	28	2,176	221	21	50	1,665	1,736
Eastern Turkey Mission.	1836	4	115	13	1	20	34	20	28	86	64	198	31	1,589	114	91	94	3,631	4,407[2]
Mahratta Mission . . .	1813	6	56	11	1	15	27	15	5	48	44	112	23	868	105	–	100	865	985[2]
Madura Mission . . .	1834	11	148	10	–	17	27	17	103	152	14	286	32	1,880	146	33	103	2,994	3,130
Ceylon Mission . . .	1816	7	12	5	1	10	16	8	15	10[3]	20	53	12	720	59	35	96	6,588	6,719
Foochow Mission . . .	1847	2	17	5	1	7	13	2	26	4	1	33	11	163	25	–	24	39	63
North China Mission. .	1854	6	10?	14	2	15	31	–	8	–	2	10	7	200	37	20	19	86	175
Japan Mission.	1869	3	5	10	2	19	31	1	–	–	–	1	4	121	78	60	49	–	109
Micronesia Mission . .	1852	16	7	6	1	6	13	10[4]	9[4]	4	11[4]	34	25	1,500?	357?	68	–	2,000?	2,068?
Dakota Mission . . .	1835	4	7	4	1	10	15	6	3	4	2	15	8	570	18	23	26	140	189
Mission to Northern Mexico . .	1873	1	5?	1	–	1	2	2	1	4	–	7	11	300	47	–	30	126	156
Mission to Western Mexico . .	1872	1	–	2	–	2	4	–	–	–	–	–	2	190	119	3	–	–	3
Mission to Spain . .	1872	2	–	2	–	2	4	–	2	3	1	6	2	122	122	–	–	40	40
Mission to Austrian Empire . .	1872	3	4	4	–	4	8	–	6	–	6	12	–	–	–	–	–	–	–
Total . .		85	514	137[5]	12	208[5]	357[5]	123	286	477	216	1,102	239	12,424	1,593	479	772	22,168	24,332

[1] Some numbers, in a few of the mission fields, have been partly estimated, because of defective returns.
[2] Including some adults not in any of the schools.
[3] The common schools in Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.
[4] Including Hawaiians.
[5] Not including those still supported at the Sandwich Islands.

THOUGHTS FROM CONSTANTINOPLE.

MEETINGS OF THE BOARD.

Dr. Wood wrote from Constantinople on the 4th of October, while the American Board was holding its meeting at Hartford, as follows: —

"At this moment you are doubtless, if well, about entering the hall in which our Board assembles to commence its Wednesday morning session at Hartford. Yesterday afternoon the multitude of its members and friends came together from all points of the compass, the warm greetings of friendship were interchanged, and the business preliminary to the evening sermon was transacted. The worship of the evening hour, and the high theme glowingly presented by the eminent preacher, brought the great congregation into the immediate presence of the Master, and gave the key-note of what your missionaries pray may prove to be the most spiritual and effective meeting which the Board has ever seen. This morning, with renewed prayer and consecration, you throng the place; and, while a world waits to be redeemed, and God and angels look down in sympathy, you take up the question, in practical details, of the part which the constituents of the Board have had, and will have, in its redemption.

"In the period beginning with 1851 and ending with 1870, it was my privilege to attend eighteen out of twenty annual meetings of the American Board. How precious has been that privilege! What foretastes of heaven have those scenes afforded! What assemblages of intellectual power and moral worth have they presented! What an influence has gone out from them to bless our own country and to carry blessings around the world! Yea, what joy has been felt through them in heaven!

"An eminently devoted and successful pastor once said, at one of those meetings: 'I find that I must come to the annual meetings of this Board in order to get toned up for my pastoral work during the coming year.' Often have I heard the remark made that 'nowhere did there seem to be so much of heaven upon earth as at the annual gatherings of the American Board.' Why is this, if it be not because their object, of going to seek and save the most needy and degraded, and those in whose behalf no claim can be urged but that of Christ-like compassion, brings the disciples of Christ into the most intimate possible sympathy and fellowship with him?

"The workmen change, but the work goes on. How few remain of the venerable men who were most prominent in the affairs of the Board a quarter of a century ago! A new generation has come forward to take up the work, in new conditions of advancement, opportunities, experience, and resources. It does not look as if the world were outgrowing Christianity, or as if challenges from high places of science for tests of the utility of prayer were weakening faith in prayer. The 'philosophy of despair' has not quite vanquished, yet, the revelation of hope and joy. The banner of Zion's hosts is upborne by new hands; but never before by so many, or by those more assured of victory.

"What though, by the growth of the missionary spirit, denominational organizations have withdrawn large portions of its former constituency from continued action through the American Board? And what though financial embarrassment cripples in some degree the ability of its present patrons for the support

of its operations, which are more wide-spread and costly than ever before? Shall there be faint-heartedness and turning back from work undertaken, and on which the blessing of God abundantly rests? In this Centennial year of our national independence, with the memories of the past and the most sober anticipations that any one can cherish in regard to the future of our country to cheer and animate us, can we be true to our calling as soldiers of Immanuel if we think of any watchword but that of Onward?

"Such, we trust, will be the utterance sounded from the meeting in Hartford, to give joy in heaven and on earth. Especially will it, if heard, gladden the hearts of the children of the American churches whom these have sent into self-chosen banishment, in regions farther in moral contrasts than in distance from kindred and friends in the home-land, in obedience to the last command of their ascending Lord. To your missionaries, the resolution of God's people to meet the demands which success in their missions creates, would be the richest compensation for all it costs in their personal experience among the heathen, and in Mohammedan and Papal lands, to achieve it.

TURKEY AND ITS NEEDS.

"Startling news reaches you by telegraph, in the midst of your proceedings, concerning this field, in which one third of the expenditure of the Board, for many years, has been made. Many in the great assembly are anxious for the safety of beloved ones in it; and doubtless we, and our work, are commended in fervent prayer to the protecting care and favor of Him in whose hands we and it are safe in the midst of all dangers. Notwithstanding frequent disquieting alarms, and the grave uncertainties of their position as exposed to possible outbreaks of Moslem fanaticism, under the intense excitement of the times, the missionaries in Turkey keep at their posts, and pursue their ordinary avocations in calm confidence that, whatever may occur, it will be well with them and the cause to which they are devoted. It is true that, with the best intentions, the Powers of Europe, even united in an armed intervention for the protection and welfare of the Christians, may easily introduce a state of things that would long be but little improvement, and even strengthen some arms of intolerance in respect to the one true and indispensable remedy for the woes of these lands. Or they may precipitate a catastrophe that shall bring down the Turkish dominion in a sea of blood, with the almost extermination of the Christian populations in large portions of the empire. In this solemn hour of the crisis of Turkey's fate, how importunate should prayer be, to the only One who can restrain the wrath of the millions of Islam, and make the permitted remainder of it to praise him! And how needful to the statesmen of Europe, in dealing with the most fearful and perplexing question with which diplomacy ever had to do, is a wisdom higher than their own! In God we trust. In this age it is not his wont to allow revolutions and convulsions to be to the disadvantage of the kingdom of his Son; and how wonderfully has he guarded his servants generally, and controlled warring elements in the interest of peace, or by war advanced freedom, and righteousness, and salvation! The desolations of famine lately, in Asia Minor, have not been without valuable results of spiritual good. Let us not doubt that the speedy end of present commotions, anxieties, and sufferings, will be a great gain to the work of evangelization.

"But we beseech the churches, whose representatives we are, not to add to the burdens which press upon us amid these scenes and experiences that which is heaviest of all to bear, the necessity of retreat in the face of our enemies, because of the want of support from home. Sometimes retrenchment of pecuniary aid is a help to a spiritual work; but so far as I have been able to see, the enforced retrenchment of the last year has been attended with much harm and very little good. To cut down estimates made, as those sent from our station for next year's work have been, on a scale so low, would be a calamity; unless, as we do not expect, our work shall be broken up by the course of political events."

THOUGHTS FOR THE NEW YEAR.

DECEMBER, 1876.

ANOTHER of our few years on earth is closing. Its record of work done or of work left undone, of opportunities improved in the service of Christ or of opportunities neglected, will soon be finished. Another date — 1877 — will soon be used in letters, books, and documents, and the record of a new year will be commenced. In connection with personal efforts to enlighten and to save the world for which Christ died, what shall that record be? Much the same as that of previous years; not as good; or *better?*

During the year now closing, many men and women, faithful laborers for Christ, earnest workers in distant portions of his vineyard, sent abroad by the churches of this land, and an honor to the churches and the nation, oppressed and hampered by the want of means, have been constrained to defer efforts which they have longed to make, to turn away from inviting fields, declining to furnish Christian teachers or preachers, or in any way to afford the light and the assistance needed, and delaying to do what they would have done so gladly to raise up and train helpers for future work. They have feared that doors now open would be closed before they could be entered; have been constrained to ask, as one does in this number of the Missionary Herald, "Do the people at home want to stop the work?" or to "beseech the churches," as another does, also in this number, "not to add to all the burdens which press upon us amid these scenes and experiences [in Turkey] that which is hardest of all to bear, the necessity of retreat in the face of our enemies, because of the want of support from home."

In such circumstances they have looked forward, and have said very often, "We trust that you will be able next year to afford the help we so much need." That "next year" is just upon us; these brethren have been written to already; the financial prospect has not brightened; grants could not be increased; they must still wait, and again hope, — if they can hope, — as they still look forward, not now to 1877, but to 1878.

And what is the present prospect? The ability of the churches to sustain this work is not yet increased. Prospects at home are not altogether bright. If the treasury of the American Board, or of other benevolent societies, is to be relieved, it must be either by still greater sacrifices on the part of the compara-

tively few who have given liberally, or by a *more general effort* among the disciples of Christ.

The first quarter of the Board's *financial* year closed with November, and for that quarter the receipts for general purposes (omitting special contributions for the payment of the debt of $31,050) were, not $117,000, one fourth of the sum which must be looked for from the churches, in donations and legacies, to meet the expenses of the year (again not including the debt), but $59,482.14. The outlook is not cheering. What shall be done?

One thing at least *can* be done among all the churches. Christians can offer more, and more fervent prayer, — in the closet, in the family, at the Monthly Concert, in the pulpit. It is painful to hear ministers of Christ go through with the whole Sabbath service in their churches with but very slight, sometimes without any allusion, even in prayer, to the wants of that *whole world* for which Christ died, for whose enlightenment and salvation he commissioned his apostles, instituted a church, and appointed a ministry. If all ministers and all Christians would but remember, and ever realize, the great purpose for which they have been redeemed, born of the Spirit, made disciples of Christ and heirs of heaven, namely, that they may be "the salt of the *earth*," "the light of the *world*," — that through their efforts the world may be saved, — surely there would be more and more effectual prayer; and then, soon, more general, more earnest, more successful effort.

Near forty years ago, a small and feeble church in northern New England, soon after settling a young pastor, became noted in the vicinity for its largely increased, and as compared with those of other churches, its liberal contributions to objects of benevolence, and especially to the cause of foreign missions. Other pastors looked on with surprise, and more than one inquired of the young minister how it came about. "What do you do among your people?" they asked. "How do you get them to give so much?" His reply was to this effect: "I do not know that I do anything very special. I try to set an example of liberal giving myself, according to my ability. I do what I can at the Monthly Concert." (At that time very nearly *all* the Congregational churches, in that region at least, observed the Concert.) "I always welcome good agents to my pulpit. I employ solicitors to go among the people and obtain subscriptions. I seldom preach a specifically missionary sermon, but my preaching *generally* bears upon the missionary work. I do not know how to preach *the gospel*, which is for the world, without often presenting the duty of Christ's disciples to be followers of him in labor and in sacrifice for the world's salvation. I do not know how to lead the devotions of a Christian assembly without praying for benighted nations, and for increased consecration to and more faithful effort in the work which Christ has committed to his people, in carrying forward his designs of mercy."

It is a most important question, — Is there among ministers, is there in the church at large, enough of prayer in full recognition of the fact that the church is, instrumentally, to enlighten and to Christianize the whole human family. Is there not room for improvement in this respect during the year 1877? If we have not silver and gold to give, can we not at least give sympathizing, loving, earnest intercession at the throne of grace?

EDITORSHIP OF THE HERALD.

The oldest readers of this publication will hardly recall a formal announcement of a change in its responsible management. Indeed, from March, 1843, to November, 1876, but one such change occurred. On the 14th of November last, however, Rev. Isaac R. Worcester, who has discharged the duties of editor for twenty years, by the appointment of the Prudential Committee, tendered his resignation; and on the 28th of November they voted to accept the same. The proposal was entirely spontaneous on his part, as it was entirely unexpected on theirs.

It gives the Committee great pleasure to acknowledge his fidelity and his success in conducting a monthly which requires, for its proper management, qualifications that are somewhat exceptional. In looking back over his long period of service, they find abundant evidence of his diligence and his wisdom. And they must be allowed to add, that the manner of his withdrawal, taken in connection with his reasons therefor, has enhanced their respect for him.

For the present, the Committee have intrusted the management of the Missionary Herald to the Corresponding Secretaries, who will make such a distribution of their responsibilities in this regard as shall seem best. The editorial care, however, will rest mainly with the senior Secretary (who was formerly the editor), and it will be conducted substantially as heretofore, with such changes, from time to time, as may seem likely to render it more effective as an agency for promoting the interests of the missionary work.

MISSIONS OF THE BOARD.

Mission to Spain.

CHURCH FORMED AT ZARAGOZA.

Mr. Thomas L. Gulick wrote from Zaragoza on the 7th of October: —

"I wish to tell you now about the forming of our church and our first communion. The old Spanish preacher, Don José Eximeno, who continues with us for the present, has been preaching here six years. When he began there came great crowds to hear him. There are many republicans in Zaragoza, especially among the class of day-laborers. They looked upon the Protestant preaching as a party movement, were ready to call themselves Protestants, and many wished him to write them down as members of the church. . . . . The Lord's Supper was given to all who wished to partake, he saying he could not read the heart, and must leave it to the responsibility of each one, after warning him not to take it unworthily. The result has been, that of the five or six hundred that he has had on his list, when we came here, seven months ago, nearly all had dropped off, finding that they had gained neither pecuniarily nor politically. We found a congregation of sixty or more, in whom the truth seems to have really taken root.

"We studied the situation and got acquainted with the people, as far as possible, until the middle of June. Then I explained to them that a church ought to consist only of converted members, and put before them, as strongly and solemnly as I could, the necessity of entire consecration in those who are the church of Christ, and invited those of the old members who trusted in Christ as their only Saviour, and were ready to obey and serve him, no matter what that obedience involved, to come and talk with me, appointing certain hours when I could see them. One hundred and three presented

themselves. To these I read the covenant and creed which we had drawn up, and conversed carefully with each one, that I might learn something of his spiritual experience, whether he had the habit of prayer, etc. After consultation with Don José, seventy-five were received into the new organization. The twenty eight remaining ones we had reason to fear were not converted, but I have tried to impress it upon all that the door of the church is always open to those who give proof of their love for Christ. Twelve new ones also presented themselves for admission. With almost all these we had become well acquainted during these months, and seven of them, who gave good evidence of conversion, were received, and made public profession of their faith. The others were asked to wait a few months. Among the new ones are three of one family — father, mother, and son. The latter is a manly, earnest boy of fourteen, and we hope the way may be opened to educate him for the ministry.

"The first communion of the new church took place September 17th. The communicants were seated in the front part of the chapel, which was crowded.

"Many, Don José among the rest, had predicted that by forming the church on such an 'exclusive' basis, as they called it, we should drive away the congregation; but it has not proved so. The congregation has nearly doubled in the last few months. Sunday morning we have from 70 to 90, and Sunday and Thursday evenings from 100 to 150, while the attendance at our Bible-class, Tuesday evening, and a meeting for hymn practice, Friday evening, has not decreased. The Sunday-school has been held only two weeks and there are twenty-five on the list.

"The boys' school, which began a short time ago with eight scholars, now has eighteen, and is doing well. The master is a Christian, and the boys love him. Lately, two were taken out on account of the opposition of relatives, but the children were so unhappy about it that the father brought them back, saying nothing else would comfort them. All are required to pay. We have engaged for the girls' school, which we hope to open in November, a Spanish young woman who has been educated in Switzerland, chiefly in the family of the pastor of the free church in Berne. They speak of her as an active and earnest Christian. We feel encouraged in every part of our work."

FESTIVAL OF "LA VIRGEN DEL PILAR."

Writing again on the 28th of October, Mr. Gulick gives the following account of a Roman Catholic festival: —

"We have just passed through the great yearly festival of 'La Virgen del Pilar,' lasting ten days, when thousands of pilgrims come to Zaragoza from all parts of Spain, to worship at the shrine of this famous, miracle-working virgin. For you must know that there is great rivalry between different virgins. In fact, rival processions, carrying rival images of the virgin, have sometimes encountered each other in the streets, and fought pitched battles for the honor of their respective idols. But the 'Virgen del Pilar' is confessedly without rival in all Spain, and her shrine is the most famous place of pilgrimage in all the peninsula. It is to Spain what the shrine of Lourdes is to France, what the temple of Diana was to the Ephesians. There is, in fact, a remarkable resemblance between this virgin and Diana of the Ephesians. The story is that this image of the virgin and child, together with the jasper pillar on which she stands, were brought here by angels some time in the first century, and at the request of the virgin a chapel was built on the very spot where the image was deposited.

"October 12th is the anniversary of the descent of the virgin. On that day fifty thousand pilgrims sometimes pour into the city. 'God alone,' says Pope Innocent III., 'can count the miracles which are then performed here!' Cardinal Retz says that here, in 1649, he saw a man who had lost his leg, which grew again on being rubbed with oil from the lamp of the virgin. The anniversary of this miracle was long observed as a holiday. The other day I was in the cathedral examining the picture of this miracle, with perhaps an inc edulous expression on m

face, when an unknown woman stepped up to me, and with the utmost earnestness assured me that it was certainly true, was well authenticated, and I must believe it.

"A large portion of the girls in Aragon, and many in other parts of Spain, are named Pilar. Zaragoza abounds in stores of silversmiths and jewelers, and the principal articles for sale in all their shops are hundreds and thousands of images, imitations of the 'Virgen del Pilar.' They are mostly of silver, but also of wood, stone, brass, gold, and precious stones, and are of all sizes, from an inch to six feet high. The silversmiths make their chief gains from the sales of these images and their shrines, of which their shop-windows are full, and they are all strong opponents of the Protestant heresy.

"Zaragoza is the only city in Spain, I believe, which has two cathedrals. The largest of the two, which is also said to be the largest in Spain, is the shrine of the famous virgin. Its name is La Catedral del Pilar. From this cathedral there came processions nearly every day of the festival last week. The city was filled to overflowing with thousands of strangers, who poured in countless numbers into the great basilica, many to hear the music and see the imposing shows, in much the same spirit as people in Protestant countries go to the theater. At the same time hundreds of devotees are constantly to be seen kneeling before the venerated image, and the jingle of coin is constantly to be heard, as it is thrown by the faithful through a strong railing upon the marble pavement in front of the image.

"Every day there were bull-fights, or fire-works, or balloon ascensions. The principal street was lined on both sides with temporary booths for the sale of all kinds of wares. There were also circuses, panoramas, puppet-shows, giants, dwarfs, charlatans, and a menagerie. Every night the city was brilliantly illuminated by thousands of lanterns placed on the balconies.

"We improved the occasion by sending a good man to sell Bibles and other religious books on the streets, and by having a preaching service every evening for two weeks. Although the distractions of fire-works, bull-fights, and all the other excitements of a great fair, are not favorable to the awakening of a genuine religious interest, we had a good attendance and close attention at all our meetings. Many strangers came in who, we hope, will carry the gospel back to their towns and villages. We can only plant beside all waters."

ESCAPE OF A NUN.

On the 2d of November Mr. Gulick wrote again from Zaragoza: —

"You will wish to learn the fate of a young nun who, I told you, was reading the gospel, and was determined to leave the convent.

"Her mother secretly conveyed more Protestant books to her, by means of a cord which she passed down from a high window in the convent. Solely on account of her persistent determination to leave the convent, which the laws gave her a *perfect right to do*, the Archbishop threatened to put her into solitary and perpetual confinement, where she could have no further communication with any of her friends.

"Thursday was the great day of the festival of the 'Virgen del Pilar, and the following day was decided upon as the time when this terrible sentence should be carried into execution. No time was to be lost. At midnight, Thursday, her uncle, Don Manuel Salvador, and her mother, Doña Isabel, went to the convent with a rope-ladder. With the nun's assistance they got it up to a high and narrow iron-barred window, through which her uncle dragged her by main force! The poor girl was sick and slender, or she could never have been pulled through. The aperture is so narrow that the nuns and authorities could not believe, the next day, that she had escaped that way. She was badly strained and bruised, but is overjoyed to have escaped from her ten years' confinement.

"The next day a warrant was granted by the government for searching her mother's house to find her. The whole

family immediately fled to France. They have now returned, but think it best for the nun, Doña Fermina, to hide for a while. She has fully decided to declare that she is no longer a Roman Catholic, if they attempt to recapture her. We cannot tell what the end will be, but pray that she may be delivered from the hands of her pursuers, whose tender mercies are cruel. We have seen her and are pleased with her appearance. She seems more thoughtful, serious, and earnest than we had anticipated from what we had seen of her relatives. She makes no pretensions to being a Protestant, but seeks for more light on religious questions. We have taken no part in her escape."

DEATH OF "ENRIQUE."

"You will be sorry to hear that little Enrique, who was so persecuted in Oviedo and afterwards went to Cuba, died there last August. Mr. Armstrong writes me, 'So ends his short Chrisian life. Conversion, confession of Christ, suffering for Christ, death in Christ, glory with Christ. Pray for Enrique's family.'

"A boy who united with the church here this summer interests me in the same way that Enrique did, and reminds me of him in his simple, earnest character. He is studying his Bible every spare moment; and spare moments are few with him, as he works hard all day, helping his father support his mother and three little brothers. I should be very glad to be able to educate him. He certainly gives promise of great usefulness if properly taught and guided."

European Turkey Mission.

HOPES AND FEARS — HELPING THE DISTRESSED.

Mr. Byington, of the mission to European Turkey, wrote from Constantinople October 18th: —

"We are still prosecuting our work unmolested. The circulation of the paper continues slowly to increase. We received subscriptions to-day from two new places. The prospects for next year are very favorable, unless war should be declared. The political situation is not at present very hopeful.

"The brethren in Bulgaria are aiding in the distribution of the relief sent from England. In my judgment it is the very best service they can now engage in. We are gaining the confidence and good-will of the Bulgarians as never before. They see that we do sympathize with them in their troubles, and that we are glad to help them all we can. We endeavor to avoid matters merely political, but our influence would have been lost had we remained indifferent to the terrible evils they have suffered. Brother Clarke is doing noble service in the neighborhood of Philippopolis. Brother Marsh is relieving suffering in Boyajik, — coöperating with bishop, priests, and people, — and I hope Brother Bond will be able to cooperate in the Philippopolis district."

A DANGER PASSED.

Writing from Eski Zagra, October 21st, Mr. Bond says: "We have reason to thank the Lord that Bairam [the Mohammedan festival] has passed quietly. It was the time set for a massacre of the Christians, according to open threats of Turks here and in other places." Others also have referred gratefully to the fact that the outbreak of violence at that time, which had been extensively threatened or hinted at, did not occur. Mr. Dwight wrote from Constantinople: —

"The day fixed for a general attack on the Christians, Friday last [October 20th], passed off without disturbance, so far as I have been able to learn. The leaders of the conspiracy were the highest members of the religious hierarchy, and their seizure and summary punishment required no little nerve and boldness on the part of the Government. The intensity of popular feeling here passed some two or three weeks ago, and it is to this circumstance that we may ascribe the power of the Government now to strike at the heads of Moslem hostility to progress. From Samokov and Eski Zagra we hear that the Turks were under great excitement on the appointed day, — at Eski Zagra the Moslems took up arms, — but no harm was done."

Western Turkey Mission.

A BIT OF MOB VIOLENCE AT CESAREA. — A BELL.

Mr. Farnsworth wrote from Cesarea, September 19th: —

"I am very sorry to say, that a week ago to-day we had a little mob here in Talas. You may know that some months ago a friend of Mr. Bartlett, a Mr. Hatch, of New York, sent a nice bell for our school-house and chapel. We knew that the Turks intended to prevent our putting it up, but went on and prepared to hang it. Last Wednesday Mr. Bartlett, Mr. Staver, and myself, with three or four native friends, carried the bell from our house to the school-house, shut the street door, and began to adjust ropes, ladders, etc., preparatory to raising it. In the space of five minutes a crowd at the door was pummelling furiously for admittance. As we did not heed their demands, a young Turk climbed over the wall and opened the door. I was able to stand against the crowd for a short time, but soon they were in, and we were compelled to leave our work. I got some bruises when barring the door with my arm, but there was no other personal violence. We shall press slowly, but steadily and firmly, for *our right to hang the bell.* It is a thing of importance as a political right. Though there are two bells in use here, the Turks, by mere mob force, three years ago, prevented the Greeks from hanging another, and now they will make every effort to prevent our hanging this.

"Last Sabbath was communion here in Talas. Six persons were admitted to the church, and among them our third daughter, Hattie."

A note from Mr. Dwight, of Constantinople, dated November 1st, states: "The Minister of Foreign Affairs has promised Mr. Maynard [U. S. Minister] that the Talas bell shall be hung by the authorities."

Central Turkey Mission.

LETTER FROM NATIVE BRETHREN.

The following is the translation of a letter to the officers of the Board from native brethren at Hadjin, an out-station in the Central Turkey field. It was dated "Hadjin, February 22d," and signed by five persons.

"Dear Brethren in Christ, —

"Although we are not permitted to see you in the flesh, yet by reason of the spiritual telegraph which our heavenly Saviour has erected between us, putting one end in your hearts and the other end in ours, we rejoice to have spiritual sympathy with you.

"Our hearts have been full of gratitude because of your great kindness and self-denial in sending, for many years, the missionaries to dwell in our country; and especially are we very grateful that your attention has been, during many years, directed to us, the dwellers in the mountains of Cilicia, who had fallen exceedingly far behind in respect of culture and civilization. Alas that we did not know how full of blessing was the hand you extended to us when, fourteen years ago, you sent the now dead Mr. Coffing to preach the gospel to us for the first time. Now, from the lowest depths [the deep corners] of the hearts of many of us, voices [crying] 'Oh, for Mr. Coffing! Oh, for that opportunity!' echo back and forth to each other. But the doors of hope opened by him are all closed now.

"Since six or seven years ago, by means of Mr. Montgomery of Marash, sometimes by his own coming, sometimes by other missionaries, and sometimes by sending students from the seminary at Marash, the gospel has been preached to us. The fruit of these labors has been the forming of a Protestant community of three hundred souls, and the causing many who are not Protestants to know God's truth, and come into sympathy with us. This field is white, waiting for reapers. If Mr. Montgomery, or some other spiritual and devoted missionary, could come and reside here, without doubt, in these times, while the minds of many are newly awaking to the beauty of the gospel, many immortal souls would be brought into Christ's church.

"Therefore the import of this short letter is, that we strongly entreat that a

missionary may be sent to reside in our town, — a town of several thousand [about 20,000] Armenian souls.

"With more than usual impatience awaiting a favorable answer to our request, we remain, your brethren."

Eastern Turkey Mission.

GOOD NEWS FROM ERZROOM.

Mr. Pierce, of the Erzroom station (150 miles southeast of Trebizond), wrote on the 18th of October: —

"I wish to tell you a little of the work here in Erzroom. Early last spring our people were induced to put forth earnest efforts to secure for themselves a preacher, — one who could fill the place as it should be filled. Their efforts were successful, and a young man from Cesarea was engaged to labor for one year. He arrived here the first of April, was most joyfully welcomed by all, and at once entered fully into the work of a preacher, pastor, and organizer; and by the blessing of the Father, he has met with signal success. A new life at once took possession of the people. Every one was hopeful and happy, and all were ready to take any part assigned them by their leader.

"The fruit of such labor began immediately to appear. The people are united, love each other, and have no fault to find with the missionaries. The number of regular attendants at the chapel services has greatly increased, and the character of the congregation has changed very much.

"Preaching in the morning, and also exercises in the Sunday-school, are in the Armenian language, but the afternoon sermon is always in Turkish, which is a new thing for Erzroom, and attracts many who have hitherto known of Protestants only as a sect despised and evil-spoken of. The chapel is full nearly every Sabbath, and in the congregation you find not only Protestants, but Armenians, Greeks, and Turks. The English Consul with his family are regular attendants, and not unfrequently we have Turkish officials, army physicians, etc., etc. The sweet notes of the cottage organ, and the bell also, call in a crowd of villagers, who for the first time hear the gospel invitations, and go to their homes to report what they have seen and heard. They also see that the 'Protes' are no longer a poor, despised sect. When they see an English Consul present, and Turkish officials, Greek merchants, physicians, etc., they also take off their sandals, and listen to the end of the service. We frequently have from 200 to 250 persons present during the Turkish service.

"Some twelve persons have been under examination for admission to the church, for several months, and at the communion last Sunday, seven were admitted.

"The schools are also in a prosperous condition. In the common school, taught by a native teacher, there are some forty or fifty scholars, who are taught in three languages, — Armenian, Turkish, and English. In our school, or perhaps I might say in the Normal School, there are about thirty young men and boys, nearly half of whom pay tuition, and only six of whom receive any help from the American Board. Those six are just starting out to spend the winter in the villages, — teaching and preaching the gospel of Christ. One of our most hopeful students died a few weeks ago. We have received numerous calls from all quarters for teachers during the winter, but to a great majority we are obliged to give a negative answer, for the reason that we have not the men to send.

"The question of raising up preachers and teachers is a very serious one. If we educate young men at the Board's expense, or help them to any great extent, great harm results; if we do not help them, the young men cannot get the necessary preparation. The people are growing poorer and poorer year by year, and the Board is badly in debt. What the Lord intends to teach us I hardly know, but that the final issue will be all right I have no doubt."

Madura Mission — Southern India.

DEATH OF MR. CAPRON.

LETTERS from Madura bring the wholly unlooked for and very painful intelligence that Mr. Capron, one of the most respected and beloved of the mission circle, has been suddenly called from his work to his reward. An obituary notice by one of his brethren in the field is promised, to be sent very soon, and we will not anticipate that notice by remarks here; yet it seems proper to give at once most of a letter from Dr. Chester, who was with him when he died. The letter is dated "Dindigul, October 12th," and states: —

"You will hear from others of the great loss we have sustained in the sudden death of our dear Brother Capron, yet you will expect, I know, to hear the full particulars from me. It was a very great and a very sad trial to watch him passing away, knowing that all that would remain to us would be the sweet memory of his holy, loving, trustful life. But, in the midst of the stroke the Lord was with us, saying, 'It is I, be not afraid.'

"Mr. Capron died at about eight o'clock on Friday morning, October 6th. I reached Mana Madura about five o'clock that same morning. I had appointed to spend that Friday with the Caprons two weeks previous, but would probably have been sent for had they not known that I was coming, as Mrs. Capron felt a good deal troubled about Mr. C. all through the week. He had had palpitation of the heart, and restless nights. In fact, since May, when he was sick at Kodi Kanal, he had felt more or less troubled about himself, though not at all realizing that his end was so near. At our September mission meeting he felt better, the interest and excitement of the unusually pleasant meeting, no doubt, keeping him up. But I noticed, in the way he conducted one of the recitations, that he had not his usual life and interest. And now, as I recall many things in the past, in connection with the circumstances of his death, I can see that the trouble in his heart, which was the immediate cause of his death, must have been going on for years.

"When I reached Mana Madura, a little before five o'clock that morning, I found both Mr. and Mrs. Capron up and dressed. In fact, neither of them had felt that they could lie down long at a time, as for a week Mr. Capron had not been able to sleep long when lying down. We talked together for more than an hour. First I heard, from both Mr. and Mrs. Capron, all the particulars of his feelings through the week, and then we talked of various mission matters. He talked with as much apparent ease and as much interest as I had ever known him to. Not a word was said or a hint given which led me to suppose that he felt troubled about himself. At about six o'clock the servant called us to early tea, in the dining-room, and Mr. Capron went into his room to brush his hair, while Mrs. C. and I went directly to the table. I noticed, when Mr. C. came and took his seat, that he seemed troubled in breathing. We did not talk very much at the table, and when Mrs. C. rose I went to my room to change my clothes. But though I hurried to come out, I was summoned before I was half dressed, as Mr. Capron had had what I supposed was a fainting fit. I found him conscious, but with no pulse. He had commenced dressing, but had fallen from the chair. I at once gave him medicine and left him for a few moments. In less than fifteen minutes he had another attack, very much like the beginning of an apoplectic fit, and when I saw it I felt sure that the first was of a similar character. It was a struggle for breath, and for a few minutes he was entirely unconscious. The heart had nearly or entirely ceased to act, and I could detect no pulsation at the wrist. His breathing now became labored and accompanied by a moaning sound. Between the fits, or spasms, he was entirely conscious, and did not complain of any special pain, but only of a feeling of chilliness. Very soon he had a third attack, shorter and less violent than the second, and in a few moments he breathed his last. Both Mrs. Capron and I were kept so constantly busy in the use of remedies, and the whole was so sudden, that when all was over it seemed like a dream, and we could neither of us realize that he was dead.

"But in that trying hour the Lord was

wonderfully kind in the fulfillment of his precious promises. His grace greatly sustained our dear sister. She said, — 'Brother Chester, is it really all over? Tell me, is it all over? How inexpressibly kind my Heavenly Father has been to me, — how loving! I see his hand in all, and I have been praying all through the week that he would show me his will.' Then she knelt down and prayed for grace to bear the trial, — grace for that very day, to show the power of Christian faith before the heathen. She prayed, also, for the two dear girls; and all through that day the Lord sustained her, and her expressions of submission, entire trust, loving trust, were a comfort to my soul.

"I could fill pages in writing about Brother Capron. He was a very dear, a greatly valued brother, — very lovely in his character, a very wise and most valuable counsellor. And in taking him, as he has Brothers Scudder, and Taylor, and Penfield, and Peck, the Lord shows us that we must lean more on him; expect more the influences of his Holy Spirit.

"We sent a cooley at once for Mr. Rendall and Mr. Washburn, and had all the native Christians remain on the Compound, waiting their arrival. They came between one and two o'clock Saturday morning, and soon after we carried the remains of the dear departed and placed them in the little inclosure beside the grave of little Henry Hooker Capron.

"We had services in English, in the house, and then in Tamil, on the veranda, many of the native Christians being present. And how much all our native helpers loved and respected Mr. Capron!"

INFLUENCE OF A FAITHFUL CHRISTIAN.

Mr. W. S. Howland wrote from Mandapasalai, on the 28th of August. He mentions pleasant incidents in a village where the faithful native Christian Yesutasan formerly resided, and says: —

"The work in this village is more and more interesting. The teacher is urged, by high caste heathen, to come into their houses to teach and to pray. When the cholera broke out there, a few weeks ago, the people called this teacher and took the medicine prepared by our Medical Catechist. Not one of them died. Pastor Eames and his wife have been to the village quite often of late, and the women even are becoming interested. When I see the results which have followed Yesutasan's life and labors, it is with feelings of reverence that I look upon his lowly grave, and wish that I had personally known the man. He died before I was put in charge of the station."

NOTEWORTHY INCIDENTS.

Mr. Howland also mentions some incidents connected with the worship of idols, the cholera, the progress of Christians, retrenchment, etc., as follows: —

"My last monthly meeting [with helpers] was held August 2d and 3d. Since the previous meeting quite a number of families had left heathenism. In one village, twelve miles north from the station, the only son of a wealthy heathen died suddenly of cholera. The villagers all met together and made a feast before their temple, to propitiate their deity, and prevent the spread of the disease. While at the feast ten persons were attacked with this fearful malady. The catechist in the village gave our medicine to five, who were willing to take it. These lived, the others died. From this same village a good many people, with hundreds from other villages, went last year to a heathen festival on a mountain southwest from Tirumangalam. A sudden heavy rain caused a flood which drowned many of the worshipers, who had camped in the dry sandy bed of the stream. This year, only three persons could be persuaded to go from this village, and they were attacked with cholera and died away from home. These things have caused a reaction against the worship of idols in this village, and we hope for good from the movement.

"The idol in the village is an interesting but revolting sight. The elephant-headed stone image, as high as my shoulder, is placed on the ground in the open air, its head capped, two inches thick, with oil and dust from years of worship. In front, there are one hundred and fifty stone bulls, rats, snakes, and prone human figures, arranged in three rows. The heads of many of these are

covered with oil and dust, like that of the principal idol.

"In another village lives an elderly, devoted Christian man, with a family of grown-up sons, one of whom had lately taken a wife. She has been severely ill for some time. Her heathen relatives wished to take a kid, with rice and arrack, and with these propitiate their deity. 'No,' said the Christian father-in-law, 'try another way first. Let us all unite in special prayer to God for her.' They prayed, and as they firmly believe, the prayer of faith healed the sick."

WILL CHRISTIANS AT HOME ARREST THE WORK?

"I wrote in my last of the straits into which we were thrown by the reduced appropriations; also, that the helpers had volunteered some sacrifices that would help meet the difficulty. I agreed to try for six months, but I found that I must make a further reduction; and at my last meeting I reduced a certain proportion on each rupee. It amounts for the whole year to more than a month's wages for each man. I have had to dismiss a number of men because of this strait. One helper resigned because unable to live upon the reduced wages. Last week the wife of another, the mother of a large family, came to me, bringing a small hand-saw, and asking me to purchase it, that she might have something to help out the reduced wages of her husband. It was hard, but I had to refuse, for I did not need the saw. It is hard to see these men pinched. Do the people at home want to stop the work? It would almost seem so."

AMONG THE VILLAGE CONGREGATIONS — INTEREST IN THE BIBLE.

Mr. Herrick wrote from Tirumangalam, September 22d: —

"I have visited all but two of the congregations under my care during the last three months, and most of them twice. I find unusual interest in the Bible, and the study of its truths, both among the higher and lower castes. The man spoken of in last year's report, as a wealthy, leading man, interested in the truth, seems fully decided to be a Christian. He now has the entire Bible in his possession, having paid the usual price for it. While I was on the Hills, he was earnestly beset by influential heathen men, who came from different places to try and persuade him to return to his former ways; but he stands firm, and fearlessly defends the religion he has newly embraced. When I was at his village, — Periapulámpatti, about fourteen miles southwest of Tirumangalam — three weeks ago, I held a very interesting meeting with him and eight or ten young men, who are accustomed to meet with him to read the Bible and sing Christian hymns. He is very fond of singing, and I think much is to be hoped for from this, both as respects his own spiritual growth and his usefulness to others.

"At Pálavanattam, five or six miles southwest of Mallánkinaru, I was much interested when there last month. Arriving at half-past nine A. M., and finding my breakfast ready, I sent word to members of the congregation that I should be ready to hold a meeting with them directly after eating. Ten or twelve men came, one of whom has been a church member for twelve years. This man suggested that, as perhaps the men would wish to go to their work, it might be well not to detain them very long. After reading and explaining a passage of Scripture, singing and prayer, I gave them leave to go, expecting to hold a longer meeting and hear their Scripture lessons in the evening. One man then went away, but all the rest remained till two P. M., reading and singing, and listening to remarks from myself and the catechist. All these are men of respectable standing in the community. When, as I was about to leave, I exhorted the people to stand firm as Christians, the church-member remarked, 'It is difficult for men of this class to come; but if they come, they will not go back.' The first clause of the sentence is certainly true, and I earnestly hope the last may be."

CONFIDENCE IN THE PRAYERS OF CHRISTIANS.

"At Mallánkinaru I heard of a singular thing. In a village close by there is a man of low caste, who is an earnest Christian and a member of the church in

M. A few weeks ago the heathen of that village, of much higher caste than he, requested him to pray for rain. So a meeting was held several nights in succession, attended by forty or fifty men, who sat with uncovered heads while this Christian, unable himself to read, spoke of the truths he had learned from the Bible, and offered prayer to the God of the Bible.

"In the village of the next congregation visited after leaving M., I heard of another case, which likewise shows that some heathen believe in the efficacy of prayer offered by Christians. The heathen uncle of an intelligent Christian woman was dangerously ill, and requested her to pray for him, at the same time giving strict orders to have soothsayers kept away. One morning, on this tour, I stopped and held a short meeting in the house of one who is the only Christian man in his village. In caste he is among the lowest of the low, but he has much energy of character and considerable intelligence. He learned to read after becoming a Christian, and has made a little progress in teaching some of his children. In each of two other villages two or three families of the same caste have recently embraced Christianity. They are near relatives of the deceased Yésutásan, of Mandapasalai, and, like him, are possessed of much more natural ability than very many far above them in caste. They send their children to school, and one man and two women are learning to read."

CONVINCED, BUT NOT CONVERTED.

"A prominent man in a village twelve miles northwest of Tirumangalam village has been very friendly for many years, assisted in building the school-house, and sends his son to school. When I was there, a short time ago, he spoke most decidedly, in the presence of many people, of the folly of idolatry; but said he could not become a Christian himself on account of the income derived from an idol temple with which he is connected. If sincere in what he said, his convictions are not strong enough at present to lead him to make a pecuniary sacrifice. How many men there are, the world over, in a similar state, — unwilling to make any great sacrifice in behalf of truth."

In a letter dated September 16th, Mr. Herrick reports a meeting of the mission with the native helpers, as "one of unusual interest." He says, "Except while on a visit to America, I have attended every September meeting for thirty years, and I never left such a meeting under a deeper impression that the Lord was there."

Dakota Mission.

A NATIVE MISSIONARY SOCIETY.

WRITING from the Santee Agency, September 25th, Mr. A. L. Riggs notices the annual mission meeting and the meeting of the native General Conference, and says: —

"The great point of this meeting was its action in regard to a Native Missionary Society. At the General Conference a year ago, a committee of five was chosen to receive the contributions of the churches, and report at this Conference what should be done. It was found that funds to the amount of two hundred and forty-five dollars and twenty-three cents were in hand, and a horse. The result reached was the formation of a permanent Missionary Society, with three directors (two of whom are to be natives, and one a white missionary), and a missionary secretary or treasurer in each church.

"A missionary was at once appointed, the Rev. David Greycloud. He accepted the appointment, and was formally commissioned on Sabbath afternoon. In his personal experience, related on that occasion, it was seen that the Spirit of the Lord had been preparing his heart for this work for some time past. He is to go and break new ground at Standing Rock Agency, though he will probably have his family a part of the time at Fort Sully.

"We look at this movement as one of great promise, and a ground of great encouragement. The seed is bringing forth fruit. But as the hopefulness of the work increases, so, in even larger proportion, does our responsibility. The field is white for the harvest."

MISCELLANY.

PROTESTANT WORK IN ITALY.

THE "Foreign Missionary," for November, states: —

"As to the present extent of the evangelical work [in Italy], the means of information are not large; but the Italian churches, by the most recent reports, stand as follows: The Waldenses, exclusive of the churches in the valleys, have 50 stations, 44 pastors and evangelists, 2,140 members of churches, and 59 day-schools with an attendance of 2,000 children. They have also a faculty of theology in Florence, consisting of three able professors, by whom young men are thoroughly trained for the ministry. The Free Church of Italy has 37 congregations and 21 evangelists, some of whom are ordained. It has 1,800 church members, 9 day-schools, and 1,586 week-day and Sunday-schools.

"The English Methodist missions in Italy have, under the care of two missionaries, 1,150 members, at 31 different stations.

"The American Methodist Episcopal mission has 11 stations and 450 members. The American Baptists also have 12 stations."

SOUTH AMERICA — NEED OF MISSIONS.

THE "South American Missionary Magazine" [English] gives the following among other statements, as from "Rev. J. Roe, on his way to England" from the eastern coast of South America: —

"I am quite convinced that missionary effort is quite as necessary here as in Africa or India. It requires very little observation to see that the religion of these countries is not Christianity. It bears no resemblance to that set forth in the New Testament, neither does it bear any of its fruits. It is a degenerate system, socially, politically, morally, and religiously. It warps the mind and stunts the intellect by unreasonable and absurd dogmas, and degrades the affections and sears the conscience by its foul confessional. There is no 'home' here, no political 'duty,' no just idea of morality, and no religious faith among the leading men of the country.

"The Bible alone is the great hope of South America. No reforms, no new laws, no public opinion, can raise the country out of her degraded and revolutionary condition, without the divine faith of God's Word animating the dead spirit of the country.

"There now appears to be a shaking of the bones, — pulsations of life may be seen. The Spirit of God is working in South America. The way is being prepared. The country is now open to gospel work. All along the coast the ports are open and free to the gospel, — even Ecuador. The late elections in Chili demonstrated that the Word of God is not only read, but also somewhat of its spirit imbibed. The political war-cry of the Liberal party was not, as heretofore, 'Down with Christianity!' but 'Live Christianity, and down with Ultramontanism!'

"My journey northward has confirmed my opinion. Although not near so advanced as Chili, Peru and Ecuador — priest-ridden Ecuador — are ready to receive the Word of God.

"My visit to Peru lasted a week, during which time I preached for Mr. Weatherhead, and visited most of the places of interest in the neighborhood. My inquiries and my observations lead me to the conclusion that missionary effort would be blessed there now."

THE OPIUM TRADE.

REV. L. H. GULICK, M. D., reporting to the American Bible Society his first visit from Japan to China, as Bible agent, says, respecting his visit at Shanghai: "It is mortifying to find so conspicuous on the river, among the clumsy junks, the gallant sail vessels, the ocean steam-ships, and the river steamers, also a number of unsightly, dismasted, and covered hulks, in which the opium of British India is

stored, because the Chinese will not allow of its being otherwise than surreptitiously kept on Chinese soil. How affecting to find the stolid Chinaman, in his governmental relations, steadily refusing any complicity with this trade; and how sad that opium is forced on China by nominally Christian guns and bayonets! God speed the day when the truly Christian patriots of Old England, by continued appeals to its Bible-educated conscience, shall have raised such a sentiment as to sweep the deadly trade from both land and sea, as a contraband, not of war, but of peace and good-will! This impediment to the Bible, and to all Christian work, is the first fact we face as a Bible agent on landing in China; and it will for a long time yet be one of the greatest of our difficulties."

The English "Illustrated Missionary News," for November, says, on the same subject: —

"England is resolved now, at last, to wash her hands of all further complicity with blood-guiltiness, as regards the long-oppressed Christian races of Southeastern Europe. But is this the sole change that righteousness requires should be effected in our relations with other empires? Are there no other international iniquities that require to be renounced and repented of? Have not expediency and self-interest led our government into measures more injurious to the highest interests of multitudes than even the long-cherished Turkish alliance?

"Alas, that no clever newspaper correspondent explores the cities and towns of China, and sends simple and truthful narratives of the effects of our opium trade in that land! Such accounts might well rouse an indignation even deeper than that which is now sweeping like a hurricane over that country!

"If the Turkish alliance has slain its thousands, the opium trade has slain its tens of thousands! If the former has indirectly aided a bad government to oppress and degrade and torture its own subjects, the latter has forced a comparatively good one to allow *us* to demoralize and destroy its people against its will.

"If the Turkish alliance deserves to be avenged seven fold, truly the opium trade deserves to be avenged seventy-and-seven fold. . . . . And if there be a God who visits national sins with national sorrows, we may be very sure a day of dark and terrible retribution must yet overtake us, if we allow our government, for the sake of gold, to continue to force the deadly and fascinating opium poison on an empire of four hundred millions, to whom we ought to be sending, instead, the Bread of Life, the glorious gospel of the blessed God."

RENEWED ROMANIST VIOLENCE IN MEXICO.

The "Presbyterian Record," for November last, makes the following announcement: "The city of Zacatecas fell into the hands of the insurgents for a short time, and the mob attacked our chapel, destroying everything that could be burnt with fire, and inflicting a loss of five or six hundred dollars worth of property. Next, the house of Mr. Thomson was assaulted, but resistance was made until he escaped. (Mrs. Thompson is in this country for her health.) He was exposed to great peril, but on the recapture of the city by the government troops, protection was again enjoyed; and at the latest dates he was at San Luis Potosi. These attacks showed the source from which they proceeded, — the Romanist Church. We may believe that the days of its persecuting power will soon be numbered in Mexico."

POOR, YET RICH.

The business manager of the Missionary Herald has received the following note from Wisconsin: "Dear Sir, — You will please find inclosed one dollar for renewing my subscription to the Missionary Herald, and ten cents for postage, and also four dollars for the A. B. C. F. M."

To this note another hand appended this: "I am surprised at this amount from this poor old man, — poor in the goods of this world, but rich in faith. In talking with me he says he does not think he has earned this amount during the summer. I suppose he has pinched himself down to the very lowest in order to give

this. If we all were to give like him, and pray the same, the world would soon be brought to our dear Saviour."

DEATH.

Rev. William B. Capron, of the Madura mission, Southern India, died at his home in Mana Madura, suddenly (after only a few hours of illness), on Friday morning, October 6th. An obituary notice of one so much respected and beloved is promised, from the mission field, for the next number of the Herald.

OFFERINGS FOR THE DEBT.

NEW HAMPSHIRE.		
Manchester, a friend,	1 00	
Pelham, a friend,	10 00	—11 00
MASSACHUSETTS.		
Boston, 2d Ch. Dorchester, 5; ditto a friend, 1; Sarah, 10;	16 00	
Bedford, Cong ch., by E. G. L.	10 00	
Littleton, a friend,	20 00	
Marblehead, 1st Cong. ch. and so.	10 00	
Springfield, "A. B.,"	500 00	
Ware, Otis Lane,	50 00	
Worcester, A. H. W.	5 00	—611 00
NEW YORK.		
Brooklyn, Clinton Avenue Church,	964 81	
Sherburne, William Newton,	10 00	
——, John Jones,	2 00	—976 81
TENNESSEE.		
Knoxville, A Widow, in memory of her deceased husband,		5 00
OHIO		
Cincinnati, a lady friend,	2 00	
Cleveland, Rev. H. C. Haydn,	11 22	
Columbus, Rev. H. C. Haskell,	5 00	
Delhi, John Winsor,	4 00	
Madison, Rev. Edmund Gale,	5 00	—27 22
ILLINOIS.		
Waukegan, a few friends, by Mrs. J. S. Barker,		13 00
NEBRASKA.		
——, "An offering for the debt,"		5 00
COLORADO.		
Denver, J. H. Learned,		2 00
Received for the "Debt" in November,		1,651 03
Previously acknowledged (see December "Herald"),		5,283 21
		$6,934 24

CENTENNIAL OFFERINGS.

New York, N. Y. S. T. Gordon, for Fort Berthold,		10 00
Bellevue, Iowa. Ladies of Cong. Ch.		10 00
Red Oak, " Mrs. E. M. Carey,		20 00
Received for the above in November,		40 00
Previously acknowledged, (see December, "Herald,")		7,18 65
		$7,222 65

DONATIONS RECEIVED IN NOVEMBER.

MAINE.		
Cumberland county.		
Brunswick, Cong. ch. and so. 69.59, ditto m. c. 45.41;	115 00	
Freeport, Cong. ch. and so.	18 00	
Gorham, Cong. ch. and so.	16 80	
Harpswell, Cong. ch. and so.	8 90	
North Yarmouth, Cong. ch. and so.	20 00	
Portland, Plymouth ch. and so. 100; Julia W. Griffin, 13;	113 00	—291 70
Hancock county.		
Bucksport, Elm St. ch. and so.		50 00
Kennebec county.		
Gardiner, Cong. ch. and so.		30 00
Lincoln and Sagadahoc counties.		
Boothbay, 1st Cong. ch and so. 20; 2d Cong. ch. and so. 24;	44 00	
Waldoboro, 1st Cong. ch. and so. 13; George Allen, 5;	18 00	—62 00
Oxford county.		
East Sumner, Cong. ch. and so.		7 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.		13 00
Piscataquis county.		
Greenville, Union ch. and so.		25 00
Somerset county.		
St. Albans, Cong. ch. and so. 3.30; a friend of missions, 2;		5 30
Union Conf. of Churches.		
Bridgton, Cong. ch. and so.	9 20	
South Bridgton, Cong. ch. and so.	12 75	—21 95
York county.		
Acton, Cong. ch. and so. 9.25 (sent but not received).		
Biddeford, 2d Cong. ch. and so. 31.42; George H. Adams, with previous dona., to const. himself H. M., 25;		56 42
		562 37

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Keene, 1st Cong. ch. and so. m. c. 9 92
Rindge, Cong. ch. and so. 25 25—35 17
Coos county.
Berlin, Friends, 5 00
Colebrook, Cong. ch. and so. 15 00
Gorham, Cong. ch. and so. 15 50—35 50
Grafton county.
Bristol, Cong. ch. and so. 4.66; a friend, to const. HARRY M. CAVIS, H. M., 100; 104 66
Danbury, Rev. G. Smith, 5 00
Hanover, Cong. ch. and so. 30 00
Plymouth, Cong. ch. and so. 13 58—153 24
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Hollis, Cong. ch. and so. 13 51
Milford, Cong. ch. and so. 66 40
New Ipswich, Cong. ch. and so. 3 20—83 11
Strafford county.
Wakefield, Cong. ch. and so. 15 00
322 02

VERMONT.

Addison county.
Bridport, Cong. ch. and so. 66 00
Bristol, a friend of missions, 100 00—166 00
Chittenden county.
Williston, Cong. ch. and so. 22 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 18; Rev. R. Hicks, 25; 43 00
Orange county.
West Randolph, Cong. ch. and so. 35 87
Rutland county.
Fair Haven, Cong. ch. and so. 34 07
Windham co. Aux. Soc. C. F. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 32 50
Grafton, Cong. ch. and so. 47 00—79 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. 12 25
Springfield, Cong ch. and so., to const. CHARLES E. RICHARDSON and OTTO M. DOUBLEDAY, H. M. 200 00
Windsor, Cong. ch. and so. 42 35
Woodstock, 1st Cong. ch. and so. 15 44—270 04
650 48
Legacies.— Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane, 37 00
687 48

MASSACHUSETTS.

Berkshire county.
Sheffield, Cong. ch. and so. 4 38
Bristol county.
Attleboro Falls, Cong. ch. and so. 25 00
Berkley, Cong. ch. and so. 18 00
East Taunton, Cong. ch. and so. 15 00
Mansfield, Ortho. Cong. ch. and so. 40 00—98 00
Brookfield Asso'n. William Hyde, Tr.
Barre, a friend, 5 00
Brimfield, Cong. ch. and so. 13 75
Spencer, Cong. ch. and so. 260 76
Ware East, a friend, 5 00—284 51
Essex county.
Andover, Faculty and Students of Theol. Seminary, for Mahratta Theol. Seminary, add'l, 16 00
Essex county, North.
Haverhill, Centre Cong. ch. and so. 100 00
Merrimac, Francis Sargent, 25 00
Rowley, Cong. ch. and so. 13 52—138 52
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so., with prev. dona., to const. MRS. EMILY F. WOODBURY and MISS ASENATH O. WOODBURY, H. M. 54 21
Lynn, North Cong. ch. and so. m. c. 25 22
Saugus, Cong. ch. and so., add'l, 23 19—102 62
Franklin co. Aux. Soc. William F. Root, Tr.
Whately, Cong. ch. and so., with prev. dona., to const. EUGENE M. FRARY, H. M. 43 75
Hampden county, Aux. Soc. Charles Marsh, Tr.
East Longmeadow, Cong. ch. and so. 5 00
Chester, 2d Cong. ch. and so. 5 25
Monson, Rev. D. V. Coburn, 10 00
South Wilbraham, Cong. ch. and so. 25 00
Springfield, "A. B.," 500; South ch., Mrs. S. E. C., 25; 525 00
West Granville, Cong. ch. and so. 17 50—587 75
Hampshire county Aux. Society.
Amherst, College Church, 174 90
Chesterfield, Cong. ch. and so. 6 50
East Amherst, 2d Cong. ch. and so. 10 00
Enfield, Cong. ch. and so. 50 00
Hatfield, Cong. ch. and so., for Papal Lands, 19 70
Northampton, 1st Cong. ch. and so. m. c. 16 87
South Hadley, 1st Cong. ch. and so. 28; a friend, in Mount Holyoke Seminary, 2; 30 00
Williamsburgh, Cong. ch. and so., for Papal Lands, 30 00
Worthington, Cong. ch. and so. 32 25—370 22
Middlesex county.
Cambridgeport, C. Winship, 50 00
Holliston, Cong. ch. and so. 120.78; S. B. J., 2; 122 78
Lowell, John St. ch. and so., annual collection, 165 29
Malden, a friend, 2.50; a friend, 1.50; 4 00
Marlboro, Union Cong. ch. and so. 130 00
Newtonville, Marshall Henshaw, 20 00
Reading, J. M. Carleton, 3 00
Sherborn, a friend, 2 00
Somerville, Franklin St. ch. and so. m. c. 12.63; Prospect Hill, ch. and so. 4.21; 16 84—513 91
Middlesex Union.
Ayer, Mrs. C. A. Spaulding, 100 00
Harvard, Cong. ch. and so. 53 75
Leominster, Miss H. M. H., 15; H. M. Knowlton, 3; 18 00—171 75
Norfolk county.
Grantville, Cong. ch. and so. 10 00
Quincy, B. C. H. 100 00
South Braintree, Cong. ch. and so. 28 00
South Weymouth, 2d Cong. ch. and so. (thank-offering from a friend), with previous dona., to const. E. LEWIS, H. M. 20 00
Wollaston Heights, Cong. ch. and so. 6 00—164 00
Plymouth county.
Brockton, 1st Cong. ch. and so. m. c. 35 00
Hingham, Cong. ch. and so. 16 50—51 50
Suffolk county.
Boston, Park St. ch. 20; Vine St. ch. m. c. 12.50; Union ch. 3.83; Mrs. Lydia N. Rogers, to const. ALICE ROGERS, H. M. 100; Mrs. M. J. Wiggin, 25; H. R. T., 1.50; (GEORGE ROSS HEWITT, WALTER PAGE HOBART, and ROBERT BELL, are constituted H. M. by Friends in Eliot church), 162 83
Chelsea, Central Cong. ch. and so. 24 29—187 12
Worcester county North.
Phillipston, Cong. ch. and so. 46 98
Westminster, Cong. ch. and so. 25 00—71 98
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Leicester, Gents' Asso'n, 187; Ladies' ditto, 146.94; m. c. 30; 363 94
Shrewsbury, Cong. ch. and so. m. c. 40 00
West Boylston, Cong. ch. and so. 41 15
Worcester, Old South ch. and so. 25; Mission Chapel, ch. 2.06; Daniel Ward, 10; ——, 3; 40 06—485 15
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Uxbridge, Willard Judson, 10 00
3,301 16
Legacies.— Walpole, Mrs. Abigail Reed, by Nathan B. Edwards, Ex'r,— balance, 1,951 82
5,252 98

RHODE ISLAND.

Peacedale, Cong. ch. and so. 15 92

CONNECTICUT.

Fairfield county.
Black Rock, Cong. ch. and so., with previous dona., to const. G. A. GOULD, H. M. 85 56
Danbury, 2d Cong. ch. and so. 10 00
Newtown, Cong. ch. and so. 12 00—107 56
Hartford county. E. W. Parsons, Tr.
Avon, Cong. ch. and so. 65 15
Collinsville, Cong. ch. and so. m. c. 8 47
East Hartford, A. W. 15 00
Enfield, 1st Cong. ch. and so. 50 00
Forestville, J. C. and R. A. Hurd, 5 00
Hartford, Asylum Hill ch. m. c. 160; Center ch., add'l, 90, m. c. 32.62; a friend, in ditto, 38; 320 62
Rocky Hill, Cong. ch. and so. 93 10
Simsbury, Cong. ch. and so. 78 10
Unionville, Cong. ch. and so. 32 84
Wethersfield, Cong. ch. and so., to const. S. W. ROBBINS, P. SOUTHWORTH, and M. S. GRISWOLD, H. M. 317 00—985 28
Litchfield county. G. C. Woodruff, Tr.
Lakeville, Village Prayer-meeting, 8 95
Litchfield, Cong. ch. and so. 32 00
Morris, Cong. ch. and so. 71.60; ditto m. c. 30.15; 101 75
North Canaan, Cong. ch. and so. 42 28
Northfield, Cong. ch. and so. 35 00
Plymouth, Cong. ch. and so. 33 57
Watertown, Cong. ch. and so. (of which from Eli Curtiss, to const. T. P. BALDWIN, H. M., 100;) 179 27
Woodbury, 1st Cong. ch. and so. 26 74
Annual collection, less expenses, 3 97—463 53
Middlesex co. E. C. Hungerford, Tr.
Cobalt, Hartford offering, 20 00
Essex, Cong. ch. and so. 17 88
Higganum, Cong. ch. and so. 30 00
Killingworth, H. 3 00
Middletown, 1st Cong. ch. and so. 25 50—96 38
New Haven county. F. T. Jarman, Agent.
Meriden, Center Cong. ch. and so. 40 00
Milford, 1st Cong. ch. and so., towards support of Rev. R. A. Hume, 213 02
New Haven, Ch. of the Redeemer, to const. H. J. ATWATER, J. B. BALDWIN, and M. F. TYLER, H. M., 390.17; 3d Cong. ch. and so. 28.55; North Cong. ch. and so. m. c. 4.15; Two Sisters, 20; J. M. B. Dwight, 25; "Ichabod," Yale Theol. Seminary, 5; 472 87
Wallingford, Cong. ch. and so. 60 35—786 24
New London county. C. Butler and L. A. Hyde, Trs.
Griswold, Cong ch. and so. 80 70
Mystic Bridge, Cong. ch. and so. 26 31
Norwich, 2d Cong. ch. and so. 501.79; 1st Cong. ch. and so. m. c. 2.20; Broadway ch. and so. m. c. 6.56; ditto for Papal Lands, 97.25; 607 80—714 81
Tolland county. E. C. Chapman, Tr.
Gilead, Cong. ch. and so., to const. Rev. J. A. MACK, H. M. 65 50
Mansfield, G. F. King, 1 00
Rockville, 2d Cong. ch. and so., to const. W. SPAULDING, H. M. 140 00—206 50
Windham county.
Brooklyn, 1st Cong. ch. and so. 27 00
East Woodstock, Cong. ch. and so. 30 00
Plainfield, a friend, 250 00
West Killingly, Cong. ch., Miss Harriet N. Whitmore, 10 00
Windham, 1st Cong. ch. and so. 19 00
Woodstock, 1st Cong. ch. and so. 26 00—362 00

3,722 30

Legacies. — North Granby, Mrs. L. A. Bently, by Anson Cooley, Ex'r, 1,000 00
Plymouth, Miss Ann Darrow, by T. H. Darrow, Ex'r, 106 67

4,828 97

NEW YORK.

Binghamton, C. L. N. 2 00
Brockport, S. Hubbell, 10 00
Brooklyn, Clinton Avenue ch., A. S. Barnes, 100; Puritan ch. 30.15; Ch. of the Covenant, 17.40; 147 55
Buffalo, a friend, for Madura, 12 00
Cameron, C. P. Hubbard, 10 00
Candor, Cong. ch. and so., to const. Rev. A. BARNUM, H. M. 51 69
Churchville, Cong. ch. and so. 41 77
Crown Point, 2d Cong. ch. and so. 7 72
Flushing, Cong. ch. and so., for Papal Lands, 35 54
Groton, Cong. ch. and so. 57 30
Helena, Linus Kibbe, 20 00
La Fayette, "Members of the church," 8 00
Lisle, Mrs. M. Orton, 1 00
Miller's Place, Cong. ch. and so 46 11
New Lebanon, Cong. ch. and so. 25 00
New York, Mrs. E. P. Woolsey, 300 00
Sandy Creek, Cong. ch. and so. 10 00
Watermills, Maria Halsey, 1 00
West Brook, Cong. ch. and so. 7 44
———, a friend, 6 00—795 12

Legacies. — Brooklyn, Lewis Chichester, by John M. Stearns, Ex'r, 300 00
New York, Oliver Bronson, by Willett Bronson, Ex'r, 2,000 00

3,095 12

NEW JERSEY.

Newfield, Cong. ch. and so. 23 00
Orange, Valley ch. and so. 480.91, m. c. 46.05; 476 96—499 96

PENNSYLVANIA.

Hyde Park, Welsh Cong. ch. and so., with previous dona., to const. A. B. EYNON, H. M. 5 00
Philadelphia, Charles Burnham, a thankoffering, 50 00
Van Buren, Penn. Synod's Com. on missions, C. P. Church, 355 50—410 50

MARYLAND.

Frostburg, Welsh Cong. ch. and so., for Mexico, 10 45

TEXAS.

San Antonio, S. M. N. 2 50

NORTH CAROLINA.

Raleigh, 1st Cong. ch. and so. 1 50

OHIO.

Bellevue, Cong. ch. and so. 16 71
Cleveland, Plymouth ch. and so. 262.06; a friend, 50; Charles Reeves, 10; 322 06
Conneaut, Cong. ch. and so. 43 90
Edinburg, Cong. ch. and so. 31 63
Kent, 1st Cong. ch., annual interest on $1,000, from Austin Williams, deceased, 70 00
Medina, 1st Cong. ch. and so. 45 00
Paddy's Run, Cong. ch. and so. 28 65
Painesville, Frank Little, 20 20
Plain, 1st Cong. ch. and so. 7 60
Saybrook, Cong. ch. and so., add'l, 20 09
Springfield, 1st Cong. ch. and so., add'l, 16 17
Twinsburgh, Cong. ch. and so. 35 00—656 92

Legacies. — Clarksfield, Spelman Pelton, by S. P. De Wolf, Ex'r ($750 previously received), 125 56
Youngstown, Rev. John McCutchan, balance, 508 00

1,290 48

ILLINOIS.

Altona, Cong. ch. and so. 10 00
Augusta, Mrs. N. C. Pierson, 25 00
Belvidere, Rev. J. C. Thompson, 10 00
Bunker Hill, Cong. ch. and so. 62 90
Carthage, J. C. and H. L. Rand, 20; C. G. Clarke, 1; 21 00
Chesterfield, Cong. ch. and so. 15 00
Chenoa, Cong. ch. and so. 8 00
Chicago, New England ch. and so. (of wh. 27.74 for Papal Lands), 224.67; S. B. French, 50; a friend, 5; 279 67
Danvers, Cong. ch. and so. 15 80
Dixon, C. A. Davis, 5 00
East Wauponsee, Cong. ch. and so. 23 25

Eleroy, H. Biesemeier,	10 00	
Elgin, Cong. ch. and so.	17 25	
Evanston, Cong. ch. and so.	65 00	
Illini, Cong. ch. and so.	22 00	
Jefferson, Cong. ch. and so.	23 00	
La Harpe, Cong. ch. and so.	4 00	
Lake Forest, Rev. W. A. Nichols,	25 00	
Matteson, Mr. and Mrs. J. Marsh,	10 00	
Mendon, Cong. ch. and so.	2 25	
Morrison, Cong. ch. and so.	15 25	
Morton, Cong. ch. and so.	8 05	
New Milford, Cong. ch. and so.	8 50	
Oak Park, Cong. ch. and so.	30 15	
Paxton, S. P. Bushnell,	25 00	
Providence, Cong. ch. and so.	10 62	
Rockford, 2d Cong. ch. and so.	258 18	
Rosemond, Cong. ch. and so.	20 00	
Solon Mills, R. R. Crosby,	3 00	
Springfield, 1st Cong. ch. and so.	52 72	
Sublette. Cong. ch. and so.	7 00	
Stillman Valley, Cong. ch. and so.	26 50	
Tremont, Cong. ch. and so.	9 32	
Victoria, Cong. ch. and so.	5 00	
Waukegan, Cong. ch. and so.	8 00	
Wauponsee Grove, Cong. ch. and so.	30 25	
Wyanet, Cong. ch. and so.	5 60—1,177 26	
Legacies.—Crystal Lake, Simon S. Gates, in part, by William D. Gates, Ex'r,	500 00	
	1,677 26	

MICHIGAN.

Calumet, L. S., Cong. ch. and so.	367 41	
East Tawas, C. T. Wickes,	5 80	
Flint, 1st Cong. ch. and so.	27 36	
Jonesville, S. B. Vrooman,	50 00	
Kalamazoo, Plymouth Cong. ch. and so.	31 00	
Maple Rapids, Rev. William Platt,	5 00	
Potterville, Mrs. B. Landers,	5 00	
Union City, Cong. ch. and so. (of wh. from I. W. Clark, to const. Rev. W. F. Day, H. M., 100),	142 00—684 07	

MISSOURI.

Ironton, J. Markham,	2 50	
Webster Grove, Cong. ch. and so.	19 95—22 45	

MINNESOTA.

Fergus Falls, Cong. ch. and so.	3 01	
Medford, Cong. ch. and so.	10 00	
Minneapolis, Plymouth ch. and so.	22 70	
St. Paul, Plymouth ch. and so.	45 54—81 25	

IOWA.

Bear Grove, Cong. ch. and so.	3 50	
Central City, Cong. ch., Mrs. E. Blodgett, 5; Mrs. O. Blodgett, 2.50; Mrs. M. Blodgett, 1;	8 50	
Chester, Cong. ch. and so.	30 00	
Cresco, Cong. ch. and so.	11 75	
Davenport, German Congregation,	11 00	
Decorah, Cong. ch. and so.	42 91	
Fairfield, Rev. R. Wilkinson,	5 00	
Kellogg, Cong. ch. and so.	32 00	
Keokuk, "Signature,"	5 00	
Iowa Falls, a friend,	100 00	
Manchester, Cong. ch. and so.	35 58	
Maquoketa, Cong. Miss. Society,	28 73	
McGregor, Cong. ch. and so.	25 50	
Mitchel, Cong. ch. and so.	13 25	
Monona, Cong. ch. and so.	5 00	
Ogdon, Cong. ch. and so.	17 50	
Postville, Rev. L. P. Mathews,	4 00	
Waterloo, Rev. M. K. Cross,	15 00—394 22	

WISCONSIN.

Beloit, 1st Cong. ch. and so.	31 93	
Cooksville, Cong. ch. and so.	2 00	
Evansville, Cong. ch. and so.	15 40	
Ithaca, Cong. ch. and so.	5 50	
Milwaukee, Spring St. ch. and so.	30 00	
Mukwonago, Cong. ch. and so.	5 00	
New London, Cong. ch. and Sabbath-school,	14 03	
Oconomowoc, Cong. ch. and so.	43 50	
Ontario, O. H. Millard,	3 00	
Potosi, Mount Zion, and Burton, Cong. ch. and so.	2 00	
Sharon, Cong. ch. and so.	10 75	
Two Rivers, F. Barns,	4 00	
Union Grove, Cong. ch. and so., add'l,	7 00—174 11	

KANSAS.

Diamond Springs, Cong. ch. and so.	3 05	
Louisville, Cong. ch. and so.	7 00	
Quindaro, Cong. ch. and so.	2 05	
Wyandotte, Forest ch. and so.	1 30—13 40	

NEBRASKA.

Ashland, Cong. ch. and so.	14 10	
Fontenelle, Rev. R. Gaylord,	00	
Kerney, Cong. ch. and so.	2 00	
Rock Creek, Cong. ch. and so.	2 80—23 90	

CALIFORNIA.

Napa City, Mrs. E. B. Spencer,	10 00	
Oakland, 1st Cong. ch. and so.	135 16	
Redwood City, Cong. ch. and so.	21 98—167 14	

WASHINGTON TERRITORY.

Shokomish, Ch. of Christ and s. s.	20 00

CANADA.

Province of Ontario,— Brockville, Mrs. Charles Jones,	20 00
Province of Quebec,— Sherbrooke, T. S. Morey, 5; S. F. Morey, 5;	10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta Mission. H. B. Boswell, 150; Mrs. Boswell, 118; Miss Bosanquet, 100; Capt. G. A. Jacob, 60; Major Manson, 50; Major T. Candy, 50; A. Johnstone, 50; S. Yorke Smith, 50; Capt. Hay, 15; H. Webb, 10; Sir George Malcolm, 7.50; J. G. Waitt, 7.50; N. Spencer, 5; Miss Fallow, 5;	678 00
Zulu Mission. Umvoti, Monthly Concert collec., 1875,	44 61

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For traveling expenses of Mrs. Edwards, to South Africa,	366 32

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, *Treasurer.*

For Miss Rappleye's school at Broosa,	500 00

MISSION SCHOOL ENTERPRISE.

Maine.—Bangor, Central Cong. s. s. 50; Biddeford, Pavilion s. s. 1; Bluehill, Cong. s. s. 1; Castine, Cong. s. s. 5.25; E. Sumner, a s. s. class, 1.50; Garland, s. s. class, 1.50; Harpswell, Cong. s. s. 4.60;	64 85
New Hampshire.—Candia, Cong. s. s. 17.55; Greenland, Cong. s. s. 19; Piermont, Cong. s. s. 12; Rye, Cong. s. s. 6.50;	55 05
Vermont.—Sheldon, Cong. s. s. 25; West Randolph, Cong. s. s. 43;	68 00
Massachusetts.—Bridgewater, Central Sqr. s. s., for pupil in Mr. Washburn's school, 40; Leicester, 1st Cong. s. s. 24.84; South Williamstown, 2d Cong. s. s. 10.67;	75 51
Connecticut.—Columbia, Cong. s. s.	20 00
New York.—Berkshire, Cong. s. s., for scholar at Marsovan,	30 00
New Jersey.—Montclair, Thanksgiving-offering of 1st Cong. s. s.	30 00
Ohio.—Claridon, Cong. s. s., add'l,	6 00
Iowa.—Ashland, "Savings of our little one,"	90
Wisconsin.—Rosendale, Cong. s. s.	11 05

Donations received in November,	$15,639 29
" for the Debt, in November,	1,651 03
" for Centennial, in November,	40 00
	$17,330 32
Legacies received in November,	6,529 05
	$23,859 37
Total, from September 1st to November 30th, 1876,	**$66,632 9**

THE

MISSIONARY HERALD.

VOL. LXXIII. — FEBRUARY, 1877. — No. II.

PROVIDENCE IN MISSIONS.

NUMBER ONE.

ON the 9th of June, 1831, William Goodell saw for the first time the city which was to be his home for more than one third of a century. The Prudential Committee having gathered from many tokens that the time had come for occupying the Turkish capital, he was on his way thither by their direction to lay the corner-stone of a new mission.

Those who have approached Constantinople from the Dardanelles, need not be told what a marvelous panorama, on that summer morning, floated slowly and silently into his field of vision. They can easily imagine with what feelings he gazed upon a picture which is so unlike all others. But while surveying with wonder and delight this strange blending of Oriental splendor with the rarest natural scenery, he glided into the Bosphorus; and soon he found himself in the Golden Horn. He has reached his destination, — the first Protestant missionary to the city of Constantine; the first contribution from the New World, to be followed by many like it, toward the solution of the ever-recurring Eastern Question.

Let us suppose him to ascend Seraskier Tower at an early day, in order that he may fully understand his field of labor; and let us suppose him to be endowed for a brief space with the power of looking into all these myriad homes, and of divining also the religious sympathies of the occupants. What does he see? Nearly one million of souls, — more than one half of them Moslems, passionately attached for the most part to their creed; three hundred thousand nominal Christians, proud of the name which they bear, and yet grievously dishonoring that name; and "a mixed multitude" besides, representing almost every part of the world, most of them, however, in full accord with the larger communities in their hatred of the Protestant faith. In the presence of such a population, what does this servant of Christ expect to accomplish? In the face of such inevitable antagonisms, what encouragement has he? *All that he needs.* He is Christ's ambassador. The God of missions, therefore, will care for the messenger as well as the message.

But where shall he begin? Shall he try the governing race? In some

auspicious moment, then, let him ask a Mohammedan, the most hopeful for his purpose that he can find, to renounce his faith. "What!" he will say in reply, "Ask me to lose my head! The apostate is sure to die." Shall he try the Christians, — Greeks, Armenians, Roman Catholics? But their magnates and hierarchs, all of them, will resist the attempt to the uttermost. "And can they, like the Turks, invoke the aid of the sword?" Fortunately for him they have no such power; and just here is the secret of the remarkable success which the missionaries of the Board have achieved. "But why this difference?" The answer furnishes a signal illustration of divine prevision in the interest of missions.

SIEGE OF CONSTANTINOPLE.

Christianity passed the middle of the fifteenth century with many signs of weakness, with almost none of genuine life. The Reformation, it will be borne in mind, was more than sixty years in the future. As well in the Latin Church, as in the Greek Church, the gold had become dim. It was at this epoch of dishonor and decay that Mohammed II. sat down before Constantinople with two hundred and fifty thousand men. Vast preparations had been made; for he was fully resolved that a prize, tempting above all others, should not elude his grasp. His ordnance was formidable beyond all previous knowledge. One piece, in fact, carried a stone ball weighing six hundred pounds, and two others were scarcely inferior. Of course, the defences of the city were not planned to resist such engines of destruction.

Nearly seven weeks having elapsed, and the final assault having been pre-announced, the Turkish soldiery became fanatically impatient for the decisive hour. Promises were made than which none could have been more alluring. To those who should survive, the Sultan resigned "the captives and the spoil," "the treasures of gold and of beauty." For those who should fall the gates of paradise were standing wide open. During the evening which followed the 28th of May, 1453, the entire camp resounded with the old cry, "There is no God but God, and Mohammed is the Prophet of God." "Sea and land, from Galata to the Seven Towers," says Gibbon, "were illuminated by a blaze of nocturnal fires."

It is difficult to find in the annals of our race a sovereign who has been more heroic, and at the same time more unfortunate, than the last of the Constantines. Abroad he had but the faintest sympathy; at home he received no adequate support. The language of the historian just named is severe but just: "Christendom beheld with indifference the fall of Constantinople." It was a Hungarian who cast the monster gun. It was another Hungarian that taught the artillerymen how to use it with the deadliest aim. The Genoese of Galata, instead of acting cordially with the Emperor, helped him in the day time, and then helped the Sultan in the night, friendly to both, and yet false to both.

Within the capital the old feud between the Latins and the Greeks was active and virulent. The first minister of the empire was heard to say that he would sooner see the turban of Mohammed in the city than "the Pope's tiara or a cardinal's hat." Many that should have been zealous defenders of their homes, sought their safety in flight. Treasures that would have rendered victory certain, had they been tendered for public use at the right time, were selfishly withheld, only to become the prize of the Turks in the end. When inquisition was made for those who were able and willing to bear arms for the

common defense, it was found that out of a population of more than one hundred thousand less than five thousand made a favorable response. In addition to this insignificant force, there were two thousand aliens under the command of John Justiniani, a Genoese noble, who seemed likely at one time to win the honor of "savior of the city." Alas, that in the supreme moment he should have tarnished his fame forever!

The night before the 29th of May has scarcely a parallel in dramatic interest. "The noblest of the Greeks and the bravest of the allies were summoned to the palace." An eye-witness described the scene which followed: "They wept; they embraced; regardless of their families and their fortunes, they devoted their lives." Each commander then repaired to his post, to keep a sad and anxious watch, which was to be followed in a few hours by the final conflict. The Emperor, with some of his faithful companions, went to St. Sophia; there they received the "communion with tears and prayers." Next he proceeded to the palace, which was "filled with cries and lamentations." Having asked the pardon of any whom he might have injured, he sallied forth for the last time. "The distress and the fall of the last of the Constantines," says Gibbon, "were more glorious than the long prosperity of the Byzantine Empire."

THE ISSUE.

At daybreak the assault commenced. First a motley throng advanced, in the hope of plunder or martyrdom; but they rendered a two-fold service to the besiegers. They filled the deep moat, and they exhausted the strength and ammunition of the besieged. The troops of Anatolia and Romania were next brought forward; but their progress was "various and doubtful." After two hours of obstinate fighting, nothing had been gained. Then, however, the Janizaries arose, "fresh, vigorous, invincible." The Ottoman artillery "thundered on all sides." The camp and the city, the Greeks and the Turks, were enveloped in a cloud of smoke, "which could only be dispelled by the deliverance or the destruction of the Roman empire."

The proximate cause of the fall of Constantinople is said to have been a wound which Justiniani received. Regardless of the passionate appeals of the Emperor, he retired ignobly from the conflict, and most of the Latin allies followed the example. The walls and the towers were soon possessed by the assailants, and the Greeks were compelled to retire. The sovereign and his nobles sustained their honor to the end, — the last of the Constantines having thrown away his purple, according to Gibbon, "in prudent despair," and having fallen afterward by an unknown hand.

The historian Von Hammer-Purgstall enumerates twenty-eight sieges — seven of them successful — which this city, first as Byzantium, and afterward as Constantinople, sustained before the attempt of Mohammed II. The most eventful of these was the sixth, when Constantine the Great obtained the prize in A. D. 315. But the twenty-ninth may fairly claim to have been more eventful still. Thrice had pagan armies triumphed on the Bosphorus prior to A. D. 315. Thrice had Christian armies triumphed there, subsequently to that date. When Constantine XI. fell, the Crescent supplanted the Cross for the first time.

CONSEQUENCES.

But the achievement of 1453 led to consequences which the victor never

imagined. Not only did he open a door for himself; he opened another door for William Goodell. Had the Greeks retained possession of their ancient capital, in vain would the latter have sought admission thereto in 1831; for the Greek Church has always been, and is to-day, intolerant and exclusive. Indeed, had the Russian army advanced from Adrianople in 1829, and seized the chief city of the empire, American missionaries would have had no "place in those parts." But He who sees the end from the beginning, made the Turkish government a covered way, under which they could freely and safely enter at the appointed hour, and preach "all the words of this life." "This is the Lord's doing; it is marvelous in our eyes."

ATTITUDE OF THE MISSIONARIES IN TURKEY.

By Edwin E. Bliss, D. D.

There seems to be some misapprehension in the United States as to the position occupied by the missionaries of the Board in reference to certain questions which are so prominent before the world. It has been said, indeed, that we are hostile to the "Christian cause" in this empire. Those of us who reside at Constantinople, believing that our position, and, so far as it is known to us, that of our associates throughout the land, cannot be characterized as one of hostility, or even of indifference to the cause of the Christian communities here, believing, too, that our position will be approved by all candid men in our own country, ask attention to the following statements.

1. The missionaries of the Board in Turkey carefully abstain on principle from all interference in political affairs. Any other course would compromise their character as religious teachers, and justly expose them to the animadversion of the government whose protection they claim. At the outset, before the real character and purpose of our labors were known, the missionaries were sometimes suspected and accused of having political designs, and of being political agents of the United States. A consistent adherence to the principle above stated has long since quieted such suspicions. Men recognize the fact that the doctrines preached by the missionaries will, through their stimulating and elevating power, at length exert an influence in the domain of politics; but they admit the distinction between the legitimate influence of religious doctrine and political propagandism.

2. While carefully observing the rule of non-interference in political questions, the missionaries have not hesitated to denounce acts of oppression coming under their observation, by whomsoever committed. Times without number they have remonstrated with Turkish officials and the ecclesiastical rulers of the Christian communities, when found guilty of such acts themselves, or conniving at them in others. When the circumstances required it, they have taken the necessary steps to bring such acts to the notice of the government, and failing of redress have in important cases invoked the influence of European and American public opinion, as also the friendly offices of foreign governments. They have done this principally in reference to violations of the rights of conscience. But as those violations almost always involve violations of civil rights, what they have been enabled to accomplish has had no little influence to increase respect for civil rights.

Whatever the missionaries have done in this line, they have done openly and above board. They have had no motive for concealment, believing, as they have believed, that their conduct was in the interest of the government itself, helping to the realization of that just and impartial administration which the highest authorities in the land have so often declared to be the object of their desire and efforts, — an administration the lack of which is as harmful to the Turkish as to the Christian part of the population, and which is now sought by the Christians more earnestly than ever before, for the reason that their advancing intelligence quickens their sense of the evils of maladministration. It is believed that the position of the missionaries in this respect is known to all classes, rulers and subjects, as far as they themselves are known, and that no one here has any doubt upon which side they stand on the question of justice and equal rights for all. As for the particular political measures by which justice and equality are to be secured, the missionaries have no occasion to take any public position.

3. During the exciting events of the past months, and in reference to questions which have recently come so prominently before the world, the missionaries of the Board have not departed from the policy above indicated. They have not identified themselves with any political schemes; and they have endeavored to discharge all the duties of Christian philanthropy. Much the larger part of the missionaries are stationed in Asia Minor, and have therefore had no direct connection with the disturbed districts in European Turkey. None of their number are in Servia, Montenegro, or Herzegovina. Among the Bulgarians four stations are occupied. So far as the missionaries at these stations exerted any influence in regard to the political agitation around them, it was to dissuade from the attempt at insurrection, which brought such fearful horrors in its train. They strongly advised those who asked their advice to seek redress of grievances by other means than an appeal to arms. When the massacres took place, those residing nearest the scenes of these massacres were not in haste to report in reference to them, because they found it impossible, in their position and in the great excitement prevailing through the whole region, to ascertain the facts in the case. As soon as a necessary regard to the safety of their own families would allow, they visited the principal places in the ravaged district, and have since done all in their power to make known, directly and indirectly, both to the Turkish government and to the Christian public, the greatness of the ravages committed; and they are now devoting their time and energies to the administration of the succor so liberally sent from Great Britain for the suffering survivors. What they are doing, is of course done with the full knowlege of the Turkish authorities; but so far as is known, it has exposed them to no suspicion of sinister designs. Such is a brief statement of the course hitherto pursued by the missionaries in their relations to the government and people of Turkey.

It is perhaps hardly necessary to add that, while dissenting from the extreme views of some who, regarding the whole Turkish people as responsible for what has occurred in Bulgaria, would drive them as enemies of mankind out of Europe, and even from their possessions in Asia, the missionaries do sympathize most heartily with the just indignation excited throughout the Christian world against those massacres and all who had any participation in

them. In reference to some of the Turkish questions, so much discussed of late, there are differences of opinion among the missionaries, as among other men looking at these questions from different standpoints. No person has been authorized to speak for all, and it would therefore be obviously unreasonable to hold the whole body responsible for the utterances of individuals.

A MODEL MISSIONARY CHURCH ABROAD.

As public attention is now called to Harpoot as the location of Armenia College, — an institution, or rather a group of institutions under that name, for the double purpose of raising up a well qualified native agency, and of meeting the need of a higher education in this part of the Turkish empire, — it will be of special interest to note the recent anniversary of the native church in that city. This church was organized twenty years since with ten members; but it did not begin its real work and life as a Christian body till three or four years later. At its anniversary in October last, as reported by Dr. Barnum, the native pastor gave an historical address quite in the line of such discourses in this country.

The entire membership of the church from the first has amounted to two hundred and sixty. Seven of the number have become pastors; and from it seven other churches have been organized in the villages near Harpoot. The present number of resident members is one hundred and twenty-one. The contributions of the church during the last sixteen years were about seven thousand dollars, including the support of the pastor, teachers, foreign missionary laborers in Koordistan, etc. If we remember that the price of labor in Eastern Turkey is not more than one seventh to one tenth of what it is here, we shall see that the equivalent of this amount in New England would be not less than fifty thousand dollars.

From Harpoot as a center have been distributed not far from one hundred thousand volumes of different publications, educational and religious, including twenty-five thousand copies of the Scriptures. A single work prepared by Miss West as a first book in reading, and as introductory to the study of the Bible, has had a circulation of thirty-two thousand. These facts are mentioned to show the fitness of Harpoot to become a center of educational influences and of Christian work for the entire region, as also for the grateful recognition of our friends at home, and for the encouragement of missionaries abroad.

A TRUE MISSIONARY CHURCH AT HOME.

In times of doubt and anxiety at the Missionary Rooms, great relief is found in turning to the earnest, Christian devotion of individuals who have been called in former papers "the Old Guard," and to churches that, despite all financial embarrassments, and with no little effort and sacrifice, keep up their contributions to the treasury of the Board. Among the many such churches, — yet they are not so many as the missions need for their proper support, — is the one at Winchester, eight miles from Boston. Its resident membership, as reported last year, was three hundred and forty-five. This church, besides generous offerings for various home enterprises, sustained one

missionary family in North China, another in Austria, and, through its auxiliary to the Woman's Board, a lady in Turkey.

There were special reasons for assuming the support of these missionaries. The one in China had been formerly sustained by the church in labors at the South, and was well known and highly esteemed. His frequent letters have done much to educate the people in a knowledge of missionary work, and especially a knowledge of that great empire. The missionary in Austria was a loved and honored pastor, who left his charge, greatly to their regret, for the foreign service. Their assuming his support was at once a delightful proof of their regard for him personally, and a welcome expression of their interest in the endeavors of the Board. Their representative in Turkey is also personally known to the ladies of the church. Considerations growing out of these facts have influenced the contributions of many, doubtless; but the result, as a whole, must be regarded as highly creditable to the congregation; for it has not been secured without large offerings from such as were able to make them, and not less generous gifts from others of more limited means. Were the example of this church imitated by even one half of those who contribute to the Board, the work now in progress might be greatly enlarged.

A MISSIONARY SABBATH-SCHOOL AT HOME.

"How much does the Sabbath-school connected with your church contribute to Foreign Missions?" This question was asked with hesitation, a few weeks ago, of a Sabbath-school superintendent. He opened his record-book and showed the figures. Beginning a few years ago with about thirty dollars, the amount steadily increased from year to year by the use of the class-box system, going up to more than a hundred dollars, then to more than a hundred and fifty, then to more than two hundred, and finally, according to the last record, to nearly two hundred and seventy-five! If this is not the banner Sabbath-school, it is certainly a model Sabbath-school, in the matter of gifts to foreign missions. May all our Sabbath-schools soon become as systematic and generous in their remembrance of the work of the Board, as the Congregational Church Sabbath school of Newport, R. I.!

THE OUTLOOK FOR THE DAKOTAS.

By Rev. S. R. Riggs.

More than forty years ago, the American Board commenced a mission among the Dakotas then living on the Mississippi and Minnesota rivers, and constituting that portion of the tribe which the French, two hundred years ago, designated as the "Sioux of the East." In that early day, some efforts were made by the Jesuits to carry the gospel to these "Iroquois of the West," as they were sometimes called; but no permanent results were secured. Nothing of the Roman Catholic religion was found, except what cropped out among the French half-breeds. It was a new field; and yet it was open and ready, in some sense to receive the good seed of the Word.

PAST ACHIEVEMENTS.

Within a quarter of a century, we had mastered the language of the "wild Sioux," and had placed it in such a permanent form as to send it down into history; we had translated into this language the greater part of the Scriptures, as contained in the New Testament, and small portions of the Old, Dakota men and women having learned to read them; and by the blessing of God upon the proclamation of the gospel, we had during these twenty-five years gathered into the church of Christ about one hundred Indians. With the teachings of the Bible, other civilizing influences were brought to bear upon this part of the tribe. With the aid afforded us by the United States government, we seemed to be on the high road to prosperity. But the majority of the Dakotas had refused to listen to the gospel of the Son of God, and all through those years had done what they could to oppose its progress.

Then came the outbreak of 1862. Our hopes were crushed. Our life-work seemed to have vanished away. But God, the great weaver of human destiny, knew how to take up the broken threads, and to make a more beautiful fabric than any that we had dreamed of. The outbreak brought death and mourning into the white settlements of Minnesota. It also brought difficulty, suffering, repentance to the Dakotas; and the result has been the furtherance of the gospel of Christ among them. Since that time more than one thousand, in our part of the field, have professed faith in the crucified One. And the settlements at the Santee, on the Big Sioux, at Brown Earth, and on the Sissiton Reservation, are substantially Christian communities.

To all this must be added another fact. In the readjustment of things after the outbreak, God brought much of the new Christ-element among the Dakotas into somewhat close connection with the great body of the tribe, "the Sioux of the West." From the Santee Agency, in the northeast angle of Nebraska, it was but a short day's journey to the settlement of two thousand Yanktons. This was an attractive field, and it was soon occupied by Rev. J. P. Williamson. He was followed by the Episcopal missionaries, who have had their principal station at this point. Nowhere have the gospel and civilization made more rapid progress than among these Indians. From that Reservation upward, along the Missouri, are already located several thousand of the Teeton Sioux. Among these the Episcopal mission has occupied several stations, and we have one, in the neighborhood of Fort Sully, which is opening with great promise. Still farther up among the Rees, Mandans, and Hidatsa, is our new station at Fort Berthold, which has commenced very auspiciously. All this occupation of the wilder parts of the Dakota field may be properly regarded as the outcome of our previous work among the Dakotas. So that, looking back over all the way that God has led us for more than forty years, sometimes through a "great and terrible wilderness," and even through the land of the death-shadow, we can exultingly say, "Hitherto the Lord hath helped us."

We have endeavored to gather up some of the threads of history, and to give them such a linking with the present, as to make the Christ-element prominent. In our labors with and for the Dakotas, we have steadily endeavored to honor God's Word. We have preached it, yes, even as Paul says, "in season and out of season." During the last dozen years, it has been our special aim to introduce the best men whom we could find into the ministry, so that our ten

native churches might depend mainly for their spiritual instruction on native pastors. In the mean time, the work of Bible translation has been carried on slowly but steadily, so that we shall soon have about five sixths of the Scriptures in the language of the Dakotas.

Education has advanced steadily, if not rapidly. The government plan is to teach altogether in the English language. We have no controversy with it; on the contrary, we lend a helping hand. Whatever in us lies we are ready and willing to do, to help young Dakotas over the hard boundary-line which lies between them and us. But, for the present, we are quite sure that the mental and spiritual culture which is but for the life that now is, and for the life that is to come, will be, and must be, reached mainly through their own native tongue.

Many of our native preachers are necessarily men of limited education. Some of them, after a few years of honest work, will be obliged to give place to the demand for better qualified workers. This state of things was not unexpected by us, and we have made preparation to meet it by our advanced schools at the Santee Agency. The "Girls' Home" and the "Young Men's Boarding Hall" have been doing good work in the past, and will do more of it in the future. We are glad that, notwithstanding the financial pressure, the Prudential Committee have seen their way clear to make an appropriation for a building which has been long needed for the young men.

THE PROSPECT AND THE NEED.

God is on the field of battle. He was in the battles of 1862, and evolved for the Sioux of the East the present results of civilized and Christian life. May we not believe that he was also in the battles of the past summer, on the Little Horn and elsewhere, shaping the destinies of the wild Sioux of the West, as well through defeats as through victories, for peace and civilization and Christian life? Sure it is, if we read aright, that God turned even the victories of the Teetons into final defeat and surrender, while he compelled the white man to respect the bravery and courage of the red man. And what remains now that the summer campaign is closed? (1.) The question of the Black Hills is settled. White men will occupy that country and dig out the gold in at least comparative safety. (2.) In addition to the twelve or fifteen thousand Teeton Sioux already on the Missouri, twelve or fifteen thousand more will be placed along the banks of the Big Muddy, between Fort Randall and Standing Rock, a distance by land of about three hundred miles. It may not be quite certain what the people of Red Cloud and Spotted Tail will do, in regard to removing to the Indian Territory. The probability is that they will not go. Even General Sheridan sees that it would be a mistake to mass them there, in their present uncivilized condition, and advocates a gradual removal, — if they are removed at all, — after they shall have taken some steps towards civilization.

Here then is a demand for enlarged work among the Dakota people, and that too whether they are kept on the Missouri, or are removed to the Indian Territory. If the government, in good faith, takes up its self-imposed responsibilities of educating them, there will still remain a large field for special Christian work. If the government is to be held responsible for raising no more wild Indians, shall not the Christian people of this land be held responsible for permitting no more Indians to grow up without an opportunity of salvation through Jesus Christ?

THE HUMANITY OF MISSIONS.

The results of missions are so many and diverse that some of them scarcely attract the notice which they deserve. Besides the spiritual changes which follow the preaching of the Word, the educational progress which is implied in all permanent success, and the general elevation, moral, social, and political, which characterizes every Christian community that has emerged from heathenism, there are other benefits which are worthy of distinct recognition and honor. This agency is all the while doing much for the unevangelized on the plane of simple humanity. In times of public calamity, moreover, as of famine, pestilence, or war, it performs a service that can hardly be estimated too highly.

For months after the massacres of 1860 in the Lebanon, the Syria mission could do little else than care for the wretched fugitives, homeless and famishing. The story of Mr. Calhoun, remaining at Abeih amid frightful scenes on every side of him, respected and trusted by both contending parties, ready to minister alike to suffering Druse and suffering Maronite, has few parallels in missionary history. Well might men, in admiration of a character so far above their own level, call him as by common consent the "Saint of Lebanon." Two years since, on the occasion of an earthquake in Eastern Turkey, it was the missionaries at Harpoot that offered their sympathy, and secured material aid for the houseless and destitute. During the recent famine in Central Asia Minor, it was from the hands of the missionaries at Cesarea and Marsovan, that thousands received the means of subsistence, supplied by the charities of English and American Christians. And we find that missionaries of the Board in Bulgaria, Mr. Clarke of Samokov, and Mr. Bond of Eski Zagra, with more or less assistance from others, are giving all their time and strength during these winter months to caring for the wretched victims of Turkish atrocity.

Lady Strangford, who is herself making untiring efforts to relieve the prevailing distress, in a report to the Mayor of London in November last, speaks in generous recognition of Mr. Clarke's services, — at that time, apparently, not having come into contact with any of his fellow-laborers. "Almost the first person whom I saw here," she says, "was the Rev. Mr. Clarke, the American missionary. He alone knows this people, and they almost all know him. He speaks and writes Bulgarian; he thinks in it; he understands their wants, their ways, their thoughts. With untiring devotion he passes from village to village, comforting, advising, succoring; living on dry bread for weeks and months together, climbing steep mountain passes by night as well as by day, even in the snow. He has done the work of six men in the last three months; and though not a hundredth part of these unfortunate people have been relieved, his consoling and encouraging presence has been felt by all of them. The Turks speak of him with reverence, and even enthusiasm; and the little he ever asks of them is done without hesitation." "We stopped at a wretched village, Radlovo, where Mr. Clarke gave away some blankets. It was good to see how the people clung to him, and the priest worked with him." "After this we rode six hours in torrents of rain up the mountain gorge to Batak. The place, cleared now of human remains, is yet a dreadful

sight, — nothing but heaps of blackened, burnt stones. The people are living in huts of a few loose boards laid together, or in shanties of straw, through which the rain and the wind pass freely. Mr. Clarke had got up at the cost of £250 a wooden building for a refuge and hospital, in which we slept, with blankets hung up to keep out the rain which dripped through the unfinished roof and the wind from the unglazed windows." Who will not pray that this unselfish devotion of Christians may touch the hearts of these Bulgarians and Turks, and prepare the way for the acceptance of Him who went about doing good! And who will not strive to make the Board increasingly efficient and useful, in view of the multiform blessings which it is conferring upon the world!

THE FINANCIAL PROBLEM SETTLED.

By an Ex-Pastor.

Each year we need thoughtfully to review, often to readjust, our system of Christian benevolence. Primarily this is a personal matter between each individual and God. He who sitteth over against the treasury, and beholdeth those who of their abundance, as also of their penury, cast therein, knoweth the self-sacrificial history of each gift. Cherishing tenderly the thought that whatever we give, we are giving to the Lord who bought us, the practical question with every grateful disciple is the same, "How shall I bestow the utmost possible during the present year of opportunity?" This is not a difficult question. The observance of one of the simplest principles will both answer the question, and fill all the treasuries of Christian benevolence to overflowing.

Having taken anew upon the heart the great missionary trust, and continuing to bear it in sympathy and love as personally commissioned to its fulfillment, *set apart first of all, with prayer and consecration, your own private benevolent fund for specific missionary purposes.* What shall constitute this fund, each individual must decide for himself before the Lord. The only essential is that it be sacredly set apart upon the fundamental principle implied in the order of petitions in the Lord's prayer, and in the central precept of the sermon on the Mount, "Seek ye *first* the kingdom of God and his righteousness, and all these [temporal] things shall be added unto you."

Whoever surrenders to this method will ordinarily begin by dedicating to the Lord as the *minimum*, in accordance with the ancient Hebrew system, one tenth of his income, be it small or large. Economy, and sometimes self-sacrifice, will enter into the endeavor to bring all other expenditure within the remaining nine tenths, and will thus go into the formation of the well-disciplined Christian character. Almost any warm-hearted follower of the Lord Jesus Christ will be ashamed not to surpass in benevolence the representative of the old Jewish dispensation; and he will accordingly add something, possibly another tenth, to his benevolent fund as his grateful testimony to the superiority of the Christian dispensation. Some are so situated by the good providence of God, that they become able so to increase this Christian addition, that it quietly moves on as the Lord prospers them, to one fourth, one half, three fourths, nine tenths, and thus Christian economy in the administration of the remainder shares in the gladness of self-sacrificial benevolence.

In addition to this normal supply for the private benevolent fund, arising from a fixed proportion of the income, there are other happy methods of increase which, when once practically adopted, become so attractive as to be fascinating to a generous Christian heart. These are memorial gifts, commemorative of persons living and dead, of interesting events and epochs in one's own life or in the household, of special bestowments of divine Providence, and special visitations of the divine Spirit. It is delightful thus to make the ordinary course of human existence memorable by the continuous recognition of the Lord's grace.

It is a somewhat suggestive fact that when a person determines to increase his offerings to Christian benevolence, impelled thereto by gratitude to the Lord, and by a fresh spirit of liberality poured upon him from on high, he not unfrequently increases two-fold, sometimes three or four-fold, at a rapid rate. The dollar is swiftly and joyously exchanged for five dollars; the five usually multiplies into the ten; the ten into the twenty; the twenty ordinarily into fifty; and the fifty almost invariably into an hundred. After that, one does not know what may happen as the luxury of giving grows into a passion. According to the intelligence and opportunity which under benevolent impulses increase in geometrical ratio, the one hundred soon goes up to five hundred, and the five hundred to a thousand. Then after the grand leap to five thousand, it is comparatively easy to enter upon the ten thousands.

Moreover God sometimes so prospers his servants who are in full sympathy with him in this department of generous giving, that the stream flows freely and still increases. The entire financial problem of the American Board will be easy of solution, whenever a considerable number of the Lord's people shall have discovered the secret, which some already know in glad experience, that it is their privilege to have a private benevolent fund into which regularly and cheerfully shall go the first tenth, increased by as many other tenths as possible, and by frequent increments from the thank-offerings of memorial vows. Can we better follow the initial prayers and consecrations of the new year than by setting apart before God this sacred benevolent fund? Then will it be our joy to subscribe with our own hands to be the Lord's by generous self-sacrificial gifts. And so in accordance with the only method which will look well upon those books where "prayers and alms" are kept as a "memorial before God," *our financial problem will be settled.*

AN INDISPENSABLE AGENCY.

The Herald for January gave a list in part of the native pastors in the different missions, the larger portion of whom are supported by their own people. Other educated natives are most valuable co-laborers with the missionaries, as teachers in the training-schools and seminaries, as assistants in the translation of the Scriptures, and in other similar labors. Several of the best scholars and most successful pastors have been invited to aid the missionaries in the production of a Christian literature, so essential to the proper education and nurture of the young and growing Christian communities.

The care of the Pasumalie seminary in the Madura mission, during the absence of Mr. Washburn in this country, was left for a year or more to the

native teachers. The larger part of the instruction in Jaffna College is by native instructors. Accomplished Armenian scholars are engaged in Robert College, and two others have recently been appointed Professors in Central Turkey College at Aintab. Rev. Joseph H. Neesima is associated with missionaries Davis, Learned, and Doane at Kioto, Japan, in the charge of the largest training-school of young men for the Christian ministry, connected with the American Board. The above examples are but a few out of many illustrations, not only of the results of Christian training on native character, but of the valuable coöperation of native Christian scholars in the prosecution of the missionary enterprise.

REV. SIMEON H. CALHOUN.

It has been the privilege of the Board to enroll among its missionaries many persons of great excellence. Those who are familiar with the history of its work abroad, can recur at once to names that are associated with high qualifications and large achievements. The worth of some has been set forth in biographical sketches, which may be classed with the choicest treasures of our Christian literature. Who can estimate the value of memoirs like those of Dr. Goodell and Fidelia Fiske? Indeed, it is a part of the abundant fruitage of missions that when the steward surrenders his trust, the record of his fidelity prolongs his usefulness.

The time is at hand for another such memoir, the subject of it having just completed a life which for forty-five years has been remarkable for its symmetry and beauty. Mr. Calhoun — born in Boston, Mass., August 15, 1804, and a graduate of Williams College in the class of 1829 — remained till 1831 without any friendly regard for the Christian faith. Indeed, he spoke in later years of his earlier opinions and sympathies with profound regret; for he once held the sentiments of French infidels, and was accustomed to argue in their defense with singular persuasiveness. But the prayers of his mother — one of the original members of Park Street Church — were answered at last; and he became a disciple of the Saviour after a type that is exceedingly rare. Those who have known him intimately, will never forget the richness and fullness of his Christian experience. His delight in the Scriptures was exceptional, and his meditations upon the truths therein revealed were uncommonly suggestive and stimulating. No one, in fact, could converse with him for half an hour on these high themes, and not have his own faith strengthened and his own zeal quickened.

Mr. Calhoun went to the Levant in the first instance as an agent of the American Bible Society. He received an appointment as a missionary of the Board in 1843. He joined the Syria mission in July, 1844, for the purpose of taking charge of the Seminary at Abeih. To this institution he devoted his entire missionary life. He came to the United States in 1875, hoping in due time to return to his Syrian home with improved health, and hoping also to lie down to his final rest on that "goodly mountain," "Lebanon." His friends have seen for many months, however, that his life was to end in his native land. He died at Buffalo, December 14, his wife and four children

being with him. As the last moments were passing away, he said in Arabic: "I am coming, I am coming;" and then in English, "I am weary, very weary; come quickly, come quickly." "And he was not, for God took him."

When the Syria mission was transferred to the Presbyterian Board of Foreign Missions in 1870, the formal connection of Mr. Calhoun with the American Board necessarily came to an end. But the affection of its Prudential Committee for him, as also of its officers, and, indeed, of its entire constituency, suffered no abatement. And it will be very pleasant to remember in coming years, that he fully reciprocated the feelings of those who had been during so long a period, his "fellow-workers unto the kingdom of God."

REV. WILLIAM BANFIELD CAPRON.

ANOTHER missionary, after twenty years of labor for his Master in the foreign field, has entered into rest. But a few days before his death he said, "If the Lord would give us a hundred souls in Mana Madura, I would willingly pass out of sight." So truly did he desire to see the Saviour honored, and so much did he long for greater results of his labor in that heathen town.

Mr. Capron, the son of an honored father, Dea. W. C. Capron, was born in Uxbridge, Mass., April 10, 1824. He united with the church in Uxbridge when he was thirteen years of age, fitted for college at Andover, and graduated at Yale in 1846. After spending a year as private tutor in Baltimore, he entered upon a life of six years in Hartford, Conn., residing in the family of Dr. Hawes. There he was Principal of the Hopkins Grammar School; and he has been held in affectionate remembrance by the many pupils who came under his influence. In Sabbath-school work also, and in city mission work, he was systematic and faithful.

Early in 1852, he received a fresh anointing of the Holy Spirit, which led to a consecration of himself to the missionary work. Respecting this experience he wrote, January 18, 1852: "There came up before me the heathen world crying for the gospel. I saw that tract by Dr. Scudder, which has so often caught my eye lately, 'The harvest perishing for want of laborers.' Passage after passage brought home the word '*all*.' Then again, 'father and mother, and wife and children, and brethren and sisters, yea, and his own life also.' The advantages of my present location were never more alluring. My prospects as a teacher and my love of quiet struggled with what seemed duty, but what I had been unable, or too unsacrificing, to pronounce to be duty heretofore. Second Cor. v. 14, 15, melted me." "I trust that, as the result, I am ready for any labor to which the providence of God assigns me; and praying for his guidance, I offer myself, if he will accept me, to the work of missions." A few days later he wrote again: "I hold myself ready, in the strength of God, to do whatever may seem to be my duty, whenever made known to me."

With this new purpose, Mr. Capron entered the Theological Seminary at Andover. He had previously offered himself, unconditionally, to the American Board, and he was appointed by the Prudential Committee to the Madura Mission. In November, 1856, with the daughter of Rev. H. B. Hooker, D. D., as his wife, he sailed from Boston for Madras. Those who landed with him will remember

his eager leap from the bounding boat to the shore, and his joyful exclamation, "India at last!" He was appointed to the Mana Madura station, with instructions to build a house. Meantime he had charge of the Madura Girls' Boarding School four years, and of the station at Tirupuvanum two years. After trying delays in building, he exchanged the little mud house for the new home in 1864, and at once gave himself to all the varieties of missionary labor, if by any means he might save some. After sixteen years of life in India he visited America, taking with him his two daughters; but January, 1874, found him again in his India home.

Though not of robust constitution, his patient care of himself was rewarded by a life remarkably free from illness. In May last an attack of rheumatism brought to notice an unnaturally rapid pulse, and he endeavored to find the cause. In July, the possibility of trouble in the heart suggested a life of invalidism; but his simple trust in God kept him from all fear, and a decided improvement as to the rapid action, in September, led him to hope that the cause was only temporary.

The last Sabbath in September was spent in one of his villages, where he received three young men to the church with "unspeakable satisfaction." He found the journey very wearisome, but as the week following wore away he resumed his usual duties, and on the first Sabbath in October preached a sermon, long to be remembered, from the words, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." He then conducted the Sabbath-school, and in the cool of the day went to a near village.

On Monday palpitation of the heart came on, which never left him; but he was still able to attend to his ordinary reading and writing. In accordance with a previous arrangement, Dr. Chester came on Friday, October 6. After a pleasant conversation, and his early morning tea, he passed into three successive fainting turns, and at a quarter before eight o'clock, he lay quietly upon his pillow, as if asleep. It was a swift and painless exchange of this well known world for that promised to the faithful in Christ.

To those who needed him and to whom his loss is so severe, his own words, in writing of the death of an only son, seem to be most fitting: "I cannot fathom the mysteries of God's providence, but something holds me to a belief in his omniscient goodness, and often fills my heart with unutterable delight in the hope that I shall find salvation and full satisfaction hereafter, through the mercy of my Redeemer."

ESTIMATE OF A MISSIONARY.

An associate of Mr. Capron writes as follows: "What he was to the mission it is not easy to make others understand. In our meetings for deliberation and business, his thorough-going habits, his love of exactness, his searching investigation of every subject, his minute forecasting of all details, his sound judgment, his generous ideas of mission work, his fair-mindedness, his kindness in dealing with his brethren, made those of thirty years' standing in the field value his counsels not less than did his younger brethren.

"Of old New England lineage and habits, he was cautious in his opinions, but not wedded to custom, nor afraid of innovation when changes were proposed. In discussing mission business he was sure to have something to say worth hearing. Fair in debate, he probably never said a word in the heat of it which he

had occasion to take back; and in the great amount of writing to which we are compelled in India, he made it his rule never to let a note leave his table which he would not be willing to face six months afterwards in the hands of any one. And we may add, that this rule never took from his always cheerful, thoughtful correspondence its peculiar piquancy.

"He never disturbed the mission by complaints on his own behalf, or by insisting on rights and places for himself for which his abilities or acquirements naturally best fitted him. When things affecting himself were under discussion, he forgot to speak of himself. He thought very modestly of his own work, rarely spoke of it or wrote about it; but on visiting his district one was sure to find evidence of more and more solid work than he had expected. Hence his associates trusted him, leaned upon him, and often yielded their opinions to his, feeling that there was with him a reserve of reasons, an exactness of information, and a self-forgetfulness not wholly intelligible to them.

"His kindness always took a practical form. If, in travelling, he found a Brahmin cart set in a mudhole, it was his pleasure to attach his own oxen and drag it out. If there was cholera in the village, he was the man not only to provide medicine, but to see that food and care also were provided; and he would do with his own hands for the people offices which their caste prejudices prevented their doing for one another.

"His adherence to his work in Mana-Madura illustrates another of his characteristics. To that station he was appointed when he first entered the mission, and from it he would not be allured by more congenial fields, which were repeatedly opened to him. A dear friend, since his death, has expressed regret that he left behind him so little apparent fruit of his labors; and he himself earnestly desired to the last to see greater results. But his greatest achievement was himself. For some men it is enough to have been. They are themselves a greater gift than anything which they can leave behind them. His works, and chiefly his influence, remain with us. Hindoos can recognize rectitude, and conscientiousness, and loving self-sacrifice, and faithfulness, and devotion; and it is no small privilege to live among them the embodiment of these, and to stand among them in memory, as a pure Grecian statue would stand among the distorted and filthy images of their gods and heroes, an undying educator towards all that is holy and good."

ITEMS FROM THE MISSIONS.

Intelligence has been received from the mission in Austria which is very interesting and at the same time very encouraging. It is not deemed expedient to set forth the facts in detail, because of the hostile use which in all probability would be made of them, were they made public. But the friends of the Board may have the pleasure of knowing that to some who have hitherto walked in darkness the Lord is revealing himself as "the Light of men." Many a pastor in the United States would rejoice greatly, were he to see such proofs of a divine and saving Presence as one of our missionaries has been permitted to report. In speaking of certain of their assemblies for worship, he uses the following language, "These meetings remind me more of New

England revival meetings than anything which I have seen in this country." Will not the friends of the Board, in view of the peculiar hindrances which are encountered in this field, plead with the Lord of the harvest for "greater things than these."

In addition to what has been said in a previous article, in respect to the benevolent endeavors which Lady Strangford, Messrs. Clarke and Bond are making, with others, for the relief of the impoverished Bulgarians, the friends of the Board will be glad to learn that more than one hundred thousand dollars have been raised in Great Britain, and transmitted to a Central Relief Committee at Constantinople, of which the English Ambassador, Sir Henry Elliot, is President, and the American Minister, Hon. Horace Maynard, is a Vice-President; and of which also several missionaries are acting members. The amount already in hand, large as it is, is quite insufficient to meet the necessities of the thousands who will require aid for months to come. As heretofore announced, the Treasurer of the Board (Langdon S. Ward) will take pleasure in sending any sums to our missionaries which may be forwarded to him for this purpose.

A recent letter from Mr. H. N. Barnum, of the Eastern Turkey mission, shows that the educational efforts of the Harpoot station are making a decided impression upon the Turks of that city. For the first time in the history of the Female Seminary, a Mohammedan has visited that institution. It was the Pasha himself who deviated so widely from the accepted rules of Moslem propriety. "He expressed himself as much pleased with the freedom with which the recitations were made, and said that he had not expected so much from a school for females in that part of the country. Next day a number of Turks, including five members of the new Board of Education, attended the Fall Examination of the Turkish department of the Normal School. They all professed to be greatly pleased, though it was doubtless very distasteful to them to see a school for 'infidels' so much superior to their own." Soon afterward the Pasha sent a letter, which was very complimentary to the missionaries and to their schools. He also stated that, soon after his visit to the Normal School in July last, he wrote to the Department of Education at the capital, and that he had now received a letter from the Minister of Education, in which that official expressed his thanks for what the station was doing, accompanying the message, moreover, by a donation of five books which he wished to have presented to the five best scholars. These facts indicate that great changes are taking place in Eastern Turkey.

Recent writers from Kioto, Japan, report the formation of a church at the house of Mr. Learned, November 26, and another at the house of Mr. Neesima, December 3, the former having a membership of eighteen, and the latter having one of twenty-three. It was expected that a third church would be organized at the house of Mr. Doane, on the succeeding Sabbath. More than forty of the students in the training-school are represented as being "earnest Christians." "They have gone out into this great city," Mr. Davis says, "and found places to preach the gospel; so that we have more than forty places

where the truth is proclaimed regularly every week." At two out-stations also services are held. Most of the other students are "deeply interested," and some of them are "anxious inquirers." A blind young man had walked more than three hundred miles alone, "feeling his way with his staff," in order that he might enter the "Bible school," of which he had heard.

The reports from Monterey are more favorable than they have been of late. "The general outlook," Mr. Kilbourn says, "appears much better than it did one year ago." Besides the improvement in the educational work, there seems to be progress in more important particulars. "The best Christians in the church seem to be growing spiritually, and some of the meetings have been larger." There are a number of applicants for admission to the church, but in the circumstances delay has seemed to be advisable. Mr. Kilbourn wrote on the 5th of December that the previous week had been "one of great excitement," — "revolutionists near, a battle expected every day, almost all the stores closed, and the streets deserted by the men through fear of being caught up at any moment and forced into the army." But no fears were expressed of personal danger.

The work of the Board in behalf of the Dakotas, near Fort Sully, has assumed sundry aspects within the last few months. An Episcopal missionary was killed not far from that post; rumors of the proximity of Sitting Bull and his warriors were circulated; and the "river" Indians were said to be preparing for a general war. But the endeavors of the mission do not appear to have suffered serious harm; on the contrary, it may be hoped that there has been a decided gain. "One result of the general upturning," says Mr. T. L. Riggs, "is that an increased number have settled near us, in Peoria Bottom. Our schools are filled with eager learners, and our Sabbath services are crowded beyond all expectation. We have no room large enough to hold the people. We seat as many as possible, every chair in the house being used, and we pack the children in a corner on the floor. Last Sabbath I counted twenty-five children seated within a space four and a half feet by seven!" Whatever disposition may be made of these Indians in the future, Mr. Riggs regards the present as "a grand time for hard work."

MISSIONS OF THE BOARD.

Japan Mission.

REFINING INFLUENCE OF CHRISTIANITY.

Dr. Berry wrote from Kobe without date, probably in October: —

"It is pleasant to witness, as I return to the station at the close of my summer vacation, the evidences of a development of Christian character among the native Christians, in the jealous and unselfish care which many of them, especially the doctors, have exercised over the hospital and dispensaries during the summer, and the brotherly love exhibited in their solicitude for each other's welfare, manifested by calling my attention to some in the churches in reference to whose health apprehensions had been entertained. In fact it is pleasant, far more so than one who has not witnessed the shallowness and selfishness of social life among a heathen people can imagine, to be surrounded and aided on mission ground by well educated and high-toned native Christian men

and women. This is now our happy experience, and is in itself, to me, far more than ample recompense for the little assistance which I may have rendered by the last three years of pleasant toil. The leading church members (and these constitute the majority) regard the demands of every good work as extending to them, and respond accordingly. Religious services are now held in ten different places in Kobe and Hiogo; and under the efficient superintendence of Mr. Atkinson, it is probable that such services will be held in every ward of the two cities before the expiration of the coming winter."

MEDICAL SCHOOL.

"The Medical School has opened promisingly. Though I have a little apprehension that the assistant-teachers can hardly afford the assistance needed, they are thus far doing admirably, and as they have had three years of quite thorough training, and approach their task with a determination that no neglect on their part shall be the cause of failure, my fears may not be necessary. I shall continue to conduct weekly Scripture studies and prayer with the students, and the hospital evangelist will continue his daily work among the patients."

IMPROVEMENT IN PRISONS.

Some months ago, with the approval of officials, Dr. Berry visited some of the prisons in Japan, and made a report to Government, suggesting certain improvements. On the 4th of November he wrote as follows: —

"You will, I am sure, rejoice with us on learning that the report on the prisons, with suggestions for their improvement, has been accepted and published by the Central Government, and distributed to all the different *Ken* in the empire, for the guidance of prison officers. The taking of such a step on the part of the government I had not thought of; and the favorable attitude of the government towards Christianity, as evinced in the publication and distribution of a Report known by them to have been written by a member of the missionary body, and including so much of testimony as to the value of Christian teaching as a reformatory agent, is, it seems to me, a cause for unusual rejoicing. To me, of course, it is especially satisfactory, in that it finishes, as it were, as far as I am concerned, in a day, a work to which I had expected to devote much time for years."

PLEASANT INCIDENTS.

Mr. Atkinson wrote from Kobe, October 18: —

"I have a few incidents that may be interesting to our churches, and which will also help you to see the progress of our work. Before organizing the church in Hiogo the Sunday observance question came up. To some of the Christians this was no unimportant matter in connection with their business. Two persons were materially affected by it. One is an old woman, who earns her living by buying rags from house to house, and earns a bare living from day to day. If she dropped work on Sunday she would probably have to go hungry. The Christians settled the question in this way, — they made an agreement among themselves to board her around, at their houses, on the Sabbath!

"The other case was that of a man who is a carrier of goods. He has a wife and two or three children. Sometimes he is occupied for several days in succession, and then he is likely to have days of 'nothing to do.' Sunday was sometimes a working day, and then Monday and Tuesday he might have no work. This had not particularly troubled him until he and his wife came along towards the Christian life. He solved the question, with the advice of his brethren, in this way; he bought the necessary apparatus for baking and selling sweet potatoes on the street, a common and quite profitable little business in Japan, and now he is not troubled if he has no work in his regular business.

"Another interesting item in Hiogo is that the little church continues to pay, month by month, the salary of my assistant there. This is, I believe, the first pastoral work paid for in Japan. I trust that this man will grow up to be the ordained pastor, and that the church will grow in numbers, and in ability to sup-

port him entirely. At present most of his income comes from work that he does in other directions; but he is doing good among the people.

"The Christians in Kobe are not idle. During the heats of summer, which were intense, a class for study of the Gospels in harmony was organized, and carried on by the members themselves. The time for study was from five in the morning until seven. In Tamondori chapel a similar class was carried on by Christians resident in that vicinity, though the time of meeting was one hour later.

"The church has begun the work of raising a fund for building a house of worship. Each member agrees to contribute so much per month. This is collected by a man appointed, and a record is kept of the whole. How soon we shall get the church building up I cannot say, probably in a year and a half or two years."

STRENGTH OF THE GOVERNMENT.

Under date of November 3, Mr. Davis expressed his view of the strength and probable stability of the present government of Japan in the following language:—

"This government has been growing stronger and stronger for eight years, has introduced the post-office, the telegraph, railroads, and lines of steamers, to bind the country together, and has suppressed every attempt at insurrection. It has conquered China in a bloodless war, and opened Corea. It has, just a few months since, issued an order for the capitalization of the incomes of the Samurai class, giving them bonds for a few years' income at once, which is to end the whole matter, thus relieving the country of the great incubus which rested upon it. The fact that the government dared to issue this order, is one proof among others that it is now one of the strongest governments on earth."

The following extract from a letter of Mr. Davis, dated December 4, confirms the opinion expressed November 3:—

"The consolidation of the incomes of the Samurai class led to insurrections in several places, the first and most formidable having broken out in Kumamoto, only a few days after Captain Janes left the place with his family. The Governor and several of the inferior officers of the Ken, the general in command of the garrison, and nearly one hundred of the soldiers, were killed. Captain Janes' former residence there was between and near both the Governor's house and the barracks; and he feels that he and his family would have been killed had they been there at the time. In the adjoining provinces, insurrections immediately broke out; but the government suppressed them all with but little bloodshed."

North China Mission.

A HOPEFUL VILLAGE — BAPTISMS.

Mr. Blodget wrote from Peking, October 23:—

"I returned last Wednesday from a short journey to Cedar Bridge, where I baptized six persons, and received them to the church. There are now twelve church members at that place. They are beginning to think of a place for united meetings, larger than the small private room in which they now gather. They have the Bible in their own tongue, and the Hymn Book. It is a great delight to them to sing hymns, and they are aided in this exercise by the two young men who have been in the school at Tungcho. No one of these twelve persons has the qualities of a leader. For such a man they wait. All of them have land, and are self-supporting, although suffering the evils of poverty this year, in consequence of the drought and early frost, as well as on account of the overflowing of one of the rivers near them, which for ten years past has covered the land of some of them with water. The work in that village is in a hopeful state."

Foochow Mission — Southeastern China.

TROUBLESOME PROBLEMS.

Writing from Foochow on the 10th of October, Mr. Walker notices their an-

nual meeting, which closed the previous day, as one of much interest. At its close, the brethren met with the two native pastors, and after examination, licensed two of their helpers as native preachers. Mr. Walker then states: —

"We find it very trying to get along on reduced appropriations. The fact is, we had cut down our estimates as close as we dared ourselves; but they underwent a second trimming by the Prudential Committee, and now we find it hard to make seven go into five and have anything left. I received a letter the other day from a gentleman at Shanghai, in which he says: 'I am presuming, of course, that you have that indispensable adjunct to a mission station, a book-store; where religious as well as scientific works are sold.' The fact is, we have nothing of the kind, — that is, nothing such as he has in mind, a genuine book-store, adapted for that purpose. They have them at other posts, and the Methodist Episcopal Mission has one or two good ones here. There is now a splendid opportunity for one at Hapwoká, in connection with Dr. Osgood's dispensary, and his heart is set on having one; but where is the money?"

Ceylon Mission.

Mr. W. W. Howland wrote from Tillipally, October 10, at some length, noticing many things of interest in connection with the work in Ceylon. Several extracts from his letter will be given here.

TENT WORK.

"It is with some feeling of disappointment that I review the work of the last six months. The favorable season of the year for village work has passed with less accomplished than I hoped for. I wished to have our mission tent in almost constant use through the season. Miss Hillis and my daughter commenced the campaign in May. They had the tent pitched first in a village which had been reached less than most by evangelical effort, and where the people have the reputation of being rude. Some solicitude was expressed by the native assistants about the ladies being there alone in the tent; but they suffered no molestation. The village head man, an old man of much influence in the village, seemed to take them under his special care, and took pains to make their stay comfortable and pleasant. They had a remarkable opportunity for meeting women of all classes in their homes and at the tent. Many heard the gospel who never heard it before. They were invited to houses by Brahmin women and others to whom a missionary or native assistant could have no opportunity to speak; meetings for women were held in different places; and the truth was listened to attentively by many for the first time. They met about eight hundred women while there, probably over five hundred different ones, as some were met repeatedly.

"My son and his wife occupied the tent next, in a village near them, where there has been encouragement for some time. After two days it was necessary for them to go home, and Mrs. H. and I went to the tent in their place. We remained about a week, and found much encouragement, — more, indeed, than I have seen before in one place in so short a time. I preached every evening in different places in the village to attentive audiences, composed of women as well as men, the women sitting a little retired from the rest, in the veranda of a house, or under some such shelter. It was the more encouraging as there was no moonlight in the evenings, and the people are usually not ready to go out to meetings in a dark night. Mrs. H. had opportunity to see many women at the tent, those living near coming in the evening. Several men and women decided to take a stand as Christians, and have attended the Sabbath service there, regularly, since that time.

"My son and his wife next took their turn with the tent, pitching it in Alavetty. Of the encouragement they met there, in a field which has lately been quite discouraging, my son will probably report."

THE TRAINING-SCHOOL.

"The second term of the training school closed September 17 with a public

examination, and after a three weeks' vacation the pupils came together again last Thursday evening, after our annual missionary convocation. Every boy was in his place the next morning at prayers, for which we felt especially grateful, as cholera and dysentery are prevailing here and there. Two of the pupils have united with the church since I last wrote, and others are serious. We have now thirty-one pupils, nearly all of them young, in fact, most of them mere boys, but I thought, as I was listening to the daily Bible recitation of the upper class this morning, that but few of their age in America have a better knowledge of the Scriptures.

LABORS AMONG WOMEN.

"Miss Hillis is interested in her work at Panditeripo, though she has some discouragements. She has eight or ten girls who live in the house with her; one of these is a candidate for admission to the church, and seems to give evidence of being a Christian.

"It is interesting to notice the waking up of mind in those young women who are learning to read in the villages at Tillipally, in connection with the labors of my daughter; and we hope for the influences of the spirit to accompany the careful reading of the Word of God. Three young women, living in adjacent houses, some time since kept the Bible woman talking till late in the evening, and asked her to take them to the mission house *then*, as their people were absent, and they could never be Christians at their own homes. They asked why they could not leave their homes, as the young Brahmin did. The Bible woman told them it would not do, as it would prevent at once all labors for the many who are now regularly visited, and work for women would be impossible hereafter. They asked that the pastor might come to see them, and he took an early opportunity to do so. He advised them to try to walk as Christians at home, and if they were opposed and forcibly prevented, then there would be a reason for their leaving. They would incur severe opposition if they should take such a stand, and the Spirit only can give them courage and strength for it. We do not think they are really converted."

LETTER FROM S. W. HOWLAND — THE TENT AT ALAVETTY.

Respecting the work at Alavetty, referred to by the father in the foregoing letter, the son, Mr. S. W. Howland, wrote October 11, from Oodooville: —

"In June, the tent was pitched in South Alavetty, near the chapel, and my wife and I occupied it two weeks. We were surprised to find so much interest awakened in the place which had always seemed as much dead as alive. Many women came to the tent, some of them regularly from day to day. I also held meetings every evening and sometimes in the afternoon, all well attended. I found no one there willing to defend idolatry, though they were ready enough in bringing forward fancied resemblances to Christianity, in a sort of eclectic reformed religion, which is heathenism with the belief in idols left out. Not quite like the play of Hamlet with Hamlet left out, for they keep up the form of the worship of idols. Quite a number seem ready to be Christians. One whole family — father mother, son and daughter (the latter a pupil in the boarding school but at home at that time) — put themselves on the Lord's side and attend the services. One case of an old man, mentioned in the pastor's letter in July, is interesting. He had a knowledge of the truth, but remained faithful to his regular temple visits, until one day it seemed to him that Candaswamy, the god he was on his way to worship, appeared to him in the way and told him not to go to that temple, but to worship Jesus Christ. He obeyed, sought out the pastor, asked for instruction, especially about Jesus, attended family prayers daily at the pastor's house, and finally asked that he might be baptized soon, as he might not live long. We have hope of several women there. One girl, aged fifteen, in her eagerness to learn to read, spent nearly every day at the tent, spelling out the words, showed equal interest in the women's meeting, and was moved to tears at the recital of the sufferings of Christ for us. The tent was in such a charming locality that we visited

a mile or two in each direction, without moving it. At the end of two weeks we removed it to North Alavetty, a village of 5,000 inhabitants, and worked there only three days, when we were drenched by an unexpected, heavy rain, and left tenting for the present. We found that village much more given to idolatry than the other, yet a peculiar temperance reform seemed to have prepared the way for work.

DEATH — ADDITIONS TO THE CHURCH.

"On the 15th of August, occurred the death of Mr. Jesse Page, the head teacher in the boarding-school. In his last hours, he testified to his happiness in communion with Christ. He has faithfully served the mission for over thirty years, — twenty-seven years as teacher in the school. He was almost a right-hand man to Mr. Spaulding, and will be much missed in the church. His funeral was attended by about three hundred persons.

"The day after the funeral there was held here the first of a series of three union meetings, attended by about four hundred, and profitable to all. In July we had an interesting communion season. Six joined the church, — four being taken from the school (out of ten candidates). The same day a member from Erlarly, suspended some years ago for marrying a heathen wife, was restored. It was pleasant to see that wife standing up with him of her own accord, when their two children received baptism. There are now in the school twenty-eight church members, and twelve candidates for church membership."

LETTER FROM MR. HASTINGS.

Mr. Hastings, of the Batticotta station, and connected with the College there, wrote October 15 : —

"At a recent communion at this station, on the last Sabbath in September, five persons were received to the church on profession of faith, all of whom are connected with the College. Three belong to Christian families at this station, and one to a Christian family connected with the Wesleyan Mission. The other is from a heathen family at Tillipally. This one is the second in scholarship in his class, and the others all rank among the best scholars in their respective classes. Six others have expressed a desire to be received to the church, and meet me once a week for instruction. Of the fifty-five pupils now connected with the College, twenty-six are communicants and twelve others are baptized, all but one of whom are sons of Christian parents, and were baptized in infancy. The one who is not of Christian parentage, was baptized by the Wesleyans before coming to the College.

"The people complain much of hard times, and our pastors feel the effects in not receiving their salaries promptly from the churches. The straitened circumstances of some of the pastors has its influence, I think, in deterring some from studying for the ministry. The mission has decided to form a Theological Class, to be under Mr. Howland's care at Tillipally. The graduates from the College do not any of them now seem disposed to join such a class, yet two have had the ministry in view, and I hope may yet enter upon the work."

Madura Mission — Southern India.

LETTER FROM MRS. CAPRON.

MANY friends will be glad to see the following extracts from a letter to the Secretary of the Board, from Mrs. Capron, dated Mana Madura, October 26, twenty days after her husband's death, and indicating her feelings and purpose : —

"I am here alone, eighteen miles from my nearest neighbors. Yet I feel as if I were in a father's house. The Lord reigns still, and it is exceedingly good to trust him, and to believe in his love for those redeemed by his Son.

"You already know how, in a moment, the faithful servant was summoned away. . . . . It was a wonderful proof of our Heavenly Father's care, that Dr. Chester and the Madura carpenter came here that very day, when they were the two persons in all India most needed. But that is his way.

"I must confess that while I did not feel troubled at having the funeral at two o'clock in the night, — for it was a lovely moonlight, — I did feel a sad, sad wave of darkness come over me as I followed the dear remains to the grave, without a child, or even a lady friend. The three brothers, Chester, Rendall, and Washburn, were very kind; but my all was going out of my sight. Do the churches at home know what *all* means?

"I am staying on here until the end of the year. I could not leave the people so suddenly. It is impressive to receive visits from people from all parts of the district, and to feel that one's faith shines triumphantly through the sorrow. Death in Hindooism is fearfully dark. All are *listeners* now, and none more attentive than the educated Brahmins. Their sincere kindness and sympathy I could not have divined.

"I seem to see it to be the will of God that I should stay on in India. My consecration of myself to the missionary work was made even before my husband's; and my heart was never more eager for a share in India's redemption than now. I am better for the shining record of his simple faith, steadfastness of purpose, and determination to endure to the end. I think he would wish me to stay. The medical work in Madura is my first choice, and for the present I can add the oversight of the girls' day schools in the city. I can enter upon this work with a feeling that I shall find my way among the higher castes, as I have done here, at Mana Madura. The Lord can make me fit for any sphere, and to adorn it, if it is where he wishes me to be. I can only go a step at a time, and this seems to be a path in which he goes before."

Eastern Turkey Mission.

A DOMESTIC MISSIONARY SOCIETY AT BITLIS.

Mr. Knapp wrote from Bitlis, on the 12th of October: —

"I feel like saying, with Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,' — abating the word 'depart,' however, for I would like to live some forty years longer to see the 'salvation' advance. I refer to what has been my earnest desire for years, shadowed forth in my letter to you of January last; more definitely expressed in that of April; and discussed at our last annual meeting. Our people last night formed a Domestic Missionary Society, to embrace the whole field of Van station, having on its Executive Committee, among others, the missionaries of the station and native pastors."

Mr. Knapp reports plans and discussions which led to the forming of this society, in which he had the assistance of Messrs. Scott and Raynolds, from Van, and then adds: "We are thankful to God that he has thus far favored this plan, and we earnestly desire that our Christian friends will pray for its success."

AN INTERESTING CASE AT VAN.

Dr. Raynolds, of Van, wrote October 24, after his return from Bitlis. He also notices the plans for labor and for securing the hearty coöperation of native pastors and brethren, which were in some measure consummated in the formation of the society mentioned by Mr. Knapp, and then presents again the case of a young man noticed in a former letter (see Missionary Herald for November last, page 373), who has now become a member of the church, saying: —

"Last Sabbath we anticipated the time of communion, for the sake of having our friends [from Bitlis, and the native pastor from Redwan] with us. Special interest was added to the occasion by the reception to church membership of the young man Adam, from the region of Nōs Dūz, whose case I think I have mentioned to you before. He lives two days' journey distant, in a region never visited by a missionary, and not more than once by a colporter. His story is briefly as follows: He had heard something about the Protestants, and desired to come and see them for himself; but people told him they were dangerous people, and he kept away. About a year since he saw a small modern Bible, and persuaded the owner to sell it to him. A little later he came

to the city, and went to Mr. Barnum to purchase a reference Bible, thinking it would be more intelligible. Mr. B. talked with him, and persuaded him to attend chapel the next day. The native preacher gave a sermon from the text, 'Behold the Lamb of God, which taketh away the sin of the world.' It gave him a new view of the way of salvation, and he returned to his village pondering it. Not long after he visited us again, and purchased more books. About that time he obtained a vivid sense of his sinfulness, and for a week or more was very sad on account of it; but he determined to consecrate himself wholly to the Saviour, and found a peace all unknown before. At his next visit, though he did not relate all this experience, he told us enough to give us strong hope that he was renewed. When I invited him to pray with me, he addressed the Throne of Grace in a manner that convinced me that he was no stranger there. After a three months' absence, he now comes again, reporting much persecution, but under it all a wonderful support from above, and a strengthening of the Spirit, enabling him so to resist temptation that he is not conscious of having yielded to his accustomed sins. Except the Bible, 'Saint's Rest,' and 'James' Anxious Inquirer,' and his occasional talks with us here, he has had no instruction except that of the Holy Spirit, but his apprehension of the essential doctrines of Christianity I have seldom seen surpassed by the best educated Christian. He returns home to-morrow, taking our evangelist with him for a short visit in his village and vicinity. He reports that his parents, and several other villagers, are much interested in the truth. We hope and pray that he may indeed be a light in a dark place."

ENCOURAGING PROSPECTS AT SEMEN.

In a letter dated October 24, Mr. Parmelee, of Erzroom, reports a recent visit to the out-station Ordo, where he found the few Protestant brethren "giving liberally," and still looking for a place where they may build a chapel. From there he visited another place, in regard to which he writes: —

"For a long time we have heard of an interesting work at Semen, a Greek village some fifteen hours distant from Ordo, in the interior. Until this year we have been unable to visit the place. Although much was said of robberies, and I had reason to believe the ways were unusually insecure, still I resolved to go, taking the Ordo preacher as companion.

"The second day carried us beyond the wooded region bordering the sea, to the high grassy plateaus where the villagers from the coast go in summer to pasture their flocks. Towards evening we reached Semen, which is a village of about one hundred and fifty houses, situated on one of the steep faces of a mountain gorge, the basement of each house being built of stones and the upper part of logs. The climate is severe, the land is also limited, and the people are unable to obtain a livelihood from it. During the winter months all the able-bodied men go to different cities and seek employment, generally in the most menial offices, to eke out their scanty income.

"These are some of the outward circumstances which surround the villagers of Semen. They are all Greek Christians. As a consequence of their scattering to different places during the winter, several years ago two or three of them came in contact with our work in Ordo, became convinced of the errors of their own church, and declared in favor of the simple gospel as held and preached by Protestants. They were ignorant and unlettered, as all the village Greeks seem to be. But, as best they could, they carried the good news back to their village on the mountain. Others became interested, the leaven worked, until now some twenty houses are avowedly Protestant, and the whole village seems friendly to the truth. The priests of the village greeted me cordially, the senior one giving me a call. They, too, seemed as ignorant and simple-minded as any of their flock, and if it were not for the bishop, who makes occasional visits from Karahissar, the whole village could easily be brought over, and the fine stone church could be dedicated to the simple preaching of the Word.

My visit threw the whole community into a ferment, each one inquiring eagerly whether or not he should join the new movement.

"For the Greek work it is nearly impossible to find suitable helpers. . . . . The Armenian teacher from Ordo, who has studied at the Marsovan Seminary, has been laboring at Semen during the summer. His language with the Greeks is necessarily Turkish, which the women and children understand very imperfectly. He has, however, done a good work, gathering a congregation which is but very poorly accommodated in the private house where they meet. About one hundred and fifty souls crowded in at the service which I held, many being unable to enter.

NEED OF HELP.

"The principal problem with them, therefore, is how to secure a suitable place of worship and a preacher's house. They naturally were looking to us for help, and their need was sufficiently obvious; but in view of the empty treasury of the Board I was in a great strait. *Must* I refuse them all aid, and thus cool and dishearten them? Or should I, at the risk of not being sustained by the churches, offer them the friendly hand of assistance? The decision of the problem cost me a severe struggle, but I did decide to promise them help. It seemed too much like mockery, after going so far at so great risk and trouble, to learn what were the wants of the people, and at the last say we could do nothing to supply those wants. If the churches cannot sustain us in promises like this, then we have only to sit quietly at home, doing little or nothing of the work we are sent to accomplish. The money involved in this promise will probably be about $125. Shall we have it, or not?"

European Turkey Mission.

THE RECORD ABOVE — CASES OF INTEREST.

Mr. Jenney, of the Monastir station, wrote in November: —

"As soon as we opened meetings here, some three years ago, Mr. G——, a silversmith, became an almost constant attendant, and seemed very much interested. When Mr. Aristides, a helper of the Scotch Missionary Society to the Jews, held services in Greek, he attended his services also, and when we commenced our Sabbath-school, he attended three services almost every Sabbath. Two years ago some one spoke very strongly against the Protestants here, when his wife said, 'I am glad, for my part, that they have come. Before they came, G—— used to spend his Sabbaths in the liquor saloons, and only came home for a few moments to abuse me, and then return and drink more. Now he does not drink, and when not in meeting he reads the Testament to me, and I have him all day to myself.'

'For a year and a half he seemed to be curious to know our faith, but the truth did not seem to reach his heart, so that we feared he would not come out for Christ. But for the last year and a half he has been fearless in presenting the Word to his neighbors, and has been known by all as a Protestant. I have held as many conversations in his shop as I deemed best, and he always translated into Greek or Wallachian, according to the audience.

"For more than a year G—— has been ill with the consumption. Little by little the disease has brought him down, and for three months he was confined to his room. The last three weeks of his sickness I visited him daily, and he always wished, as he said, 'more instruction in the Christian life.' The tears would come as I spoke of the love of Jesus to fallen man; and he always wept as he referred to his past life of sin. When the priest came to pray over him, he told him to leave, adding, 'I cannot understand you, and you do not understand yourself.' On the 24th of October he went home. In no earthly statistics will his name be found, but we expect to hear it read from the Lamb's Book of Life.

THE EX-PRIEST HELPER.

"The ex-priest, Mr. Daskalov, who is supplying at our out-station, seems to have good success. The audiences are

generally attentive, and average fifteen. Two months ago, immediately after the bishop had pronounced anathemas upon Mr. D. and all who should attend his meetings, over twenty-five listened to a sermon from our helper, from the words, 'Seek ye first the kingdom of God,' etc. He reports that there is comparatively little opposition, and that many are anxious to talk upon the subject of religion. I am very sorry that I cannot go to work with him, but Brother Baird, and all, advise me not to go now. I have good authority for stating that plots have been laid for a general massacre of Christians here, but they have been thwarted by officials. Every one is in fear, and declares that it is not wise to travel if one *can* stay at home."

Mission to Spain.

VISIT TO REINOSA — A CASE OF INTEREST.

Mr. W. H. Gulick, of Santander, sends the following account of a visit to Reinosa — written in September last by Mrs. Gulick, for friends at home — supposing it may be of interest to the secretary. It will interest readers of the Herald also.

"Reinosa is a small town of 3,000 inhabitants, about three hours distant from Santander, and situated at the highest point reached by the railway as it crosses the mountain range that separates the province of Santander from the interior plains of Old Castile. It is about 3,000 feet above the level of the sea, and the air is dry, cool and bracing, making a very agreeable contrast with the warm and moist air of our sea-side home.

"An annual fair for the sale and exchange of cattle, horses, sheep, hogs, and general merchandise, is held there the last week of September, and is attended by hundreds of people from all the surrounding country. We wished to see what could be done there in the way of tract distribution and the sale of Bibles.

"There was no room for us in any of the hotels, and if there had been the charges would have been too high; so we took a couple of rooms in a small house on a back street. They were as dark as a prison cell, and immediately under them was a pig-sty, which supplied us bountifully with fleas. We took our meals at a fourth rate hotel, — that is, we dined with drovers, and horse dealers, and country roughs, and some vulgar Frenchmen, who cracked their jokes, and ate with their knives or fingers, just as came handiest.

"Our colporter from Torrelavega came up and secured a good place for his table in the public plaza. He was there three days, but though scores of people called at his stand, examined the books, and accepted tracts, and talked with him and with us about them, not many bought anything. The place was full of priests. I never before saw so many in one place, and as they kept close watch of what went on around the table, it is no wonder the people were slow to buy. But our good Francisco was not interfered with in any other way.

"On Sunday Mr. Gulick held a meeting in the house of an Englishman and his wife, who have lived in Reinosa for three years. They are Christian people, and have done a good deal in the way of distributing tracts, and instructing those whom they have been able to reach. A Spanish woman and her two daughters were present at the meeting, who seemed very much interested, and deeply affected at times. The husband and father has been an invalid for five years, being confined to his bed the last eight months, — a great sufferer from disease of the heart. Three years ago, when Mr. and Mrs. Bennett came to Reinosa, he was an unbeliever, or infidel; that is, he had become disgusted with the Romish Church, and was a disbeliever in all religion. He accepted a New Testament and some religious papers, and read them, at first for friendship's sake; but little by little he seemed to find the truth and to embrace it, until one day he said to his friends, 'I think of nothing now but of the way to Heaven.'

"During these last months his sight and hearing have failed, so that he cannot read, or hear others read, but his mind seems to be at rest in regard to the future.

A few weeks ago the physician, thinking him about to die, sent the priest, contrary to the wish of the family, to force him to 'confess'; but when the priest entered the room, the poor man turned his face to the wall and neither moved nor spoke while he remained. It will be a glorious surprise to this poor sufferer, who now sees as through a glass, darkly, when he shall behold the King in his beauty, and the wonderful story of redeeming love shall be fully revealed to him."

MISCELLANY.

GLEANINGS.

Mr. Graybill, of the Southern Presbyterian Board, reports the recent dedication of a church edifice, erected by the people themselves at Santa Rosalia, a village near Matamoras, Mexico, at an expense of about $300. The fact is encouraging, as illustrative of a true interest in the gospel, and of the ability even of the poor to provide necessary church accommodations for themselves.

—— Patience is needed in opening missionary work in a heathen land. After seventeen years of labor at Ningpo, China, by a large force of missionaries of the Presbyterian Board, — sometimes there having been as many as seven male missionaries, — the Christians numbered only from thirty to forty. During the last thirteen years, however, this number has increased to six hundred.

—— The Lebanon schools, sustained by the Free Church of Scotland, now number twenty-two, with more than one thousand pupils. Dr. Duff appeals for one thousand pounds as a New Year's Offering, to establish a High School and a Dispensary. A great work is in progress for education in Syria, through the Scotch and English schools, taken in connection with those of the Syria mission.

—— According to the yearly issue of Belem and Wagner's statistics, just published, the population of the globe, as nearly as may be estimated, is 1,423,917,000. Of the leading divisions, Europe has 309,178,300; Asia, 824,548,590; Africa, 199,921,600; Australia and Polynesia, 4,748,600; America, 85,519,800. British India, including tributary states, has about 239,000,000; China, 405,000,000, with 28,500,000 in outlying territory; Japan, 33,299,014; Mexico, 9,276,079; South America, 21,309,700.

NECROLOGY.

Mrs. Roxana (Peck) Nott died at Hartford, Conn., December 11, 1876. With her husband, Rev. Samuel Nott, she sailed from Philadelphia February 18, 1812, arrived at Calcutta August 8, and at Bombay February 11, 1813. Mr. and Mrs. Nott returned to the United States August 14, 1816.

Mrs. Rachel (Furbush) Bardwell died at Oxford, Mass., December 22, 1876. She embarked from Newburyport with her husband October 23, 1815, arrived at Ceylon March 22, 1816, and at Bombay November 1, 1816. Mr. and Mrs. Bardwell returned to the United States January 22, 1821.

Alonzo Chapin, M. D., died at Winchester, Mass., December 25, 1876. Having received his degree of M. D. from the University of Pennsylvania in 1831, he left New Bedford as one of the fourth reinforcement sent to the Sandwich Islands, November 26, 1831, and arrived at Honolulu May 17, 1832. Having resided at Lahaina till the protracted illness of his wife compelled him to return to the United States, he left Honolulu November 20, 1835.

OFFERINGS FOR THE DEBT.

MAINE.		**VERMONT.**	
Hampden, Mrs. D. C. Burleigh,	10 00	Pittsford, a friend,	1 00
NEW HAMPSHIRE.		**MASSACHUSETTS.**	
Dublin, Lucy B. Richardson,	10 25	Boston, H. S. Weir,	2 00
Kingston, Mrs. M. R. F. Patten,	5 00—15 25	Cambridge, M. W. W.	500 00

Chelsea, J. M. Noble, 10; A. M. Dutch, 5; 15 00
Holliston, a friend, 1 00
Ipswich, a member of South church, 5 00
Plainfield, a friend, 2 40
Prescott, a few friends, 4 00
Randolph, a friend, 10 00
South Weymouth, J. S. Cobb, 10 00—549 40

CONNECTICUT.

New Milford, a friend, 20 00

NEW YORK.

Busti, Eli Curtiss, 2 00
New York, Mrs. E. F. Giles, 5 00
Saratoga Springs, Cong. ch. and so. 48 25
South Salem, Elizabeth Beers, 5 00—60 25

OHIO.

Harmar, Cong. ch. and so. 2 00

ILLINOIS.

Polo, Robert Smith, 10 00

IOWA.

Parkersburg, Cong. ch. and so. 8 00

WISCONSIN.

Milwaukee, H. G. Strong, 10 00
Sun Prairie, Cong. ch. m. c. 3 70—13 70

Received for the "Debt" in December, 689 60
Previously acknowledged (see January "Herald"), 6,934 24

$7,623 84

CENTENNIAL OFFERINGS.

St. Johnsbury, Vt. Centennial Offering, 1 00
Cambridge, Mass. "Tot," 75
Holliston, " A friend, 1 00
Windsor, " Mrs. M. R. Cathcart, 2 15
New Haven, Conn. M. B. S. 5 00

Received for the above in December, 9 90

Previously acknowledged (see January "Herald"), 7,222 65

$7,232 55

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
Auburn, Cong. ch. and so. 171 75
Gorham, Cong. ch. and so. 12 00
Portland, High St. ch. and so. (of wh. 20 from Mrs. D. P.), 154 14
Saccarappa, Cong. ch. and so. 44 14
Yarmouth, Central Cong. ch. and so. 10 00—392 03
Penobscot county Aux. Soc. E. F. Duren, Tr.
Bangor, Hammond St. ch. and so. 100 00
Brewer Village, Cong. ch. and so. m. c. 17 40—117 40
Piscataquis county.
Brownville, Cong. ch. and so. 10.10; a friend, with other dona., to constitute Rev. C. L. Nichols, H. M., 40; 50 10
Waldo county.
Belfast, 1st Cong. ch. and so. 16 50
Washington county.
East Machias, Cong. ch. and so. 41 00
York county.
Lebanon, Cong. ch. and so. 30 00
York, 1st Cong. ch. and so. 12.20; 2d Cong. ch. and so. 12.60; 24 80—54 80

671 83

NEW HAMPSHIRE.

Grafton county.
Hanover, Cong. ch. and so. 22 10
Orford, John Pratt. 15 00
Plymouth, Cong. ch. and so. 8 26—45 36
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Hancock, Cong. ch. and so. 25 00
Hudson, a friend, 1 00
Manchester, Daniel Mack, to const. P. K. Chandler, H. M. 100 00
Nashua, 1st Cong. ch. and so. 20 47
New Boston, John N. Dodge, 2 00—148 47
Merrimac county Aux. Society.
Concord, a friend, 40 00
Dunbarton, Cong. ch and so. 35 00
East Concord, D. McClenning, 1 00
Fisherville, Agnes Buchanan, 1 00
Warner, Mrs. A. G. H. Eaton, 1 00—78 00
Rockingham county.
Deerfield, Cong. ch. and so. 42 60
Newcastle, a lady, 1 00
Raymond, Cong. ch. and so. 11 00
South Hampton, Amos Merrill, 3 00—57 60
Sullivan county Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. 7 41
Meriden, Cong. ch. and so. 21.50; Mrs. Dr. Barrows, 5; Mrs. M. E. Catlin, 10; 36 50—43 91

878 34

VERMONT.

Addison county.
Middlebury, Cong. ch. and so. 51 13
Bennington county.
Peru, Mrs. N. W. Haynes, birth-day gift, 1 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Swanton, Hervey Stone, 5 00
Orleans county.
Holland, Cong. ch. and so. 7 10
Newport, Cong. ch. and so. m. c. 15 00
North Craftsbury, Mrs. D. W. Loomis, 700 00—722 10
Rutland county.
Castleton, Cong. ch. and so. 7 50
Washington county, Aux. Soc. G. W. Scott, Tr.
Waitsfield, Cong. ch. and so. 32 00
——, H. 7 25

825 98

Legacies. — Georgia, Susan G. Bliss, by H. M. Stevens, Trustee, add'l, 64 35
Hardwick, Sarah W. French, by S. R. Norris, Adm'r, 1,903 28—1,967 63

2,793 61

MASSACHUSETTS.

Barnstable county.
Cotuitport, Cong. ch. and so. 7 25
Harwich, Mary G. Underwood, 4 00
Waquoit, Cong. ch. and so. 15 00—26 25
Berkshire county.
Dalton, Cong. ch. and so. 79 55
Pittsfield, South Cong. ch. and so. 56 50
Sheffield, Cong. ch. and so. 6 68
Stockbridge, Cong. ch. and so. m. c. 47 97
Windsor, Cong. ch. and so. 6 00—196 70
Bristol county.
Berkley, Ladies' Cent. Society, 22 48
Norton, Cong. ch. and so. 8 00
Raynham, 1st Cong ch. and so. 30 00—60 48
Brookfield Asso'n. William Hyde, Tr.
Globe Village, Evan. Free ch. 16 00
Sturbridge, Cong. ch. and so., for Papal Lands, 1 00
Warren, Cong. ch. and so. 77 29—94 29

Dukes' and Nantucket counties.
Vineyard Haven, a friend, 20 00
Essex county.
Andover, Faculty and Students of Theol. Seminary, for Mahratta Theol. Seminary, 19; Rev. Joseph Emerson, 10, 29 00
Lawrence, Central Cong. ch. and so. 97 32
Methuen, Cong. ch. and so. 29 59—155 91
Essex county, North.
Haverhill, Cen. Cong. ch. and so. 27 50
Merrimac, Cong. ch. and so. to constitute Rev. W. H. Hubbard, H. M., 100 00
Newburyport, Whitefield Cong. ch. and so., 90.94; North Cong. ch. and so., 44.43; 135 37
Rowley, Cong. ch. and so. 1 55—264 42
Essex county South Conf. of ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so., m. c. 42 02
Marblehead, 3d Cong. ch. and so. 42 60
Rockport, a friend, 2 00
Salem, Tabernacle ch. and so. (of which 5.00 for the Indians), 39 56
Topsfield, Cong. ch. and so. 17 40—143 58
Franklin co. Aux. Soc. William F. Root, Tr.
Conway, Cong. ch., Gent'n, 83. 50; m. c. 43.89; 127 39
East Charlemont, Cong. ch. and so. 9 50
Whately, Cong. ch. and so. 9 00—145 89
Hampden county, Aux. Soc. Charles Marsh, Tr.
Holyoke, 2d Cong. ch. and so. 22 77
Mitteneague, Cong. ch. and so. 17 02
Monson, Cong. ch. and so. 69 26
Palmer, 2d Cong. ch. and so. 4 35
Westfield, 1st Cong. ch. and so. 101 42
West Springfield, 1st Cong. ch. and so. 12 00—226 82
Hampshire county Aux. Soc.
Amherst, 1st Cong. ch. and so. 10 12
Easthampton, Payson ch. and so. m. c. 84 24
Enfield, Cong. ch. and so. 149 12
Florence, Cong. ch. and so., for Papal Lands. 200 00
Hadley, Russell ch. m. c. 20 82
Northampton, 1st Cong. ch. and so. m. c., 11. 34; Edwards ch. and so. 5.91; a friend, 5.; 22 25
South Hadley, Cong. ch. and so. 60; W. H. Gaylord, 9; 69 00
Worthington, Cong. ch. and so. 3 50—559 05
Middlesex county.
Bedford, Trin. Cong. ch. and so. m. c. 24 77
Cambridge, a friend, 50 00
Cambridgeport, Prospect St. ch. and so. m. c. 37 98
Holliston, Cong. ch. and so., for Papal Lands, 20.80; a friend, 3; 23 80
Lowell, 1st Cong. ch. and so., add'l, 85 74
Malden, Cong. ch. and so., bal. m. c. 20 20
Maplewood, 1st Cong. ch. and so. 6 32
Melrose, Cong. ch. and so. 12 16
Newton, Eliot Cong. ch. and so. m. c. 50 32
Somerville, Broadway ch. and so. to const. B. P. Lovejoy, H. M., 100; Prospect Hill ch. and so. m. c. 12.11; Franklin St. ch. and so. m. c. 6 77; 118 88
Sudbury, Cong. ch. and so. 8 00
Waltham, Trin. Cong. ch. and so. (of which 34 40 for Papal Lands), 40 42
West Medford, Cong. ch. and so. 5 00
West Somerville, Cong. ch. and so. 1 52
Wilmington, Cong. ch. and so. 18.62; James Skilton (of which 10 for Papal Lands) 30; 48 62
Woburn, Cong. ch. and so. 300 00—833 73
Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. (of which 7 25 for Papal Lands), 339 93
Leominster, Ortho. Cong. ch. and so. 32 75
Townsend, a friend, 1 00—373 68
Norfolk county.
Braintree, 1st Cong. ch. and so. m. c. 13 00
Brookline, Harv'd Cong. ch. and so. 40 00
East Medway, 1st Cong. ch. and so. m. c. 2.64
Medfield, Mrs. A. B. Cozzens, 5 00
Quincy, B. C. Hardwick, 500 00
Randolph, Cong. ch. and so. 91 32
South Weymouth, 2d Cong. ch. and so. 50; Union Cong. ch. and so. 15.50; 65 50—722 46
Old Colony Auxiliary.
Lakeville, a friend, 3 90
Wareham, 1st Cong. ch. and so. 105 00—108 90
Plymouth county.
Abington, 1st Cong. ch. and so. 15 67
Hanover, 2d Cong. ch and so. 15 00
Plympton, Hannah S. Parker, 2 00—32 67
Suffolk county.
Boston,—Summary for 1876:—
Old South ch. and so. 7,237 74
Do. to Woman's Board, 395 00—7,632 74
Central ch. and so. 3,864 38
Do. to Woman's Board, 536 25—4,400 63
Shawmut ch. and so. 3,597 76
Do. to Woman's Board, 571 00—4,168 76
Park st. ch. and so. 3,102 15
Do. to Woman's Board, 206 85—3,309 00
Mt. Vernon ch. and so. 2,322 20
Do. to Woman's Board, 547 89—2,870 09
Union ch. and so. 2,121 43
Do. to Woman's Board, 348 75—2,470 18
2d Dorchester ch. and so. 1,593 85
Do. to Woman's Board, 641 35—2,235 20
Phillips ch. and so. 1,523 05
Do. to Woman's Board, 503 00—2,026 05
Eliot ch. and so. 721 53
Do. to Woman's Board, 206 27— 927 80
Berkeley St. ch. and so. 496 95
Do. to Woman's Board, 235 65— 732 60
Winthrop ch. and so. (Charlestown), 465 76
Do. to Woman's Board, 121 41— 587 17
South Evan. ch. and so. (West Roxbury), 466 00
Do. to Woman's Board, 63 10— 529 10
Walnut Avenue ch. and so. 439 82
Do. to Woman's Board, 73 00— 512 82
Central ch. and so. (Jamaica Plain), 161 00
Do. to Woman's Board, 346 30— 507 30
Highland ch. and so. 350 74
Do. to Woman's Board, 116 88— 467 62
Vine st. ch. and so. 442 50
Maverick ch. and so. 113 07
Do. to Woman's Board, 293 60— 406 67
Village ch. and so. (Dorchester), 78 66
Do. to Woman's Board, 156 60— 235 26
1st ch. and so. (Charlestown), 187 70
Evan. Cong. ch. and so. (Brighton), 141 75
E St. ch. and so. 100 00
Do. to Woman's Board, 4 23— 104 23
Cottage st. ch. and so. 80 10
Salem and Mariner's ch. and so. 70 00
Do. to Woman's Board, 4 25— 74 25
Trinity ch. (Neponset), 10 14
Olivet ch. and so. 10 00
Holland ch. and so. 8 00
Old Colony Mission Sabbath-school, to Woman's Board, 30 00
Miscellaneous, Woman's Board, 682 07
Miss Ann Newman, 100; Silas A. Quincy, 10; a friend, 1.20; Other donations and legacies, particulars of which have been acknowledged, 6,241.76 6,352 96
42,142 69
Acknowledged elsewhere, 41,757 35
385 34
Chelsea, 1st Cong. ch. and so. 125 90—511 24

Worcester county North.
Winchendon, North Cong. ch. and so. 22 35
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Princeton, J. B. Fry, 2 90
Worcester, Central ch., Gents' Association, 276.50; Ladies' ditto, 266.70; Salem St. ch. 78.24; Old South ch. 66.57; Plymouth ch. m. c. 24.93; Union ch., add'l, 5; N. T. Meriam, 2: 719 94—722 84
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, Baptist ch., through Rev. Mr. Gow, 5 00
Upton, 1st Cong. ch. and so. 17 23—22 23
5,243 49
Legacies. — Holliston, Charlotte C. Adams, by George M. Adams, 400 00
Lancaster, Sophia Stearns, interest by W. W. Wyman, Adm'r, 7 00—407 00
5,650 49

RHODE ISLAND.

Pawtucket, Rev. C. Blodgett, to const. JOHN D. EARLE, Jr., H. M. 100 00

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch., D. F. Atwater, 20 00
Green's Farms, Cong. ch. and so. 104 00
Norwalk, Cong. ch. and so. 100.97; Rev. S. B. S. Bissell, 100; Rev. J. A. Hamilton and wife, 100; 300 97
Ridgefield, Mrs. S. S. Smith, 90
South Norwalk, Cong. ch. and so., to const. Rev. S. T. DUTTON, H. M. 63 00
Westport, Saugatuck ch. and so. 14 00
Wilton, Cong. ch. and so. 38 09—540 96
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 43 68
Canton Center, A. L. Spencer, 50 00
Collinsville, a lady, 5 00
Farmington, Cong. ch. and so. 344.62; H. D. Hawley, for Papal Lands, 25; 369 62
Granby, South Cong. ch. and so. 16 57
Hartford, Asylum Hill ch. 1,419.10; Pearl St. ch. 400; Center ch. m. c. 8; do. for Papal Lands, 81.19; Fourth ch. 26.07; Wethersfield Ave. ch. to constitute Rev. E. C. STARR, H. M., 50; Talcott St. ch. 1.80; 1,986 16
Kensington, Cong. ch. and so. 50 00
Newington, Cong. ch. and so. (of which m. c. 49.46), 106 21
Plantsville, Cong. ch. and so. (of which from T. O. Higgins to const. R. W. BEMIS, H. M. 100), 238 66
Southington, Cong. ch. and so., to const. W. M. MCLAUGHLIN, H. M. 142 00
South Glastenbury, Cong. ch. and so. 11 29
West Hartford, Cong. ch. and so. 312 55
Windsor, Cong. ch. and so. 34 85
Windsor Locks, Cong. ch. and so. 92 62—3,459 21
Litchfield county, G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 46 10
Canaan, Fanny S. Cowles, 4 00
Goshen, Cong. ch. and so. 108 00
Milton, Cong. ch. and so. 12 00
Litchfield, Cong. ch. and so. 5 00
New Milford, two friends, 15 00
Salisbury, Cong. ch. and so. 104 70
Thomaston, Cong. ch. and so. 30 85
West Winsted, 2d Cong. ch. and so. 49 30
Winsted, 1st Cong. ch. and so. 26 06—401 01
Middlesex co. E. C. Hungerford, Tr.
Centre Brook, 2d Cong. ch. and so. 28 10
Deep River, Cong. ch. and so. 55 48
Middle Haddam, 2d Cong. ch. and so. 17 00
Middletown, 1st Cong. ch. and so. 31 75
West Brook, Cong. ch. and so. 41 15
Winthrop, Clarissa Rice, 2 00—175 48
New Haven county, F. T. Jarman, Agent.
Cheshire, Cong. ch. and so. 58 99
East Haven, Cong. ch. and so. 26 25
Madison, Cong. ch. and so. 19 35
Milford, Plymouth Cong. ch. and so. 56 00
Naugatuck, Cong. ch. and so. 42 12
New Haven, 1st ch. m. c. 15.79; Taylor ch. 6; North ch. m. c. 5.50; 27 29
North Branford, Cong. ch. and so. 45 00
Prospect, Cong. ch. and so. 2 00
Southbury, Cong. ch. and so. 35 00
West Haven, Cong. ch. and so. 42; do. m. c. 8; 50 00
Whitneyville, Cong. ch. and so. 90 00—452 00
New London county. C. Butler and L. A. Hyde, Trs.
Colchester, 1st Cong. ch. and so. 239 08
Norwich, Park ch. and so. 197 55
New London, 1st Cong. ch. and so. 94 97
Old Lyme, Cong. ch. and so. 61.98; E. E. Griswold, for "Bulgarian Mission," 10; 71 98—603 58
Tolland county, E. C. Chapman, Tr.
Mansfield Centre, 1st Cong. ch. and so. 98 00
Windham county.
Central Village, Cong. ch. and so. m. c. 20 00
Hampton, H. G. Tainter, .90
Thompson, Cong. ch. and so. 211 00—231 90
5,962 14
Legacies. — Milford, Mrs. William M. Miles, by C. W. Miles, Ex'r, 100 00
6,062 14

NEW YORK.

Aurora, Mr. and Mrs. Richard Hale, 13 00
Brentwood, E. F. Richardson, 1 68
Brooklyn, Plymouth ch. and so. 438.44; Clinton Avenue ch., S. W. Remick, 50; do., J. Davenport, in part, 50; do. G. W. Carson, 20; New England ch. and so. 30.43; G. G. 5; 593 87
Buffalo, G. W. Cotton, 9 00
Champlain, Miss A. L. Savage, 5 00
Crown Point, George Page, 25 00
East Broomfield, 1st Cong. ch. and so. 73 52
Fairview, Welsh Cong. ch. and so., for Mexico, 4 76
Fishkill-on-Hudson, C. M. & G. D. Kittredge, 20 00
Keene Valley, Cong. ch. and so. 1 75
Keeseville, M. Finch, 4; J. W. Davis, 5; 9 00
Livonia, 1st Presb. ch. and so. 22 00
Moravia, 1st Cong. ch. and so. 15 40
New York, Broadway Tab. ch., to constitute C. S. SMITH, H. F. HILLS, C. N. BLISS, JAMES TALCOTT, and J. H. WASHBURN, H. M., 1,872.15; H. T. Morgan, 100; Hannah Ireland, 100; 2,072 15
North Bergen, Rev. S. Carver, 10 00
Norwich, Cong. ch. and so. 40 00
Perrysburg, Rev. Wm. Hall, for 1877, 25 00
Phœnix, Rev. H. P. Bake and family, 5 00
Poughkeepsie, Mrs. R. C. Andrus, and Miss Harriet Andrus, for the Mardin Retreat, 7 00
Rochester, a friend, 25 00
Seneca Falls, Mrs. B. F. Bradford, 10 00
Siloam, Welsh Cong. ch. and so., for Mexico, 7 39
Spencerport, Mrs. Mary A. Dyer, 5 00
Strykersville, Cong. ch. and so. 6 00
Warsaw, Cong. ch. and so. 17 92
Watertown, Mrs. E. M. Mack, for Mexico, 20 00
West Java, Cong. ch. and so. 17 00
Wilmington, Cong. ch. and so. 1 00
———, a missionary, "to prevent the debt this year," 100 00—3,162 44
Legacies. — Brockport, Abel Gifford, by H. P. Norton, Ex'r, add'l, 125 00
3,287 44

NEW JERSEY.

Montclair, Cong. ch. and so.	207 44	
Newark, S. T. Richards,	5 00	
Plainfield, H. A. Newhall,	4 00	—216 44

PENNSYLVANIA.

Sugar Grove, Mrs. S. B. Ricker,		2 90

MARYLAND.

Frederick City, E. H. Rockwell,		100 00

DISTRICT OF COLUMBIA.

Washington, a mother,		2 00

OHIO.

Chagrin Falls, Cong. ch. and so.	19 42	
Cincinnati, C. B. Ruggles,	4 00	
Cleveland, Heights Cong. ch. and so.	100 00	
Mansfield, Miss S. M. Sturges,	3 80	
Marysville, Cong ch. and so.	16 10	
Oberlin, 2d Cong. ch. and so.	24 59	
Ravenna, Cong. ch. and so. 29.59; Rev. A. M. Hills and wife, 10;	39 59	
Walnut Hills, Mrs. C. Bates,	5 00	
Youngstown, Rev. D. H. Evans,	50 00	—252 50

INDIANA.

Legacies. — Monroeville, Elihu Baldwin, add'l,		516 67

ILLINOIS.

Bloomington, a few friends,	17 00	
Bunker Hill, Rev. R. C. Stone,	25 00	
Chicago, 1st Cong. ch. and so. (of wh. 100 from a friend, to const. D. S. Munger, and 100 from a friend, to const. Mrs. S. B. Lattridge, H. M.), 698.84; Leavitt St. ch. 6.06; Plymouth ch. and so. 39; Jotham Sewall, 8;	751 90	
Evanston, Cong. ch. and so.	48 69	
Jerseyville, George W. Burke,	10 00	
Malden, Mrs. B. Porter,	1 00	
Moline, Cong. ch. and so.	60 00	
Quincy, 1st Union Cong. ch. and so.	23 05	
Rockford, Mrs. Betsey Thomas,	5 00	
Rosemond, Cong. ch. and so.	2 59	—944 14

MICHIGAN.

Almont, Cong. ch. and so.	10 00	
Dexter, D. Warner,	5 00	
Frankfort, Cong. ch. and so.	3 00	
Jackson, 1st Cong. ch. and so.	102 00	
Kalamazoo, M. Heydenburk,	10 00	
Olivet, 1st Cong. ch. and so.	27 80	
Somerset, 1st Cong. ch. and so.	23 53	
Vermontville, M. A. Hance, to const. Rev. T. L. Brown, H. M.	50 00	—231 33

MINNESOTA.

Dodge Centre, Cong. ch. and so.	1 00	
Minneapolis, Plymouth ch. and so.	21 95	
Wabasha, Cong. ch. and so.	5 12	—28 07

IOWA.

Burlington, Cong. ch. and so.	29 92	
Denmark, Kellogg Day,	5 00	
Des Moines, An old friend,	10 00	
De Witt, Cong. ch. and so.	7 40	
Fontanelle, Cong. ch. and so.	5 50	
Nevinville, Cong. ch. and so.	10 00	
Waverly, Cong. ch. and so.	16 45	—84 27

WISCONSIN.

Berlin, Union ch. Miss. Society,	13 00	
Delavan, Cong. ch. and so.	41 88	
Fond du Lac, Cong. ch. and so.	51 93	
Milwaukee, Spring St. ch. and so.	6 25	
Sheboygan Falls, Cong. ch. and so.	23 50	
Shopiere, Cong. ch. and so.	8 50	—145 06

KANSAS.

Fort Leavenworth, G. W. Baird,	7 80	
Millwood, C. S. Foster,	15 00	—22 80

NEBRASKA.

Milford, Rev. H. A. French,	10 00	
Nebraska City, a friend,	10 00	—20 00

OREGON.

Knappa, Auren & S. M. Knapp,		5 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 93 32; Plymouth Avenue ch. and so. 21 40;	114 72	
San Francisco, a friend,	21 55	—136 27

COLORADO.

Denver, Rev. F. B. Perkins,		12 50

DAKOTA TERRITORY.

Fort Berthold, Rev. C. L. Hall,		10 00

CANADA.

Province of Ontario, — Brockville, Mrs. Charles Jones, add'l,		1 97
Province of Quebec. — Montreal, E. K. Greene,	856 00	
Sherbrooke, Cong. ch. and so. m. c. 73.60; Joshua Foss, 5;	78 60	—934 60

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague,		10 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part,	16,004 00	
Less, ack'd in February, 1876,	294 76	—15,709 24
For Girls' School Building at Marsovan,		1,000 00

MISSION SCHOOL ENTERPRISE.

Maine. — Biddeford, Pavilion s. s. 1.11; Clinton, Cong. s. s. 60c.; Saccarappa, Cong. s. s., for a mis. school in India, 20; Standish, Cong. s. s. 5; Topsham, Cong. s. s. 5.57; York, 2d Cong. s. s. 2.40;	34 68
New Hampshire. — Gilsum, Cong. s. s. 14; Hampstead, s. s. class in Cong. ch., 2; Piermont, Cong. s. s. 11; Charley Giddings, 50c.; Stratham, Cong. s. s. 30;	57 50
Vermont. — Bennington, Guide Board s. s. 25; St. Johnsbury, South Cong. s. s., for school in Harpoot, 80; Wolcott, Cong. s. s. 2.75;	107 75
Massachusetts. — Boston, Old Colony s. s., for Hohannes Mardirosian, Harpoot, 30; Natick, 1st Cong. s. s., for a teacher in India, 50; Newburyport, Tyler mis. circle, for Rev. J. T. Noyes' school, 25; Whately, Cong. s. s. 17;	122 00
Connecticut. — Colchester, 1st Cong. s. s. 41.80; Hartford, Pearl St. s. s., for theol. student at Ahmednuzgur, 40; Norwich, Buck. Chapel s. s. 25; Windsor Locks, Cong. s. s. 49.23;	156 03
New York. — New York, Forest Flood, "a Christmas gift to Jesus," 1.50; Sherburne, Cong. s. s. 60.78;	62 28
Ohio. — Belpre, s. s. miss. soc. 20.71; Springfield, Cong. s. s., for catechist in India, 25; Tallmadge, Cong. s. s. 33;	78 71
Illinois. — Paxton, Lulu and her mother,	5 00
Wisconsin. — Darlington, Two little girls, 50c.; Delavan, Cong. s. s. 15; Geneva Lake, Young People's miss. soc. 75 (for Miss Porter's use, North China, 50; for Rev. C. Harding's use Mahratta, 25); Milwaukee, Spring St. s. s. 25;	115 50
Kansas. — Manhattan, Cong. s. s., for Harpoot,	40 00
Colorado. — Denver, George Ford, for boy at Seroor,	80 00
China. — Peking, Rev. Dr. Martin, for the Girls' school,	37 00

Donations received in December,	$37,064 76
" for the Debt, in December,	689 60
" for Centennial, in December,	9 90
	$37,764 26
Legacies received in December,	3,116 30
	$40,880 56

Total, from September 1st to to December 31st, 1876, $107,513 54

THE

MISSIONARY HERALD.

VOL. LXXIII. — MARCH, 1877. — No. III.

PROVIDENCE IN MISSIONS.

NUMBER TWO.

THE British empire in Hindostan is one of the marvels of history. On the last day of the sixteenth century, Queen Elizabeth empowered a few merchants and capitalists to trade with the inhabitants of that vast and fertile peninsula; and yet at the end of a century and one third of another century, England had the absolute control of only a few square miles! In 1744, however, a war arose between France and herself which was to be followed with the gravest consequences. It involved their dependencies in all parts of the world. Two years later, Labourdonnais, a man of remarkable talent and energy, attacked Madras, which had been the capital of the British possessions on the Coromandel coast for more than a hundred years; and the city capitulated, — a promise of restoration, on the fulfillment of certain conditions, having been previously made. This was the end of his brief but brilliant career. He returned to his native land, lay in the Bastile three years, and died soon after his release.

To the charge of the interests of France in India, Dupleix succeeded,— a man of still greater ambition, as also of greater ability, in certain respects. He resolved to retain all the advantages which had been gained over the English, and also to expel them, if possible, from the Coromandel coast. The promise to restore Madras, therefore, he annulled; and he took all the magazines of the city, and all the property as well, except that which was strictly private and personal. The English Governor and the chief men of the place were conducted as prisoners to Pondicherry. Not content with this triumph, he proceeded to form plans of aggression not inferior to those of the greatest conquerors who had invaded India in earlier times; and he adopted a style of living appropriate for an Oriental prince.

If the question had been asked at this epoch, "Who are to gain the ascendancy in Hindostan, the French or the English?" an ordinary observer would have replied, "The former;" and he would have had strong reasons for his belief. Dupleix "ruled over 30,000,000" of the native population "with almost absolute power." In fact he was "the greatest potentate" in

all the land. The Hindoos, moreover, had learned to look with contempt on the nation which had been so feebly represented in that part of the world, and which had done nothing to attest its wonderful capabilities, as well for war as for civil administration. They had seen the colors of France flying at Fort St. George. They had seen the counsels and efforts of Dupleix everywhere successful. Why then should they not have faith in him as the Hero of the Future?

THE CURRENT REVERSED.

But suddenly and unexpectedly a new actor appears upon the stage. An obscure Englishman, twenty-five years of age, steps forth, and arrests the triumphs of the French. Robert Clive led a small force, consisting of two hundred English soldiers and three hundred Sepoys, to the gates of Arcot through thunder, lightning, and rain. In a panic the garrison evacuated the fortress. He was not surprised, of course, to find himself speedily besieged by an army much larger than his own. For fifty days the investment continued; but when the onset was made, four hundred of the assailants fell, while only five or six of his own men succumbed. Next day the enemy were nowhere to be seen! From this time onward the English, like David, "waxed stronger and stronger," while the French, like the house of Saul, "waxed weaker and weaker."

A few years later, the tragedy of the Black Hole was enacted at Calcutta, memorable for its atrocity, more memorable still for the retribution which followed. That terrible crime put Clive at once on the track of Surajah Dowlah for his chastisement and his overthrow. They met at Plassey, June 23, 1757. On the English side there were only 3,000 soldiers, two thirds of them Sepoys; on the side of the Nabob, there were nearly 60,000. But one hour of conflict scattered this large force, and assured the dominion of India to Britain! It is unnecessary to complete this extraordinary chapter in the annals of our race. Suffice it to say that successive advances were made, at one time by the victories of war, at another by the victories of peace, till at length the flag of England floated triumphantly in the shadows of the Himalayahs.

It is a question of very great interest to all who delight in studying the problems of history, "Why was the mastery of a region of such vast resources given to the English rather than to the French?" Surely the presence and influence of the former through a long series of years did them but little credit. Some of the worst men whom the United Kingdom has ever produced, went to India as mere reckless adventurers. Parents often sent their graceless sons around the Cape of Good Hope, in order that their misdeeds might be transferred to a distant clime; in the hope, moreover, that if there should be no reform, there might, at least, be no return. With such specimens of Christianity on every side, it was not strange that the Hindoos soon learned to say, with bitter taunts and sneers, "Christian religion, devil religion!"

The policy of the East India Company from the beginning was as persistently and incorrigibly selfish as it could well be. It was wont to say, with a meaning which the words feebly expressed, "We rest upon a purely mercantile

bottom." In 1793, and again in 1813, it resisted to the utmost the opening of any door for the introduction of missions. The order issued to the first missionaries of the Board, on their arrival at Calcutta in 1812, requiring their immediate return to America, was simply the expression of a settled policy and an unyielding determination. It is hardly too much to say that this company, so successful, so powerful, invested with such immense responsibilities withal, continued strangely blind to those responsibilities down to the very close of its career.

This then is the argument. According to the forecastings of our earthly wisdom, that great peninsula should have been a Gallic dependency. But He who saw the end from the beginning, decided otherwise. True, the difference between the English East India Company and the French East India Company did not seem to be very marked. Many, indeed, might have given the preference to the latter, and they could have assigned very plausible reasons for so doing. The former certainly, in those earlier times, had no strong claim upon the public favor on moral grounds. Clive himself, with all his manly and chivalrous qualities, and all his capacity for the highest achievements, whether in war or in peace, was a man of strangely conflicting attributes. And yet the prize was withheld from France, and delivered to England. Why?

THE REASON.

There was a long future to be taken into the account! In those higher and juster counsels, where all is Light and Truth, the question took this shape, Shall this country that is to become so populous and so influential in the ages to come, be molded and controlled by Romanism or Protestantism? Shall these advancing millions, coming forward, as they are, with such dark and serried columns, receive the gospel of faith, repentance, and godly living, or another, "which is not another?" Shall these deluded victims of idolatry, — wanderers in the thickest night, — when they begin to feel the burden of sin, be pointed, not to Christ, but to the mother of Christ! And when they shall ask for bread, shall they receive a stone! He who gave his life a ransom for many! — how could He hesitate for a moment, whether He should enthrone Protestantism or Romanism in that land, which is to exert such a mighty influence upon the destinies of the world!

Mr. Sherring, in his admirable work on "Protestant Missions in India," brings together at the close the results of his investigations. From his condensed *resumé* the following statements are taken: "Every mission has its converts, who are increasing numerically from year to year. Most missions have their schools and colleges; and these, too, are multiplying continually." "The native Christians are a power in the country; and, united with the missions with which they are connected, constitute an ethical agency superior to all other such agencies in the good which they are accomplishing, and are destined to accomplish. The land is spread over with a network of Christian congregations, which, like the stars in the sky, are so many small luminaries shedding light upon the surrounding darkness."

"But great and wonderful as are the direct results of Indian missions, their indirect results are greater and more wonderful still. As they were

the pioneers in the work of national education, so they continue to the present day in the front rank of this important enterprise. They have striven everywhere to civilize the people, and to make them happier in their social relations, more honest one to another, wiser, holier, and better." "It is their agents, especially, who enter zenanas, teach native ladies, and superintend girls' schools; and who are almost the only persons who are intimately acquainted with the domestic life of native women, and hold familiar intercourse with them. These missions have loosened the bonds of caste, have made it easier for the lower castes to bear the yoke of the upper, and have resisted strenuously the authority of this inveterate enemy of human society wherever they have been able. They have led many Hindoos to abandon idolatry, though they may not have embraced Christianity." "They have brought all India to reverence the Christian religion, and to recognize its lofty, if not its divine, character. They have given essential aid in the abolition of gigantic national evils which filled the earth with horror, — such as the burning of widows on the funeral pile of their husbands, female infanticide, drowning the aged in the Ganges, swinging festivals, and many inhuman practices at Jagaunath and elsewhere."

Imagine now what would have been the condition of India, if Romanism had been enthroned there for the last hundred years! Who, with the sharp contrast clearly in mind, will not adore the Wisdom which has solved this problem, so grand, even now, and destined to become so much grander in the future, for the advancement of the "truth as it is in Jesus!"

These, however, are but "parts of his ways!" The ascendency of the British government in India has been an important factor in questions which have arisen elsewhere. The introduction of missions into China and Turkey has been promoted largely by the course of events already described. Clive never dreamed of the wide influence which that hour's work at Plassey was to exert upon his fellow-men. This topic may be discussed hereafter.

MISSIONS OF THE BOARD IN INDIA.

Rev. Narayan Sheshadri, the Brahmin preacher, who attended the late meeting of the Evangelical Alliance in this country, expressed his grateful surprise at the interest shown by American Christians in the spiritual welfare of India. It was natural that English Christians should have regard to India because of its political relations to their country, and because of the many Englishmen there in trade and holding positions in the civil service, but the interest of Americans was an unselfish Christian interest, springing from the love of Christ and his cause.

The missionary work in India was for a long time one requiring much patient continuance in well doing. But the period of preparation is drawing to a close. Already great movements, embracing whole sections of country and thousands of the population, are illustrating the power of the gospel. The native Christians are obtaining an influence, and securing the respect and the esteem of all classes, even of such as have hitherto stood aloof from the missionaries. Pop-

ular education and the press are fast dispelling many of the superstitious and scientific errors wrought into the very structure of the prevailing religious systems. No efforts of educated Hindoos at rationalistic interpretations of the old methods of worship and of religious creeds, avail against the changed lives, the worthier character, the earnest spirit of self-sacrifice and consecration to Christ, shown now by thousands of believers, in all parts, and amid all the principal nations, of the peninsula.

The missions of the American Board have had and still have an honorable place in the great moral and social changes in progress. Mr. Sherring, in his instructive work on the "History of Protestant Missions in India," published in 1875, referring to the missions in the Bombay Presidency, speaks of that of the American Board at Ahmednuggur as numerically the most successful and prosperous. "Like most missions which have achieved eminent success, this one at Ahmednuggur was blessed with many zealous workers, some of whom were conspicuous for lofty enthusiasm, and seemed to tower above their fellows, like tall trees of the forest rising majestically above all the rest. The marvelous influence which individual piety and talent can exert has been nowhere more forcibly seen than in the labors of missionaries in India. And so in looking over the list of those who have spent many years of their lives in Ahmednuggur, and have left indelible marks behind them of what the grace of God can effect through the instrumentality of human love and fervor, the names of Read, and Burgess, and Ballantine, and Fairbank, and others of the same noble cast, rise up before us."[1]

The last Annual Report detailed the remarkable progress of the Madura mission during the past twenty-five years; — in the number of communicants increased from 235 to 1880; in benevolent contributions, from $106 to $2,600; from giving nothing to support any preacher or teacher, to having fourteen pastors settled over seventeen churches, and supported mainly if not wholly by their own people; and in other lines of effort not less striking, — the medical work of Dr. Chester reaching to all parts of the mission, and soon to supply medical catechists to every station; and the work for women, in which four unmarried ladies were engaged with great success. These ladies have recently been reinforced by the arrival of Miss Chandler, making the third of misisonary daughters devoted to such labors, and by Mrs. Capron, who brings the ripened experience of years to the aid of Misses Rendall and Sisson in the city of Madura. "At present," writes Mr. Washburn, "every missionary feels his work restricted, not by the indifference or hostility of the heathen, or by want of opportunity, but by the want of good men, who by example and word will preach the gospel in accessible places, and the want of money for employing them." Shall not these wants be supplied? Two men of superior ability are urgently needed, one to take the place of the lamented Capron, and another to aid Mr. Washburn himself in the charge of the training-school at Pasumalie.

Equal encouragement is to be found in the Ceylon mission. The work of popular education is there so far advanced as to require but little aid from the mission. Jaffna College, with its sixty students in charge of Mr. Hastings and native instructors, is already a great success, and has shared largely in the special blessing of the Holy Spirit, bringing many of its most promising students

[1] *History of Protestant Missions in India*, p. 265.

to the love and service of Christ. Its only need is of an adequate endowment, to enable it to enlarge its facilities of usefulness. The result of efforts among the women has been a surprise to the mission; and the young ladies engaged therein have accomplished a work which is full of promise for the future. The additions to the churches indicate a healthful growth, while the standard of religious character is steadily rising higher and higher. Indeed this is, perhaps, the most striking fact in the present condition of the three missions here noticed, — the greater earnestness in the Christian life, and a juster appreciation of personal responsibility for the spiritual welfare of their countrymen. Frequent illustrations of this cannot have escaped the notice of attentive readers of the "Missionary Herald" and "Life and Light" during the past year.

LETTER FROM A WESTERN PASTOR.

You have kindly written to me, inquiring concerning our church here, — its membership, its contributions, and our mode of raising them. What I write, I write to you, as an old friend; so you will please excuse all want of formality.

Our community is a purely farming one, there being no village or store. The farmers are mainly young men, pioneers, who came here to secure homes on the unbroken prairie, and the most of them are yet in debt. Probably not half a dozen have their land paid for, and some are in very straitened circumstances. Our membership is about one hundred and twenty-five, many of them young people. Our usual congregation is from one hundred to two hundred.

The stated collections are taken up on the first Sabbath morning of each month, and are for the American Board, the Home Missionary Society, and the American Missionary Association. Then there are other occasional collections, as circumstances may require. Our collections for benevolent objects amount to about five hundred dollars annually. Last year they went up to over two thousand; but this was exceptional, — a result of the revival we had just enjoyed, and in view of the debt of the Board, and other claims. The people do give very liberally, considering their means, and they are blessed in doing so. I do think that some, at least, try to honor the Lord with their substance; and God honors them with the riches of his grace, and with the riches of this world too, in return.

Our missionary meetings are held on the first Sabbath evening of the month, and are more largely attended than any other of our evening meetings. The field is the world, and I endeavor to bring the latest intelligence concerning the progress of Christ's kingdom from every part of the field; — the West, the South, California, Europe, Asia, Africa, and South America. During the month, I am on the watch for intelligence in magazines, newspapers, books, and letters; and there is never any lack of material. Sometimes I have taken up a particular mission and devoted the whole evening to it.

It is my profound conviction that the pastor who neglects the monthly concert *makes a mistake.* In no other way can he so well acquaint his people with

the condition and needs of the world, and with what is being done for its evangelization. In no other way can he so draw out their hearts for the perishing world for which Christ died. In no other way can he better cultivate a spirit of generosity and benevolence. In no other way can he so well *interest his people*, once a month, as by telling them of the manners and customs of other nations, of their moral degradation, of the self-denying labors of those who have gone to teach them, and of the wonderful, marvelous changes that are now being wrought by the gospel. No story by Bulwer, or Dickens, or Scott, ought to have such an interest for the Christian heart, as the story of Japan, and the marvelous work that is now taking place there, through the power of the gospel.

The pastor who neglects or slights the monthly concert, neglects one of the very best agencies for carrying on the work of God in the hearts of his people and in his own heart. No church can afford to do without it; no minister can afford to do without it. To read, or have read, page after page from magazines will kill the meeting. But let a pastor be on the watch for information from every quarter (and the Missionary Herald is one of the very best sources); let him digest it and make it his own, and then from a full heart pour forth his facts and incidents to his people, and they will flock to the missionary meeting as they do to no other meeting of the month. His people will go away with their hearts stirred, and when the collection box is passed around, he will not be mourning over the few driblets cast with a grudging hand into the Lord's treasury! Interest the people in foreign missions, and there will be no trouble about the home work. *Those who give most to the work abroad, are the very ones who do most at home.* I ought to add that the Ladies Missionary Society has done very much to deepen the interest in missions among us. Not only have the ladies become more interested, but through them the children and husbands have had a quickened interest.

A WORD FROM AN OLD MISSIONARY.

By Rev. Titus Coan.

It is more than a year since I have communicated with you. Meanwhile the commercial world has had its effervescings, the political world its tossings and tempests, and the spiritual world its more silent and quiet movements. All things labor, nothing is at rest. Christian missions, like "the mills of the gods, grind slowly," and still they grind. There is power in motion, and in the right orbit; and moral momentum increases, silently yet surely.

We, on our mid-ocean tower, still watch with earnest interest the movements of the commissioned part of Christian disciples in their appointed work to "disciple all nations." In some places we see the columns advance in strength, from conquest to conquest; at other points the lines are thin, and weak, and shaken, and in other places faint, and about to retreat. Faith and moral bravery may call out to the invested and decimated troops, "*Hold the fort!*" and to this the fainting veterans will respond, "*Under God we will,*" provided the voice of command add, "*I am coming.*"

There is money enough, and skill and energy enough, to grasp and accom-

plish worldly enterprises of the most incredible and gigantic proportions. And should war again rage and roll its fiery billows over the nations, there would be money enough, men enough, infernal skill and energy enough, will and courage enough, pride of prowess and ambition for destruction enough to slay millions, soak the earth with blood, and spread desolation and mourning and woe over wide realms now clothed with beauty and rejoicing in the bounties of the God of love and peace. Why is it that, even in Christendom, and among the most enlightened Christians nations, such floods of wealth are poured out to kill men, while such meagre mites are doled out to save souls! We all know why Christ came into the world. It was "not to destroy, but to save." And in coming "to seek and to save that which was lost," we know what he suffered and what he paid. Are we *like* him? Are we in true sympathy with him? Does the Christian church understand its commission and know its work?

Well, the work goes on, in spite of ignorance, of indolence, of covetousness, of unbelief, and of insane opposition. And it will go on, until all that has been foretold concerning the eternal kingdom of our Lord, shall have been accomplished. The stone cut out of the mountain will yet fill the earth.

The present generation of Hawaiians is much given to pleasure and to worldly greed. All through the group the true friends of spiritual life are sighing and crying for the stupidity and spiritual indifference of many. There are many skeptical foreigners in the land whose sentiments and habits poison the minds of our weak and pleasure-loving natives. And so our warfare is not yet ended. But "the Lord reigneth," and we rejoice. "The foundation of God is sure." A few are being gathered from time to time to our Hilo church, and contributions to our monthly concert fund are fair. For this quarter they have been in October $94, November $94, and December $87. Nearly forty have been added to this church during the past year.

My health is still remarkably good, and my labors are incessant; and for this ability to work I bless the Lord.

THE MISSING LINK.

By Rev. A. N. Andrus.

When Dr. Newman, of Washington, journeyed from India through the Persian Gulf, up the Euphrates and Tigris on his way across the Turkish Empire to the Mediterranean, he was surprised to find no traces of missionary labor until he reached the gates of Mosul! Indeed, the chain of missions which connects the whole world with the Christian church has a break here; *a link is missing.* Has this field been overlooked? If not, Why has it been neglected? And what are the grounds of its claim upon us? A brief answer to these questions must suffice as a plea for enlargement, and as a call for some agency to go up and possess the land.

1. The field has not been wholly overlooked. Bagdad, if I am correctly informed, was occupied by missionaries of the "Society for the Propagation of the Gospel among the Jews" about the time that Dr. Grant made his first visit to Mosul, which was in the fall of 1839. This effort was wholly confined to the

Jewish portion of the population, and after several years of toil, with discouraging results, it was abandoned. No other missionary effort of any moment has since been attempted.

2. Why has this field been neglected? Several reasons might be mentioned; but we note only a few of the more important. This region of country, extending over five hundred miles from Mosul to the Persian Gulf, and reaching from the Persian border on the southeast to the arid plains of Arabia on the southwest, including in its wide expanse the land of Shinar, the valley of the lower Euphrates, and of the Tigris up to the lowly ruins of the "pride of Assyria," is at present comparatively unknown. Antiquarian research has unearthed to the gaze of the astonished world something of the greatness of the "Chaldee's excellency," and restored in a measure the palaces of Sennacherib; but the splendor and richness of the past, with even this partial unveiling, have so dazzled the eyes of men that they are blindly unconscious of the squalor and poverty of the present. The confusion which the Lord sent among men even before they had recovered from the shock of the flood, and from which they have not yet rallied, has been a powerful barrier to the spread of gospel influences in these lands; and this babel of tongues is no less prevalent now than formerly.

Another reason for the neglect to which that part of the land has been given over, is found in the comparative scarcity of nominal Christians, the only portion of the population at present accessible to the gospel.

Our last inquiry then, and the one which it is most important for us to consider, is, "What are the grounds which now give this region a claim upon us?" We answer: (1.) *The changes that are taking place generally throughout the Turkish Empire.* That phase of the so-called "Eastern Question," at present engaging the attention of the world, is only one of the vast problems collected under that euphonious expression. A new civilization is not only springing up in the European portion of this empire, but is pressing hard against the old foundations of these Asiatic provinces, and is starting up along the banks of those rivers among whose flags her infancy was long hidden. British interests are rapidly crystallizing at Bagdad; and this leaven of one of the best forms of western civilization is permeating society along the Tigris and Euphrates. English society in that city is friendly to, and would be an abettor of, the efforts of American missionaries in all those regions.

(2.) *The change that is coming over the Christian population of Bagdad.* This city, upon an approximate estimate, contains 100,000 souls, which may be distributed as follows: Old Armenians 325, Papal Armenians 225, Papal Syrians 375, Papal Nestorians 1,000, Jews 90,000, Moslems 8,075. The more intelligent of the nominal Christians are feeling the need of something better than what their churches are able to furnish, and we have, more especially within the past year, been in receipt of very urgent pleas from this class to come to their help. The genuineness of their call is touchingly indicated in a report which one of our church members, who has recently returned from Bagdad, brought to me, that the four determined ones continue to meet on the Sabbath for mutual profit and united supplication for the speedy coming of the missionary preacher and teacher among them. True, the number of nominal Christians is small, but it is through them that the other portions of the population, both of the city and of the regions around, are to be reached.

(3.) *The opening offered to evangelical effort at the city of Amārah.* Two days down the river from Bagdad by steamer brings the traveler to this city, which is growing in importance. It is the center of a large tract of country whose inhabitants are for the most part followers of John the Baptist, — at least they know "only the baptism of John." They call themselves "Yohannieen," — the Arabic for "followers of John." In dress, appearance, and habits of life, they are like their neighbors, the genuine sons of the desert; but their religion seems confined chiefly to rites of purification by water. The Propagandist missionaries from Rome have made large outlays for buildings, and otherwise attempted to bring them over to the Papacy, but have been unable to convince them of the truth of the claims of their church. They affirm that they are willing to embrace that form of religion which can produce arguments for its existence that will be sufficient to convince them of its truth. It was for want of such arguments that the papal missionaries failed. Could these "followers of John" be directed to Him of whom John spake, they would furnish just the material needed for the evangelization of the neighboring Arab tribes, because of their similarity of speech and life. I am not accurately informed as to the number of this interesting people, but am sure that it is sufficiently large to weigh as an additional reason for the occupancy of Bagdad as a missionary station.

(4.) *The need of the remainder of the people dwelling in those parts.* We have already exceeded our limits, and can only allude to the urgent claim which the oppressed Nestorians of the mountains have upon our sympathy, their afflictions even now being scarcely more endurable than they were when Dr. Grant laid down his life as a martyr to their cause, — to the darkness that still hangs over the descendants of those Carduchians who witnessed the death of Cyrus on the plains of Arbela, and which from its very blackness pleads for some ray of gospel light to dispel it; and to the debased and debasing nature of the idolatry which has sunk the remnant of the Yesidees to the lowest level of these strange strata of society.

But why shade this background more? Are not the light and shade of this picture of the present state of these lands of Babel's kings, of Judah's captivity, of Ezekiel's glorious visions which yet await their complete realization, sufficient to attract the thoughtful, studious gaze of the Christian church, and to awaken her to a sense of her duty to these peoples whose spiritual needs are so crying, and to an immediate effort for their relief? Shall not the MISSING LINK be supplied? Our ears still ring with the plaintive pleading of those earnest few in Bagdad, and we add our voice to theirs, that, if possible, you may hear it, and feel as we do, and come up to "the help of the Lord against the mighty."

MISSIONARY CONSECRATION OF BUSINESS TALENT.

AT the close of the first session of a missionary convention held at Lynn, Thursday, January 25, an interesting service took place. The meeting had commenced with devotional exercises, conducted by the pastors of the churches. Addresses had been made by one of the Secretaries and by three missionaries, Rev. Isaac Pierson, of North China, Rev. G. F. Montgomery, of Central Tur-

key, and Rev. Dr. L. Bissell, of Western India. The large outline maps of India, Turkey, China, Japan, were unrolled before us. The breadth of the field and the grandeur of the work impressed us all. It was just the hour for a special service of personal consecration.

That service was providentially appointed for the occasion. Some months ago a business man, residing in Connecticut, wrote to the Secretaries of the Board, desiring to dedicate both himself and his property to some department of foreign missionary work for which his business education should have fitted him.

Soon after, a special request came from the mission in Japan, asking for an earnest self-sacrificing Christian layman to act as treasurer and business agent, connecting therewith also such missionary work as would naturally grow out of the position. Here then were the man and the place, as has been so often illustrated, divinely appointed for each other!

It seemed appropriate to recognize this fact by a special service. At the request of the Foreign Secretary, Mr. and Mrs. De Witt C. Jencks presented themselves before the congregation, and were addressed by him in a few fitting words, constituting a pastoral charge. Rev. Mr. Montgomery followed with a warm welcome into the goodly missionary circle, extending to each the cordial right hand of fellowship. A fervent prayer was offered by Rev. Dr. Bissell, Mr. Jencks himself spoke a few exceedingly tender words, expressing his gratitude for the privilege of occupying the honorable position of a missionary servant "for Jesus' sake." The congratulations which followed, as pastors, brethren and sisters gathered around them at the close of the public service, indicated that the consecration of such talent to the missionary service moves the warm sympathies of Christian hearts. Mr. and Mrs. Jencks are now on their way to their missionary home. Mrs. J. is the daughter of one of the pastors of Connecticut, Rev. H. B. Smith, of Greenfield Hill, a place associated with the early educational work of Rev. Timothy Dwight, afterward President of Yale College.

OPIUM IN CHINA.

By Rev. Isaac Pierson.

Flower-beds have their fashions, as well as dresses. Forty years ago the poppy was a pretty garden flower in America. Its rich green leaves, and its stately height of from two to two and a half feet, marked it as a proud plant; while the beautiful white or purple petals of the full blown flower, as well as the crown-shaped top of the drying seed-vessel, kept up its pretense to regal honor. But its day is gone, and comparatively few of our children have ever seen it. Would that the children of China had never seen it! But thousands of acres, in every province of that country, are devoted to its culture. In mountain regions, where ancient rivers once spread out, and long since left the rich foot-lands, the traveler most frequently finds patches of an acre or two; and in regions whence it is difficult to transport the bulkier products, it abounds.

The lotus is the pride of China, and many a time have I drawn rein on the leeward side of a pond covered with its innocent blossoms, to feast upon

their loveliness and fragrance. But a field of blooming poppies, what different thoughts they kindle! Beautiful plants, graceful and stately, but alas, deadly too. "The poison of asps is under their lips."

PREPARING THE DRUG.

In July, when the plants are in bloom, and ere the petals fall, the farmer goes among them, and with a sharp shell, or other implement, cuts a ring around the seed-vessel, which is as large as an English walnut. The next day he brings a little tin cup, like a spice box, and wiping off the exuded juice with his finger, he scrapes it over the sharp edge of the cup. This he does daily till, having added one or two more rings, the juice is all gone, and his harvest is gathered. The juice, already thickened, is then exposed to the air till, by evaporation, it is reduced to a putty-like consistence, when it is rolled up into balls as large as a cocoanut, and covered with many thicknesses of the fallen petals of the poppy flowers. Then it is ready for market, and forty of these balls make a chest of opium, the weight of which is from one hundred and ten to one hundred and twelve pounds.

SMOKING — ITS EFFECT.

To say that one hundredth part of the opium of China is used for medicinal purposes, would be a large estimate. The opium of ninety-nine at least out of every one hundred chests is consumed in smoking. The smoker, or more commonly a retail merchant, buys a ball of opium, and by mixing it with water, seething and straining, remixing and straining again, and evaporating, he reduces it to a soft mixture, like jelly or tar. This is put into little boxes of tin, ivory, or horn, large enough to contain each three or four thimbles full, and so it goes to the smoker. He, with his fingers and a slender stiletto, somehow makes of it a little pellet, as large as a pea, and puts this *upon* a pipe, rather than *into* it; and, having pricked a hole through it, draws the flame from a lamp through it and into a long pipe. Thus the fumes go into his lungs, and he is — happy! Happy for an hour or two in a beastly sense, but how is it in the end? The Bible says, "Sin, when it is finished, bringeth forth death," and this is sadly true of the sin of opium smoking.

At a public inn in Pao-ting-fu, I met, daily, a little man, about thirty-five years of age, who had smoked opium for twenty years. He was slender and frail, and when he laid off his coat, as the Chinese are wont to do in their homes, his ribs could all be traced from end to end, and his arms were scarcely twice as large as the bones alone would have been. The opium had fairly *tanned* him. You could see it in his face, or wherever his body was exposed. He looked like a mummy, and could hardly have weighed seventy pounds.

When once the thirst for opium has taken possession of a person, he will spend his money for that rather than food, and many a man has confessed to me that his daily portion of opium cost him more money than would the entire support of another man, or of one or two children. Led on by this thirst, many sell, by degrees, their lands, their houses, and even their clothes; and then, falling into the beggar class, they go from house to house begging for food, such as we feed to swine, sleep in the streets where chance may give them a shelter, and soon sicken and die.

At Yü-cho, I once had occasion to build; and it being known in the city that I wished to purchase timber, word was sent me that there was a fine, large house near by for sale, *wholesale or retail.* I went to see it, and found that the materials of which it was built had been, and still were, of excellent quality, but that all was sadly out of repair. The paving of the court was disturbed, bricks were missing from the walls and tiles from the roofs, while several great cracks let the light through what had once been strong brick walls. A part of the house had already been sold, torn down, and carried away. In the main room was a large, unburied coffin. I was told it contained the father, who had been dead nearly a year, and that he had not been buried for lack of the money necessary to pay the funeral expenses. A glance at the son, who was now the owner, told the cause of these wretched surroundings. He was of unusually good height and well formed, but his garments were dirty and ragged, his eye was heavy, his face sallow and waxen. He was an *opium smoker*, and Satan had put his mark upon him. I have since seen him in the streets of that city, apparently a common street-beggar.

Sometimes the prevalent use of opium casts a blight upon a whole village. Travelling through the province of Shantung last January, I came one day at noon to such a place. It was upon a great traveled road, and was a regular station, where almost every traveler stopped for lodging or food, and it should have been a thrifty village; but everything was as though famine or pestilence had consumed the life of the people. The men, women, and children were among the worst I have ever seen; fit subjects for Dante's pen. When we drove away, even my rude driver shrugged his shoulders and said he was glad to escape. Such cases are not uncommon.

INVINCIBLE POWER OF THE HABIT.

The beggars in China are fearful sufferers; they are said to live only three years, on an average, after they have once fallen into that class; and among the causes which lead to beggary opium holds the first place. Its poor victims, having squandered everything, are still beset by the accursed craving, and are forced to satisfy it by eating the *ashes* from the opium pipes of others.

We have a few in this country — a very few, I am glad to believe — who, in one form or another, use opium; and we sometimes hear of their pitiable attempts to free themselves from their bondage. The struggle is all but futile. Not one in a score of those who have once contracted the habit ever rid themselves of it, even here, in the midst of a moral people, where public sentiment is strong against it, and where good people are ever ready to help the unfortunate to regain their manhood. But in that darkened land there is no healthy public sentiment to restrain the tempted, no helping hand to reclaim the fallen. Waking too late to a sense of his condition, his doom seems certain. Sometimes, often, such persons come to the missionary and beg for some *medicine* which shall cure them of their cravings, some panacea to save them from their doom. But no such panacea has yet been found, and we are helpless. We know only of the cure found by trusting in Him, who said, "I will, be thou clean.

Poor, deluded, *heathen* China! Yet it was a *Christian* nation that taught her this vice. The darkest page in England's history is that which tells of her

compelling China to admit the traffic in opium, and of the *silver* which has been weighed out for the *lives* and the *souls* of millions of deluded sufferers!

The Christian church is spending about $600,000 yearly for the salvation of China; but merchants from Christian nations are taking from her not less than $60,000,000 a year, and giving her in its place, every twelve months, 6,000 tons of opium! She has learned to raise it too, and for every pound she buys she produces another.

Words cannot describe the curse entailed on China by opium, yet the use of it is increasing year by year. "When I was a boy," said a noble young preacher in our mission, "there was not a man in my village who took opium; but now there are hundreds who smoke it, and many saloons."

Oh that some one might take incense, and coals from off the altar of the Lord, and run in quickly between the dead and the living, that the plague might be stayed. Why should not the Church of Christ make haste to double and quadruple her labors and her zeal for a dying nation?

ANNUAL MEETING OF THE WOMAN'S BOARD.

The Annual Meeting of the Woman's Board, held in Park Street Church, Boston, January 16 and 17, was one of unusual interest. Commencing on Tuesday morning, with an audience somewhat lessened by a storm and the delay of incoming trains, the number rapidly increased, till, on Wednesday afternoon, the church was filled to overflowing with children and their friends, while a ladies' meeting crowded Pilgrim Hall at the same time.

The annual reports, on Tuesday morning, detailed results of the year's labor that were most gratifying. In all parts of the home field, the workers have increased in numbers; interest has been deepened; and in many cases the receipts have been augmented, notwithstanding "the pressure of the times." There are now connected with the Board thirteen Branch societies and seven Conference associations, each with a number of auxiliaries and mission circles connected with it, making a total of nearly twelve hundred organizations, all working with more or less efficiency to disseminate intelligence and excite an interest in missions. It is also the testimony of many, that these societies have done much to extend general missionary interest, to promote Christian fellowship, and to increase active, self-denying piety in the churches.

In foreign lands, there are sixty missionaries sustained by the Board, fifty-six Bible-readers, twenty high schools and seminaries, and forty-seven village schools, besides a number of mixed schools partially supported. In nearly every field, the missionaries have found a steady enlargement of their work, a more general desire for religious instruction, and more urgent calls for help. Female education has made remarkable progress. The schools have been blessed with extended revivals, and their general prosperity is evident from the frequent demands for increased accommodations, appropriations having recently been made for this purpose in six different places. Within the year, the Constantinople Home has received its interior furnishing and become indeed "the Home" of faithful teachers and intelligent, attentive

scholars. The present term has opened with larger numbers and brighter prospects than ever before. A fund of nearly $6,000 has also been raised by centennial offerings for a Home in Kioto, Japan, which it is hoped will prove an important center of Christian influence for Japanese women and girls.

The receipts for the year were given as follows: —

For the General Fund,	$56,224 80
For the Constantinople Home Building Fund	1,162 67
For Female Department of Armenia College	1,572 21
For Home in Japan	5,165 47
From Legacies	3,800 00
From Publications	7,105 22
Total	$75,030 37

The Bureau of Exchange, established at the beginning of the year, has met, as shown by the report of its Secretary, a want which has long been felt in the Society, and proved itself a most valuable helper. The last half hour of the meeting on Tuesday morning was occupied by Mrs. Montgomery, of Marash, Turkey, in an account of the wonderful development of work among the women at that station, during her thirteen years' residence there.

The afternoon session of Tuesday was devoted to reports from representatives of thirteen different Branch societies and five Conference Associations, which gave a very encouraging exhibit of the strong hold which the Board has obtained on the hearts of Christian women. A paper on Conference Associations, read by Mrs. Helen C. Knight of Portsmouth, N. H., added much to the interest of this session. On Wednesday morning a devotional meeting was held in the chapel, after which the large audience assembled in the church for the regular session. The main features of this meeting were a paper by Mrs. S. B. Pratt, entitled "Our Legacy, and what shall we do with it?" and stirring missionary addresses from Mrs. Bissell, of the Mahratta Mission, and Mrs. Wheeler, of the Eastern Turkey Mission. The closing session held in Pilgrim Hall in order to give place for the children in the church, was one of special interest. A paper on The Experiences of the Hillside Club was read by Mrs. M. B. Norton; after which addresses followed in quick succession from Mrs. Schneider and Mrs. Wheeler from Turkey, Mrs. Bissell from India, Mrs. Mellen and Mrs. Grout from South Africa.

At the children's meeting on Wednesday afternoon, there was an attendance of over a thousand boys and girls from the mission circles and Sabbath-schools in Boston and vicinity, whose animated faces and bright banners, together with the floral decorations about the pulpit, presented a most attractive scene. The exercises, which were conducted by Rev. Dr. Clark, consisted of dialogues, recitations, and singing by the children, and addresses from Rev. Dr. J. H. Means of Boston, and Rev. G. F. Montgomery of the Central Turkey Mission. On the evening of Tuesday, a general missionary meeting was held, at which Rev. Dr. Withrow presided. Dr. Clark, aided by a series of maps, made a rapid journey through the different foreign fields, briefly, though vividly, describing the work and the workers for women at the principal points. Rev. Dr. Alden gave his impressions concerning the operations of the Woman's Board; and Dr. Withrow urged more thorough organization, and greater effort to reach every woman in every church.

On Thursday an executive meeting, composed of the representatives of Branches and Conference Associations, was held in Pilgrim Hall, for the purpose of discussing, in a familiar way, any perplexing and doubtful questions that had arisen during the year. The free interchange of opinions, the relation of varied experiences, and the full explanation of plans for work, combined to make this one of the most profitable days of the week.

Upwards of a hundred delegates to the meeting were hospitably entertained, and a collation was served at noon on each of the three days by friends of the Board in Boston. On Friday morning, friends and delegates regretfully separated, with a new inspiration for earnest labor, and a determination to consecrate time and talents more fully than ever to the good cause.

IMPORTANT DISTINCTIONS.

The attention of many is turned just now to the question, "Are parish expenses to be included among charities?" Different opinions seem to be held; and of course the reported benevolence of the churches is materially affected thereby. A Massachusetts pastor, in a recent discourse, expressed himself in this wise: "There is a distinction between the support of the gospel in our own churches, and the carrying of it to others, at home or abroad, who have no church privileges. In both enterprises the general aim is the same; but the maintenance of Christian ordinances which we and our friends attend, is not in reality missionary work, except as, indirectly and in a limited sense, it reaches others.

"Churches support missions; therefore support them first; but do not call them 'missions.' You support your own church, and thereby confer a benefit on yourself directly, on others indirectly. You are safer; your property is worth more; your children are elevated, because you sustain the church which you attend. You get immediate returns, temporal and spiritual, equal to your outlay. You often get also personal luxuries, — music, social enjoyment, and perhaps eloquent addresses. You get all that you pay for, counting only these secondary things, and saying nothing of spiritual benefits received.

"Therefore no true Christian is satisfied with paying his pew-rent only. He would not belong to a church which only meets its own expenses. The spiritual sentiment of the age demands far more than self-support of the churches. Even in heathen lands, churches must begin from the start to give to others. This has become a distinct work, and is called 'missions.' Without it all the chords of the heart could not vibrate.

"It is impossible for us then to put pew-taxes into exactly the same category with gifts to the Freedmen, to Foreign or Home Missions. The dividends from these latter contributions are through subtle spiritual channels alone. They are properly classed by themselves, and God blesses both sorts of giving in his name."

Bishop Huntington has uttered his voice still more earnestly, in opposition to the idea that parish expenses are to be placed in the column of Christian benevolence. He says: "It is high time the poor sophistry of reckoning what is done to keep up the local and parochial services of the Church as if it were

done *in charity*, were ended. *That* is done by the people, if it is done at all, for themselves and their children. They might do it in sheer selfishness, only of the better sort. They take their equivalent for it, and more too; it is just as much a matter of *quid pro quo* as when they buy bread and meat in the market; only the nature of spiritual things requires them rather to regard their parish expenses as an imperfect return of gratitude and obedience for an unreckonable blessing received, than as a compliance with the terms of a bargain, after 'hiring a minister.' If it is a 'charity' at all it is a charity to God; which is little better than a modified blasphemy. No, the character of a *gift* does not accrue till we get beyond all the costs of the parish where we are nourished. This distinction cannot be made too sharp. When it is recognized, it must remove the impertinence of pleading these home-expenditures as an excuse for neglecting the duty of alms for the world."

The Bishop feels all the more ready to take the foregoing position, because of the insufficiency of a plea which is often heard. "The pretext," he says, "that there is not money enough to be had, though we make all allowances for the financial depression, the political uncertainty, and the enormous consumption of the Centennial Exposition, cannot be fairly admitted. Four great classes of ever-present witnesses to the contrary stand all over the country, never far apart, — the superfluities of dress, the liquor shops, the confectionery manufactures, and the play-houses. Nay, the Exposition itself proves that where there is a will there is not only a way, but a wherewithal. There is in this country at this moment a vast treasure belonging to the uses of God, which is snatched from him and used for the selfish indulgence of men. His prophet calls it robbery."

OUR PUBLICATIONS.

All that is asked for the success of the missionary cause at home, is that it *be known;* that the work in progress be understood; that the men and women in the field be made familiar to the Christian households in sympathy with the Board. But how is this to be done? The Prudential Committee cannot employ agents to visit all the churches and individual Christians that should be interested! The missionaries cannot be called home to tell the story of their work, and to win the love and esteem of our churches by personal intercourse. The best thing that can be done is to publish in the "Missionary Herald" and in "Life and Light," as far as possible, sketches of the different fields, and illustrations of missionary experience. But if these are not widely circulated — what then?

If the members of our churches will *read* these publications for six months, they will probably continue to read them for the next six, and thereafter; and so all special appeals will become unnecessary. Will not the friends of the Board, everywhere, take note of this? Will not pastors and all church officers, and all who now read these publications, lend a helping hand? Let the circulation of these missionary monthlies be doubled and quadrupled; let them find their way into every household, and there will be no occasion to report another debt for the next ten years. Try it, brethren; try it. Begin with the January number for 1877 — which gives a brief sketch of the His-

tory of the Board, and of what has been accomplished, as also a list of the missionaries with their locations, — so as to have a good beginning and basis for future knowledge. Compel the Prudential Committee to reprint a new edition of the first three numbers of the year. Raise the circulation to 50,000 extra! Why not?

ITEMS FROM THE MISSIONS.

Messrs. Walker and Blakeley, of the *Foochow* mission, have commenced operations at Shao-wu, some two hundred and fifty miles up the River Min, in favorable circumstances. The following extract from a letter of Mr. Walker will indicate the character of much of the work which is to be performed for the present: "Yesterday I had a long talk with a Foochow man who showed some interest. He began by making inquiries in regard to railroads, steamboats, etc. I told him that were it not for the superstition about 'wind and water,' China would soon have railroads, and there would be one from here to Foochow. "How," he asked, "could it get over the hills and mountains"? I told him that in America a high mountain was in the way of a certain railroad, and they just made a hole and went through it, instead of over it. He took the idea in a moment, and was fairly startled by it. Soon he passed of his own accord to inquiries about Christianity. He said he only knew this much, "The worshipers of God were much more intelligent than the heathen." I tried to show him the Bible idea of wisdom, that is, having sense enough to choose righteousness and its reward; read and explained 1st Corinthians xiii. and the Beatitudes, and gave him a book to read. He seemed to show genuine interest in all that was said."

The subjoined extract from a letter of Mr. Rendall, dated *Madura*, December 21, will be read with painful interest: "You can have no conception of the distress now felt in this district, from the terrible famine now upon us. We were hoping for late rains; but the season has passed without rain; and in all my thirty years' experience in India, I have never seen such a time as this. The price of all provisions has gone up one hundred per cent., and even higher; and beside it is difficult to get grain at that. What greatly enhances the distress of the people is, that a large proportion are thrown out of work, and have no means of buying anything. Government is doing much for the relief of the people; but notwithstanding there will be untold suffering. I do not know what would become of the people were it not for the railroad, which is used in the transportation of grain from the sea-coast. This state of things is very disheartening in our work, as our catechists and others are reduced to great straits. Our trust is in the Lord, and to him will we look in this time of need!"

Mr. Fairbank wrote from Camp Kûkāne, *Ahmednuggur District*, December 12, as follows: "Our audiences this season are unusually large and attentive. There is little harvesting to be done; hence there is more leisure for hearing the Word. And all are humbled by this great calamity — the famine! The dry strip extends from the Pāpē River in Khāndish into Ceylon, nearly one thousand miles.

A letter from Mr. Cole of the *Eastern Turkey* mission, dated December 7, announces the safe arrival of Mrs. Cole and himself, with Miss Nicholson, at Erzroom. The journey from Trebizond had been difficult and trying, by reason of the snow and the cold which they encountered on the mountains. The following extract from the letter discloses the feelings with which this brother resumes his labors: "We see unmistakable signs of progress in the work of this city. The people seem well united in their preacher, with whose appearance also we are much pleased. More interest is shown in public worship; and the people exhibit more independence, as also more desire to carry the burdens themselves. Of the work in general not much can be said, save that it is under a cloud, as is the missionary work in most parts of this empire at the present time. Our field is suffering for want of touring. We have seriously meditated one or two short tours, notwithstanding the advice of the Consul to the contrary. He means to be on the safe side, and he may be right in his position, but we feel like risking something, rather than see the work suffer. Things move on about as usual; and if we were to judge from appearances during the two weeks we have been here, there cannot be great danger. Still soldiers are being pushed on towards the Russian frontier, and rumors of war are the order of the day."

Financial derangements are not confined to the United States. The Turkish empire has suffered greatly of late. Mr. Dwight, of the *Western Turkey* mission, represents business as "annihilated." "The miseries of the country," he says, "have touched everybody; and those who were poor before, are utterly crushed now. There are women in this city who are glad to receive one cent for making a shirt (without a bosom), they furnishing the thread! Others there are who paint the vines and flowers on the coarse handkerchiefs, which women wear on their heads, for one cent! These may be extreme cases; but they illustrate the degree of suffering to which a year's prostration of business has brought some classes at least; and thus explain some of the difficulties in the way of obtaining relief for our treasury from increased native contributions."

In January, Mr. Adams wrote from *Prague* as follows: "This is the week of prayer. Four days have already passed, and we have had interesting and full meetings each evening, and shall continue them the two evenings more. From twenty to thirty attend. They are not public, but are held like our Sabbath services in one of the rooms of my dwelling. This is the first time that we have observed the week; and it is a cause of deep thankfulness to us that we are permitted to do so this year. After reading a short passage of Scripture and very brief remarks by myself, the time has been spent in prayer and singing; and the atmosphere is very much like that of prayer-meetings at home. God's Spirit has been present with us, and the fervency and simplicity of the prayers seem to me a very encouraging sign for us at the beginning of the year. But we rejoice with trembling; for these pleasant services may at any time be suspended by the police. Still I trust there are a few believers who would not allow themselves to be hindered from meeting together for worship, even if we should be forced to give up our work, which I hope and trust will not be the case."

Mr. Clark, of the same mission, wrote a few days later: "The work at Innspruck, Görz, and Gratz was never more encouraging than it is at the present time."

From a "tabulated view of missions in *Japan*," made in October last, it appears that twelve different organizations are represented in that empire, — seven of which have their home in the United States, one in Canada, two in England, and two in Scotland. There are forty-six ordained missionaries there, as also one ordained Japanese. There are ninety stations; and the baptized converts are reported as 1,004. The Board is credited in this table with the largest number of ordained missionaries, the largest number of physicians, the largest number of teachers, both American and Japanese. It has in fact the largest number of "students for the ministry," though this table does not say so. Seldom, if ever, has any mission of the Board grown so rapidly; and the end is not yet.

A letter from Mr. Atkinson, dated January 9, contains pleasant tidings respecting the progress of the missionary work in Japan: "Day before yesterday," he says, "sixteen were admitted to the Kobe church on profession of their faith in Christ. The church was full to overflowing. As many more would have entered as were already in, provided there had been room. There are a few remarkable things about the persons who have now united with the church. One is their age, the average being forty-two years and a fraction. The age of the oldest is sixty-four; that of the youngest is fourteen. Another remarkable thing is that fifteen out of the sixteen are women. As the ages indicate, many of the number are old ladies; and it is very delightful to see them, and to see them pull on their great big native spectacles and pore over the Testament or hymn book; but some of them are young wives. The husbands of these women have given them their consent; hence they are not persecuted at home for their faith. It is my conviction that the truth is spreading, and is taking a stronger and broader hold every month.

A recent letter of Mr. Davis has the following statement: "We have nearly sixty preaching places in Kioto; and some of the young men report the country around, in every direction, as ready to hear. An old man came in the other day from twenty-five miles north of us, who said that his whole village had heard that this was the true way, and wanted to hear, and so had sent him to find out about it."

The Japan Mission has sent an earnest appeal for the entire list of the publications of the American Tract Society, to be placed in the training-school at Kioto for the use of the students, most of whom can read English. A request has also come for the illustrations in Hanna's Life of Christ, for an edition of 5000 copies of a similar work in Japanese, to counteract the influence of a blasphemous book widely circulated by the enemies of the gospel. The Tract Society may add to its previous donations the illustrations desired, but cannot give a set of its publications, nor can the Board add this expense to its appropriations. The call is urgent. Will not our friends send in standard religious works, issued by the Tract Societies, and other publishers, to be forwarded to Japan, as well as to other points where they can be put to good use?

A letter of Mr. Rand, from *Ponape*, July 17, reports a pleasant surprise which he had recently experienced: "We have been troubled about our church. It is too small for us; and it is in a miserable condition; but as there are so few to work (only twelve men in the church), I have thought it best to use the old church awhile, and say nothing about building a new one. But now the people have taken hold of the job themselves. I knew nothing of the movement till yesterday afternoon. After I came home from Sabbath-school, in looking out of the window I noticed quite a number of men near the church. They seemed to be measuring for a house, and I wondered at their doings. I said nothing to them at the time, but remarked to my wife that I should have to give them a sermon on Sabbath-breaking in the evening. About the middle of the afternoon, the king came in to have me explain some things he did not understand of the morning's sermon. After he got what he wanted, he said, 'The Nanakin is going to build a church.' We were very much surprised and pleased. I told him that it was not a good plan to be doing such things on the Sabbath. But I did not give them the sermon on 'Sabbath-breaking.' The Nanakin, the one who has moved first in this matter, is the head chief of a small island about ten miles from us. He is not a church member, but he and his people have been regular in attending meeting and school.

MISSIONS OF THE BOARD.

Japan Mission.

LETTER FROM MR. DAVIS.

THE MEMBERSHIP OF THE NEW CHURCHES.

The last number of the Herald contained very interesting intelligence in regard to the progress of the missionary work in Kioto. This letter of Mr. Davis gives some additional facts, which will be read with special satisfaction and thankfulness.

"Our three churches are organized. We call them all Churches of Christ, but distinguish them by the name of the street on which they meet. The Imadegawa Church was organized Sabbath, November 26, with seventeen members, eight of whom received baptism; the Shin Karasumaru Church, Sabbath, December 3, with twenty-three members, fifteen of whom received baptism; and the Takiyamachi Church, Sabbath, December 10, with twenty members, nine of whom received baptism; in all, sixty members, thirty-two of whom received baptism, and twenty-eight were admitted by letter. These twenty-eight, include sixteen from Kumamoto who had already received baptism, and ten from other churches, who are now connected with the training school, with Mr. and Mrs. Neesima. The thirty-two who received baptism include three from Kumamoto, thirteen other students, who became interested in the truth after entering the school, and sixteen others, men and women not connected with the school, but residents of the city.

"Of our sixty-four boarding scholars in the training school, forty-two have connected themselves with these churches; three others, members of other churches, will probably do so at the next communion season; forty-five in all, earnest Christian young men, who are preaching regularly every week in more than fifty different places in this city, and at two out-stations. Of the remaining nineteen, twelve are young lads from Kumamoto, some of whom have asked for baptism, but will wait till the next time; and of the other seven, two believe, and we hope that they are Christians, but they hesitate to declare themselves, because they think that if they do, they must go right to preaching, and give their lives to that work.

"Among these students who have been converted here in the school, are some who have felt their sins more deeply than any others I have seen or heard of in Japan. Among those in the city who received baptism were the blind Yamamoto's daughter and his mother, also Mr. Neesima's sister. Yamamoto himself is thinking very seriously of taking this stand, and so is another sister of his and her daughter. Mr. Neesima's aged father and mother will probably come in next time. We felt that they were ready now; but on the mother's account they waited. There were ten other applicants for baptism from the city, but they wait till next time, and we hope to find a nucleus among them for two more churches in different centres soon. Dr. Taylor is working with some of the young men in one of these centres, to lead on the believers and prepare the way, and I am working in the others."

A postscript to this letter brings another very pleasant item, which will doubtless excite grateful emotions in many hearts.

THANKSGIVING.

"Saturday, the 16th inst., was a high day with us, the great day of the feast. We here in Kioto, both foreign and native, had all met together on three successive Sabbaths, around the baptismal font, and around the Lord's table, and each time we seemed to get nearer heaven; but on Saturday nearly our whole mission came together here. Mr. and Mrs. Greene were detained by sickness, as were Dr. and Mrs. Berry by the illness of their child; but with the exception of these, and some of the ladies, all were present, as also a good representation from the churches in Osaka, Kobe, and Sanda — about one hundred Christians in all! After an hour spent in brief, earnest petitions for the descent of the Spirit with power, as in the day of Pentecost, an hour and a half were spent in congratulations from each of the other churches, and a response from the Kioto churches, and in reports of what the Lord is doing in each place. In the afternoon, after a sermon by Mr. Neesima, we came around the table of our common Lord, perhaps as happy a company of one hundred as ever assembled 'with one accord in one place,' since the day of Pentecost. Surely the Lord has done great things for us, whereof we are glad!"

Zulu Mission — Southwestern Africa.

LETTER FROM MR. BRIDGMAN.

ENCOURAGEMENT AT UMZUMBI.

THIS communication, dated October 24, contains a number of items which indicate decided progress in the missionary work at Umzumbi.

"Since our general meeting, three young men have united by baptism with the Umzumbi church. Another young man and his wife have come out from heathenism, and joined the station. They are living for the present with the pastor of the church, and under his special instruction. Another year they will build. We hope much from them. The man lived with me, some five years ago, and became impressed with the truth of Christianity. He had told us for the last two years that he was coming, but did not wish to leave his wife in heathenism. So he patiently waited. Now she has willingly come with him, and looks bright and happy.

"In the four villages where I have my regular Sabbath services in course — villages at the different points of the compass, from six to ten miles out — I find willing and large audiences. They are more and more interested and intelligent. It is this 'line upon line,' 'precept upon precept,' all summer and all winter, upon particular truths, that is going to tell. At one of these points, some ten miles away, a wealthy head-man and his son have become a good deal interested, and have long been asking me to send them a teacher and preacher; and recently he has been over to the service here, and urged one of our principal female church members to go over and teach his women the gospel, that is, explain unto them 'the way of God more perfectly.' Yesterday, she came and borrowed Mrs. Bridgman's side-

saddle, and, with her husband, went over. I hope they will bring back a good report. He is anxious to get several girls from among his thirty children into Miss Pinkerton's school. Probably the mothers oppose, but I think they will come by-and-by.

"It is simply delightful to see how this school is appreciated. From fourteen boarding girls, it has gone up to twenty-one this term, and that without any special efforts on our part. The school advertises itself in the manifest improvement of its scholars. We draw no pupils from other stations, and only three from this. All the other scholars are from 'outside the station,' and would have no teaching whatever were it not for this school. Some of these girls have already become hopefully pious; all have been wonderfully improved. There has been an unusual religious interest in the school this term, a quiet subdued feeling. Soon the girls will be scattered to their homes, north, south, east, west, and they will go preaching in more ways than one. Mothers will rejoice, brothers will put their 'hands on their mouths' in mute astonishment, at the improvement, the happy looks, the cleanly ways, the quiet intelligence and obedience of these sisters. So the *expansive work* of missions goes on, not in one but in many places. Is it at 'such a time as this,' that the churches should send out that dreadful word, 'Retrench?' No, tell the churches to keep all their retrenching words *at home*. There is no place for such words in any mission field. Let rather their words of cheer to us be, 'Speak unto the people that they *go forward*.'"

AN APOSTOLIC JOURNEY.

In accordance with a vote of the Zulu mission, Messrs. Rood, Tyler, and Pixley made a visit last autumn to certain out-stations, to see how the native brethren, laboring thereat, were discharging the duties which had been assigned to them. Letters have been received from Messrs. Rood and Tyler giving an interesting account of the pleasant and profitable excursion. The following extract is from the letter of Mr. Rood, dated November 10.

UMKABATINI.

"You will remember Umbiana, the first native home missionary sent forth by the native Christians, and who was first located at Ihlimbiti, about ten miles from Mapumulo. Here he gathered a little church of about twenty-five members; but finding the locality not well suited, as he thought, to become a permanent station, he secured a site on a table-land, to which he removed with the people who had attached themselves to him. To this place he has given the name of Newspaper.

"He is very energetic, and often spends days, and sometimes weeks, among the heathen people in their kraals, teaching them the gospel of Christ. In one of these tours he became acquainted with a cluster of four or five kraals located at the Icupu River on land belonging to a Boer. These people seemed unusually open to receive the teachings of Christ, and he spent several weeks with them, and afterwards paid them successive visits. Through his labors most of the adults became much interested in the truth, and professed to receive it. I spent a most interesting Sunday with them some three years ago. Umbiana was there at the time, and it was a cheering sight to see a little group of twenty or more, cleanly and neatly clad, assemble in a little room to worship the living God, in a country where for many miles around only the grossest darkness broods over the native mind. The people then expressed a wish to remove from the land of the Boer, and I suggested to Umbiana that it might be well for them to go to the Mission Reserve at Table Mountain. He had previously encouraged two of his young men to go to the theological school at Amanzimtote, one of them being his brother Daniel.

"When these young men had completed their three years' course of study, it was arranged that Daniel should be located at Table Mountain, and that the converts from Icupu should also remove there, to be the nucleus of a Christian church. They had not been baptized till we visited them on our recent tour.

"We reached there early on Saturday. We spent the day in conference with the people, in hearing of their religious feelings, and learning the evidence of their

conversion and of their fitness to bear the name of Christ among the heathen. We should have been glad of a longer time for examination; but as the next day was the Sabbath, and as most of the candidates were those who had been converted nearly four years since at Icupu, we thought that so long a trial, and the recommendation of Daniel, supplemented by what we could hear from them during the few hours we were with them, must be taken as satisfactory evidence that they had truly become Christians, and that it was our duty and privilege to baptize them and organize them into a church."

The services of the Sabbath were deeply interesting to our missionary brethren. "In the forenoon a large congregation assembled, many coming from the heathen kraals which are thickly located near the station. Mr. Tyler preached an excellent sermon on taking up the cross and following Christ, to which all gave earnest attention." In speaking of the afternoon service, Mr. Rood proceeds as follows: "Those who were publicly to confess Christ took their seats near to the table upon which were placed the elements of the Lord's Supper. Here they audibly declared their belief in the Scriptures as the Word of God, and in the truths which are taught therein. They proclaimed before the heathen that they had chosen Christ as their Lord and entered into covenant with him and with each other, that unitedly they would labor to advance his kingdom and watch over and help each other in the Christian life. Then successively they knelt down, one by one, and received the baptismal seal. Twenty adults were baptized. Five others who had been members of mission churches in other places, but who have taken up their residence at this place, wished to be included in the organization of the church. After this they presented their children to be baptized, and nineteen received this sacred ordinance. We then united in commemorating the dying love of Christ, and we felt that the scene before us was eminently calculated to awaken in our hearts a remembrance of him and of his 'great love wherewith he had loved us.'"

Next day the missionaries met all the men living on the reserve. "We were gratified," Mr. Rood says, "to learn that the heathen men were very friendly to Daniel and the mission work; especially was this the case with the chief man, whose kraal is only about a stone's throw from Daniel's house. We explained to them the object of our work, encouraged them to attend the religious services, send their children to school, and help the missionary in every way they can. A day-school of more than twenty pupils, taught by a young man who has been educated at the Amanzimtote Seminary, has been in successful operation for four months, and promises good results."

The next visit was to Newspaper (the reason of this singular designation for a missionary station not being communicated by any of the missionaries.) Mr. Tyler speaks of the location as follows: "The country here is unlike the thorny and hot region of Umkabatini, being a wide and elevated table-land, about thirty miles from the sea, with fertile soil, cool climate, and peculiarly adapted to grazing."

He describes the reception given to the party in the subjoined extract: "The people were expecting us, and the welcome which we received here, as with Umbiana's brother, was hearty. They seemed to be united in their missionary, and we hope they will heed our advice and give him a call to be ordained, and settled over them as their pastor, pledging themselves to contribute according to their ability for his support. I noticed thirty-eight names of members in the church records, but was informed that eight of them had been removed, either by death, or disorderly lives. I was glad to see a chapel in process of erection, which, when completed, will prove substantial and convenient. We spent a Sabbath with Umbiana and his flock, commemorated the Lord's death, and left on Monday morning, feeling that our hearts had been refreshed by what we had seen of the Lord's doings, even if no impetus had been given to the work by our own humble agency."

ESIDUMBINI.

The last station visited was the one which Mr. Tyler occupied for many years. It was with peculiar emotions, of course, that he and his wife (who accompanied him) returned to the scene of their former labors. "Thomas Hawes," he says, "came out to meet us, as we rode towards his house, his countenance beaming with delight. We found a large assembly of heathen as well as Christian natives awaiting our arrival."

"Our special work at Esidumbini was to ascertain whether the people were sufficiently united in Thomas to give him a call to be their pastor, and whether they would assume the responsibility of furnishing at least half his support. To this they responded more satisfactorily than

I feared, knowing that there were some determined opposers. Six heads of families were examined and received into the church, and eleven children were baptized. The communion season was peculiarly solemn and affecting to us, the animated and reflective countenances of the communicants reviving many tender recollections."

Western Turkey Mission.

Mr. Farnsworth has written from Cesarea, under date of November 28, announcing in general terms that the missionaries at that station are rejoicing "in a good degree of prosperity in all parts of" their "work." He speaks of the signs of encouragement among the sixty-five thousand Greeks residing in his field, with special interest.

But the main object of the letter is to describe a missionary tour of twenty-five days, made in company with Mrs. Farnsworth.

VISIT TO OORGOOP.

"I have only time to speak of some things of interest in the Greek work. You will remember the very severe persecution in Oorgoop last year, the beating of our brethren, the breaking down of doors with axes, the setting fires to some street doors, charging our friends with crimes and proving their charge by false witnesses, etc. We were under the necessity of withdrawing for a time; but the leaven continued to work. A few months ago we sent one of the Greek brethren of Talas to labor there as a bookseller and helper.

"When this helper wished to leave the khan and occupy a dwelling-house, as more convenient for himself, and affording a more appropriate place for a school and for worship, our enemies objected, declaring that it was contrary to their customs to allow such people to reside among them, except in the public khans (the public houses in Turkey), but that if his family should come they would not object. Thus he was compelled to request his wife to join him, and it was our privilege to take her on, and to see them well established in their 'own hired house.' We have great cause for thanksgiving, not to our enemies, but to God, who brings good out of evil. This helper's wife is a nice Christian woman, and his influence is more than doubled by her presence.

"The change in this place in one year is very great. The man who was the most influential of our enemies last year, is now friendly; and his sons, young men from twenty-five to thirty years old, are bold in advocating our cause, and the preacher secured and kept possession of his house through their influence. The man who was the 'cat's-paw' of the persecutors last year, when asked to present to the government a complaint against the helper, refused, saying, 'The time for such things is past. You have made me bear false witness, and beat men. You are going to ——. They (the Protestants) are good, and you are evil. I shall follow you no further. If any one attempts to injure the Protestants, I shall defend them."

"Our enemies in Oorgoop," Mr. Farnsworth remarks, "made a great mistake when they insisted upon the helper's bringing his family to live with him. They have made another," he adds, "that promises much for the work of evangelizing the Greeks."

PROFITLESS OPPOSITION.

"A few months ago a young man who is a native of a village eighteen miles from Oorgoop returned from Constantinople, where he had lived the last twelve years; and, as Oorgoop is a larger place, he was inclined to accept the invitation of relatives residing there and take up his abode there. When it became known that he was a firm and active Protestant, such an amount of opposition was manifested that he was compelled to relinquish his plan, and to make his home in his own village. He became engaged to the daughter of a rich man in the village, one who cared nothing about the religious principles of his son-in-law, provided he were honest and capable, as he knew our brother to be from acquaintance with him in Constantinople. The Greeks would not perform the marriage ceremony; and, of necessity, on leaving Oorgoop we went to this village, Enége, two of the brethren

from Oorgoop and the helper accompanying us. We found it to be a fine village of about 2,000 inhabitants, of whom one third are Greeks and two thirds are Moslems. We were received and entertained in the most cordial manner; neighbors and friends came in freely; we had an admirable opportunity to scatter the good seed, broadcast, which we and the brethren improved according to our ability. The number present at the marriage ceremony was limited only by the size of the room, and the people were very attentive and perfectly respectful. Our brother, Anastas, who has thus been compelled by our enemies to make his home here, is a member of the Protestant church in Constantinople, a modest, intelligent young man, well versed in the Scriptures, who holds his religious convictions with great firmness. We believe that God has placed him here not only as a means of bringing the knowledge of a pure gospel to the seven or eight hundred Greeks of this place, but also to the many hundreds more residing in other near villages. Look for good news from Enége!"

OTHER PLACES VISITED.

From this point Mr. Farnsworth traveled thirty-six miles to Nigdé. On the way he found that a large number of villages were showing "the marks of the late famine." In one of them, which had formerly about four hundred houses, all Greek, with (say) two thousand occupants, there were scarcely more than two hundred remaining, he was told; and of these only about twenty were in comfortable circumstances.

"A few months ago a young man, in Nigdé, long known to us as one well acquainted with the truth, took a bold and firm stand as a Protestant. He has suffered much persecution from his near relatives and others, but 'none of these things' move him.

"He seems to have obtained already a complete victory. Mrs. F. called on his family, and was treated with the greatest politeness; and on the Sabbath his wife came with him to our meeting, though they had to bring with them a sick child, and that too in a severe rain-storm. She spent the whole day, and seemed very much interested. In conversation with her missionary sister, she said, 'People may say what they please about my husband. I know he is good; very different from what he used to be. He was impatient, exacting; sometimes he used to beat me. Now he is patient, thoughtful, kind.' Another Greek, long known as convinced of the truth but wavering, encouraged by him, has also taken a firm stand for the gospel. They now urge that we send a Greek to teach the children and preach a pure gospel to the three thousand five hundred Greeks of that part of Nigdé where they reside."

"In returning we spent a night at Nev-Schere, where there is a Greek population of some ten thousand. A young physician that we met, urged us to take measures for the evangelization of the place.

"From Nev-Schere twelve miles more brought us to Oorgoop again. No unfavorable change had taken place in the seventeen days after we left; and our brother and sister felt that they were to be left in the quiet possession of their house, and that no serious opposition would be brought to bear upon their work."

Another item Mr. Farnsworth mentions with special pleasure: "It was our privilege to bring home with us three Greek girls for our boarding-school in Talas. They are bright girls, two of them quite mature, but they have little or no knowledge of books. During our absence a Greek girl from the village of Isteffana, near Talas, had joined the school. Thus we have four Greek girls in our boarding-school. These are the first, with one exceptional case from Talas. Two more in Oorgoop are exceedingly anxious to come. We believe that hereafter we shall be able to find as many Greek candidates for the school as we can accommodate."

In view of the foregoing statements Mr. Farnsworth inquires in conclusion, "Do not all these things show that the set time for the work of reformation among the Greeks has fully come?"

Mahratta Mission — Western India.

LETTER FROM MR. BRUCE.

STREET PREACHING.

Under date of November 27, Mr. Bruce gives some account of his recent labors. The

following extract is suggestive, and at the same time encouraging.

"My principal work directly for the heathen during the past season has been street preaching. This has seemed to be the most hopeful method of reaching the masses.

"Every morning, and sometimes also in the evening, I have been with my helpers to some frequented place in Satara; and taking our stand upon one side of the street, we would sing one or two hymns, for the purpose of gathering an audience. The people would gather, sometimes quickly, and sometimes more slowly, and after the singing we would speak in turn to them. Our audiences have numbered from forty to seventy-five, and we have sometimes had as many as a hundred attentive listeners. I think our average number has been about sixty. The audiences have been composed mostly of the middle and lower classes, and we have had large numbers of people from the villages who have come into the city in the early morning, with perhaps a load of wood or grass upon their heads, and who have thus heard the gospel, perhaps for the first time.

THE FAMINE.

It is well known that the inhabitants of Western India have been suffering from a grievous famine. Mr. Bruce speaks of the calamity as follows: —

"The latter rains have been entirely withheld, and the earlier rains were so late and so scanty, that both the earlier and the later crops are almost a failure. In consequence of this, the prices of grain, etc., are fearfully high, and the poor who have no work cannot buy at present rates. We, therefore, hear most distressing accounts of suffering, from various parts of the country. The want of water is, if possible, a greater calamity than the failure of the crops; and it is a serious question how the cattle can be kept alive. Large numbers in many parts have already perished. Satara is a little one side of the famine district, and it is consequently not as severe here as in Sholapur and Ahmednuggur. Still the prices are higher here than they are even at Ahmednuggur.

MISCELLANY.

GLEANINGS.

THE first Protestant Church in the Turkish Empire was organized at Constantinople in 1846; now there are more than a hundred such churches.

—— The British Syrian schools, founded by Mrs. Bowen Thompson sixteen years ago, now have more than 2,000 pupils. Last November they were visited by the Emperor and Empress of Brazil, who expressed their pleasure by a subsequent presentation of their portraits to the schools, with a further donation of four hundred francs.

—— There are now 960 missionaries and ordained native pastors in India exclusive of Burmah and Ceylon. The additions to the churches the past four years have been at the rate of 4,000 a year. There are now 116 lady missionaries connected with different women's societies.

—— The progress of the gospel in India is shown by the fact that the number of evangelical Christians who use the Tamil language is now 125,000.

—— A German writer in the "Allgemeine missions-Zeitschrift" expresses the opinion that missionaries have given too much time and strength to the study of Hindoo mythology and the disclosure of its contradictions. He remarks that many works have been written by missionaries on these subjects so thorough and profound, that they are read by the heathen with the single object of becoming properly informed in their own mythology. There does not seem to be much ground, therefore, for the charge sometimes made against missionaries, that they fail to understand the moral and religious systems of India!

—— Education is making great progress in Madagascar. One missionary

writes of examining 238 schools. Three fourths of the expense of all the schools is borne by the people.

—— The mission to the Friendly Islands has ceased to be a charge, and has become a contributor to the treasury of the Wesleyan Missionary Society, to the amount of from $5,000 to $10,000 a year, — a larger sum of money probably than had ever been seen in the entire group before the introduction of Christianity. The gospel furnishes at once the impulse and the motive to industry and social progress.

NECROLOGY.

EVELYN, daughter of Dr. Berry, aged eight months, died at Kobe, Japan, January 4.

Rev. Seth B. Stone, formerly of the Zulu mission, died at New York city, January 27.

He was born at Madison, Conn., September 30, 1817, graduated at Yale College 1842, Union Seminary, New York, 1850, embarked for his mission October 14, 1850, arrived at Port Natal January 16, 1851.

OFFERINGS FOR THE DEBT.

MAINE.		
Hampden, a friend,	10 00	
Thomaston, A. Alden,	2 00	—12 00
VERMONT.		
Manchester, A. Hemenway,	10 00	
Westford, A. T. B.	5 00	—15 00
MASSACHUSETTS.		
Boston, Miss Wheeler,	10 00	
Enfield, Edward Smith,	500 00	
Framingham, Plymouth ch. and so.	5 00	
Haverhill, Mrs. A. B. Kimball,	10 00	
Northampton, Mrs. S. T. Spaulding,	5 00	
Westfield, Miss E. B. Dickinson,	50 00	—580 00
CONNECTICUT.		
Bridgeport, Mrs. A. G. Elliott,		10 00
NEW YORK.		
Adams, Mrs. D. R. S. Colton, 18.90 (sent but not received).		
Haverstraw, Mrs. F. A. Pratt,	4 00	
Lansingburgh, Mrs. H. A. Pierce,	1 00	
New York, L. A. Bradley,	15 00	
Olympia, Mrs. H. C. Brown,	4 00	—24 00
OHIO.		
Burton, Miss E. E. Punderson,		4 00
MICHIGAN		
St. Clair, Mrs. F. Moore,		5 00
IOWA.		
Charles City, Rev. J. Wadhams, add'l,		10 00
WISCONSIN.		
Fort Atkinson, J. Lamphear,		5 00
TURKEY.		
Constantinople, Rev. Elias Riggs and wife, to const. Rev. EDWARD RIGGS, of Marsovan, and Rev. T. C. TROWBRIDGE, of Aintab, H. M.		100 00
Received for the "Debt" in January,		765 00
Previously acknowledged (see February "Herald"),		7,623 84
		$8,388 84

DONATIONS RECEIVED IN JANUARY.

MAINE.		
Cumberland county.		
Cape Elizabeth, 1st Cong. ch. and so.	5 00	
Gorham, a friend,	10 00	
Lewiston, Rev. and Mrs. G. S. Dickerman, to const. S. O. DICKERMAN, H. M.	100 00	
Portland, State St. ch. and so. (of which 10 from Mrs. S. H. Merrill), 153.73; St. Lawrence St. ch. and so. 3; S. W. Thaxter, 9.81;	166 54	
South Freeport, Rev. H Ilsley,	10 00	
Yarmouth, 1st Cong. ch. and so.	19 92	—311 46
Hancock county.		
Deer Isle, S. G. Haskell,		5 00
Kennebec county.		
Augusta, South Cong. ch. and so.	437 00	
Hallowell, South ch., a friend,	10 00	—447 00
Lincoln and Sagadahoc counties.		
Bath, Henry E. Palmer,	48 90	
Waldoboro, O. McDonald,	30	—49 20
Penobscot county Aux. Soc. E. F. Duren. Tr.		
Brewer, 1st Cong. ch. and so.		8 18
Piscataquis county.		
Monson, Rev. R. W. Emerson,		20 00
Union Conf. of Churches.		
Hiram, Cong. ch. and so.	2 00	
Waterford, Rev. J. A. Douglass, 20; a mother and daughter, 14;	34 00	—36 00
Washington county.		
Dennysville, Cong. ch. and so.	24 00	
Milltown (St. Stephen), Cong. ch. and so.	134 00	—158 00
York county.		
North Newfield, Susan Marston,	5 00	
Wells, B. Maxwell,	40 00	—45 00
		1,079 84
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, LAURETTA M. BOIES, with other dona., to const. herself H. M., 50;		
Emily Robinson, 10;	60 00	
Rindge, Cong. ch. and so.	5 80	—65 80
Grafton county.		
Bristol, Cong. ch. and so.	3 79	
Groton, PARKER BLOOD, with other dona., to const. himself H. M.	50 00	
Lyme, a friend,	5 00	
Piermont, Cong. ch. and so. 10; Mrs. A. D. Marden, 5;	15 00	—73 79
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so.	195 17	

Antrim, Mary Clark, 10 00
Hillsboro Centre, Rev. John Adams, 10 00
Hollis, Cong. ch. and so. 23 38
New Ipswich, Leavitt Lincoln, 10 00
Temple, Rev. George Goodyear, 2 00
Wilton, Rebecca A. Knight, 2 00—252 55

Merrimac county Aux. Society.
Boscawen, Cong. ch. and so. 18 60
Concord, South Cong. ch. and so., to const. JOSEPH A. COCHRAN, H. M. 109 85
Fisherville, Rev. A. William Fiske, 10 00
Pembroke, Mrs. MARY W. THOMPSON, with other dona., to const. herself H. M. 50 00
Pittsfield, J. L. Thorndike, 10 00
Warner, Miss T. F. 1 50—199 95

Rockingham county.
Chester, Cong. ch. and so., to const. EDMUND SLEEPER, H. M., 105.04; Emily J. Hazelton, 10; 115 04
Derry, Cong. ch. and so. 50 00
North Hampton, Cong. ch. and so. 17.50; E. Gove, 10; 27 50—192 54

Strafford county.
Laconia, Cong. ch. and so. 48 08

Sullivan county Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. 7 50
———, a friend, 2 00
842 21

Legacies.— Pelham, Sarah Church, by Mrs. T. C. Tyler, Ex'r, 25 68
867 89

VERMONT.

Addison county.
Bridport, Cong. ch. and so., add'l, 2 00
Cornwall, Cong. ch. and so. 82 00
New Haven, Cong. ch. and so. 13 63—97 63

Bennington county.
Manchester, L. H. Hemenway, a new year's gift, 25; A. Hemenway, 10; 35 00

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Barnet, Cong. ch. and so. 64 24
East St. Johnsbury, Cong. ch. and so. 20 00
Norrisville, Mrs. Amos Blanchard, 2 00
St. Johnsbury, North Cong. ch. and so. 56 58—142 82

Chittenden county.
Westford, Cong. ch. and so. 32 00

Essex county.
Granby and Victory, Cong. ch. and so. 12 00
Guildhall, Friends, 6 00—18 00

Franklin co. Aux. Soc. C. B. Swift, Tr.
St. Albans, 1st Cong. ch. and so. 128 29

Orange county.
West Newbury, Cong. ch. and so. 33 75

Orleans county.
Beebe Plain, Mrs. E. A. McPherson, 10 00
Coventry, M. C. Pearson, 5 00
Newport, Cong. ch. and so. 5 57
West Charleston, Cong. ch. and so. m. c. 15 00—35 57

Rutland county.
Pittsford, Cong. ch. and so. 73 85
Wallingford, Cong. ch. and so. 81 00—154 85

Washington county, Aux. Soc. G. W. Scott, Tr.
Waitsfield, Mrs. Lucy Barnard, 1 00

Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, H. 2 00

Windsor co. Aux. Soc. Rev. C. B Drake and J. Steele, Tr's.
Springfield, A. Woolson (of wh. 100 for Papal Lands), 450; Mrs. N. Mann, 2; Esther P. Proctor, 2; 454 00
Woodstock, Cong. ch. and so. 24 29—478 29
1,159 20

MASSACHUSETTS

Barnstable county
Centreville, Cong. ch. and so. 12 71
Orleans, Cong. ch. and so. 50 00
Wellfleet, Cong. ch. and so. 48 75—111 46

Berkshire county.
Housatonic, Cong. ch. and so., extra, 3 00
North Adams, Cong. ch. and so. 46 98
Pittsfield, George L. Edwards, for Mr. Parmelee's church, 9 00
Sheffield, Cong. ch. and so. 4 00——62 98

Bristol county.
Attleboro, 2d Cong. ch. and so., to const. THOMAS THOMPSON, H. M. 125 35

Brookfield Asso'n. William Hyde, Tr.
Brookfield, Cong. ch. and so. 120 50
Hardwick, Cong. ch. and so. 20 00
North Brookfield, 1st Cong. ch. and so. 50 00
Oakham, Cong. ch. and so. 103 42——293 92

Dukes and Nantucket counties.
Nantucket, Mrs. C. P. Fearing, 10 00

Essex county.
Andover, "First-fruits," 1 00
West Andover, Peter Smith, 500 00——501 00

Essex county, North.
Haverhill, Mrs. A. B. Kimball, 10; Harriet F. Welch, 1; 11 00
Ipswich, Linebrook ch. and so. 22 00
Newbury, 1st Cong. ch. and so. 25 00
West Newbury, 2d Cong. ch. and so. 10 78——68 78

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. m. c. 2 76
Lynn, North Cong. ch. and so. 25.01; Mrs. Austin, 1.20; 26 21——28 97

Franklin co. Aux. Soc. William F. Root, Tr.
Charlemont, Cong. ch. and so. 17 00
Coleraine, Mrs. P. B. Smith, 40
Greenfield, 2d Cong. ch. and so. 42 42
Shelburne, Cong. ch. and so. 41 36
Shelburne Falls, Cong. ch. and so. 32 00
Warwick, Cong. ch. and so. 3 50
West Hawley, Rev. J. Eastman, 10; S. Williams, 2; W. Baker, 1; W. Baker, 50c.; 13 50
———, a friend, 5 00——155 18

Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, 1st Cong. ch. and so. 24.50; 2d Cong. ch. and so. 54.69; 79 19
East Longmeadow, Cong. ch. and so. 2 00
Monson, Rev. D. N. Coburn, 10 00
South Hadley Falls, 1st Cong. ch. and so. 53.60 (60.00 in February Herald should have been credited to this church), 53 60
Springfield, 1st Cong. ch. and so. 85.28; Park St. ch. and so. 38.12; John Smith, 500; 623 40
Westfield, Miss M. A. Dickinson, 100; Mrs. M. E. Richardson, 10; 110 00——878 19

Hampshire county Aux. Society.
Amherst, 1st Cong. ch. and so. 10 00
Hadley, 1st Cong. ch. and so. 96 95
Haydenville, Cong. ch. and so. 27 28
Northampton, 1st Cong. ch. and so. 211.55; Edwards ch. and so. 79.38; C. H. L. 100; Rev. H. L. Edwards, 10; 400 93
West Chesterfield, Mrs. Richard Clarke, 5 00——540 16

Middlesex county.
Auburndale, Cong. ch. and so. 851.07, m. c. 43.20; 894 27
Framingham, Plymouth ch and so. 34 01
Holliston, Cong. ch. and so. 50 19
Lowell, John Street ch. and so. 8.99; High Street ch. and so. 5; 13 99
Malden, 1st Cong. ch. and so., in part, 50 00
Natick, 1st Cong. church, Mrs. S. E. Hammond, 50 00
Newtonville, Mrs. H. F. Lothrop, 1 00
North Reading, Cong. ch. and so. 6 71
Reading, Old South ch. and so. 48 00
Woburn, a friend, 5 00—1,153 17

Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. 20 00
Groton, a friend, 5 00
Littleton, Cong. ch. and so. 77.24; Otis Manning, 100; 177 24
North Leominster, J. S. and E. A. Thurston, 4 00
Pepperell, Evan. Cong. ch. and so. 3 00
Tyngsboro, Cong. ch. and so. 11 73——220 97

Norfolk county.
Braintree, 1st Cong. ch. and so. 45 50
Brookline, E. P., for the Indians, 40 00
Canton, Cong. ch. and so. 13 24
Foxboro, D. Carpenter, 100 00
Franklin, Cong. ch. and so. m. c. 16 05
Randolph, a departed wife, 5 00
Wellesley, Cong. ch. and so. 21 00
Weymouth and Braintree, Union Cong. ch. and so. 76 60—317 39

Old Colony Auxiliary.
New Bedford, North Cong. ch. and so. 188 82

Plymouth county.
Cochesett, Mrs. H. W. Leach, 2 00
Hingham, Cong. ch. and so. 15 40——17 40

Suffolk county.
Boston, Central ch. 2,117 35; a member of ditto, 50; Old South ch. 1,434.08; Park St. ch. 1,145.18; Mount Vernon ch. 672; Phillips ch. 416; Winthrop ch. (Charlestown), 336.85; First ch. (Charlestown), with other dona., to constitute WILLIAM PEIRCE, H. M., 50; Salem and Mariners' ch. 25; Eliot ch. 23.83; Vine St. ch. m. c. 10; Union ch. 5.53; Shawmut ch. (the widow's mite), 5; Central ch. (Jamaica Plain), 2; S. D. Smith (West Roxbury), 500; S. D. S., 82.50; E. E. H., 200; M. S. B., 100; Bennett H. Nash, 30; a lady, 10.61; Cash, 10; A friend, 10; A thank-offering, 10; W. R. C., 1.50; A friend, 1; 7,278 43
Chelsea, Central ch. and so. 32 39—7,310 82
Worcester county North.
Gardner, A. Bancroft, 10 00
Hubbardston, Amasa G. Davis, 10 00
Templeton, Ladies' collection, 27.75, Gents' ditto, 6.35, m. c. 7.55; Mrs. Lydia Davis, 5; 46 65——66 65
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Evan. ch. and so., for Papal Lands, 70 16
Holden, Gents' Asso'n, 22.20, Ladies' ditto, 30.80, m. c. 25 18; 78 18
Oxford, 1st Cong. ch. and so. 27 37
Webster, 1st Cong. ch. and so. 24 50
West Rutland, Otis Demond, 10 00
Worcester, Union ch. m. c. 145.02; a friend in Central ch. 30; Mrs. W. Wakefield and son, 1; 176 02—386 23
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Blackstone, Cong. ch. and so. 33 45
Meudon, A. H. Reed, 3 00
Milford, A. G. Underwood, 20 00
Millbury, Cong. ch. and so. 62 80
Uxbridge, John Williams, 10 00—128 75

12,566 19

Legacies.—Berkshire Co., Samuel Gates, by John S. Perry, Ex'r, add'l, 415 00
Chesterfield, Mrs. Theodamy Burnell, by T. B. Bates, Ex'r, 50 00
Fitchburg, Mrs. Frances C. Hale, by Daniel Messinger, Ex'r, 500 00
Grafton, Eliza A. Burton, in part, by L. K. Leland, Adm'r, 150 00—1,115 00

13,681 19

RHODE ISLAND.

Newport, United Cong. ch. and so. (balance for 1876), 145 14
Olneyville, Ezra Gifford, 10 00
Pawtucket, a friend, 10 00
Providence, Anthony B. Arnold, 100; George W. Davison, 20; 120 00——235 14

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so. (balance of 1876), 7 88
Bridgeport, J. 1 00
Stamford, T. Davenport, 2 00
Wilton, Cong. ch. and so. 17 00——27 88

Hartford county. E. W. Parsons, Tr.
Bristol, Friends, 6 00
Broad Brook, Cong. ch. and so. 44 20
Collinsville, Cong. ch. and so. m. c. 7 80
East Hartford, Cong. ch. and so. 64 00
East Hartland, Cong. ch. and so. 5 00
Hartford, South ch. and so. 125; Windsor Avenue ch. and so. 34.55; 1st ch. and so. m. c. 13.27; a friend of missions, 1,000; Mrs. Mary C. Bemis, 125; J. E. Cushman, 10; M. C. W., 5; Rev. A. C. Baldwin, 5; Mrs. L. C. Fitch, 1; 1,323 82
Kensington, Cong. ch. and so. (bal. of 1876), 43 10
New Britain, South Cong. ch. and so. 323 19
Plainville, 250, in Jan. "Herald" under Plainfield, should have been entered from a friend, Plainville.
Poquonock, Cong. ch. and so, 25.50; —— 100; 125 50
South Windsor, 1st Cong. ch. and so., for Papal Lands, 12 60
Thompsonville, Rev. James Ely, 20 00
Unionville, Cong. ch. and so. 25 00
West Hartford, Cong. ch. and so. 10 00
West Suffield, Cong. ch. and so. 4 85
Wethersfield, Cong. ch. and so., add'l, 6 00—2,021 06

Litchfield county. G. C. Woodruff, Tr.
Kent, 1st Cong. ch. and so. 36 00
New Preston, Cong. ch. and so. 39 00
Norfolk, Cong. ch. and so. to const. F. E. PORTER, Mrs. O. M. GLEASON, Mrs. M. A. CURTIS, Miss SARAH CURTIS, H. B. KNAPP, and A. PHELPS, H. M. 662 20
Roxbury, Mrs. Fanny Perry, 10 00
Salisbury, a friend, 2 00
Sharon, 1st Cong. ch. and so. 140 00
Thomaston, Cong. ch. and so. 42 15
Washington, Cong. ch. and so. 126 70
Watertown, John De Forest, 100 00
Woodbury, 1st Cong. ch. Mrs. E. L. Curtiss, 25; Benj. Fabrique, 20; 45 00—1,203 05

Middlesex co. E. C. Hungerford, Tr.
Chester, Cong. ch. and so. add'l, 10 88
Cromwell, Gents' Asso'n, 66.76; Ladies' Asso'n, 49.61; m. c. 6.63; to const. Rev. M. S. DUDLEY, H. M. 123 00
Deep River, H. G. H. 3 00
Killingworth, Cong. ch. m. c. 17.40; Gents' Asso'n, 12.60; 30 00
Middletown, 1st Cong. ch. and so. 20 00
Old Saybrook, Cong. ch. and so. m. c. 18 02—204 90

New Haven county. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so. 30; 3d Cong. ch. and so. 9.70; Mrs. Lucy C. Tuttle, 100; Rev. G. W. Banks, 10; 149 70
New Haven, 1st Ch. 1,210; do. m. c. 8.94; do. J. A. D. 100; North ch. 327.58; do. m. c. 4.42; Lyman Osborn, 10; Mrs. E. A. Noyes, 5; —— 25; 1,690 94
North Guilford, Mrs. E. F. Dudley, 5 00
Seymour, C. B. S. 10 00
South Britain, Miss N. P. Mitchell, 10 00
Waterbury, 1st Cong. ch. and so. (bal. of 1876), 186.91; m. c. 13.09, 200 00
West Meriden, E. K. Breckenridge, 9 00—2,074 64

New London county. C. Butler and L. A. Hyde, Tr's.
Bozrah, Rev. N. S. Hunt and family, 20 00
Hanover, Cong. ch. and so. with other dona. to const. Rev. M. M. TRACY, H. M. 32 80
Montville, Cong. ch. and so. 54 00
Norwich, 1st ch. and so. m. c. 4.76; 2d ch. and so. m. c. 19.75; Broadway ch. and so. m. c. 3.13; 27 64——134 44

Tolland county. E. C. Chapman, Tr.
Ellington, Cong. ch. and so. to constitute Mrs. C. M. HOLBROOK, H. M. 117.45; Erastus Talcott, 60; 177 45
Hebron, 1st Cong. ch. and so. 20 25
Mansfield, 2d Cong. ch. and so. 9 60

North Coventry, Ladies' Asso'n, 100; Gents' do. 62; to const. ANDREW KINGSBURY, H. M. 162 00
Somers, Cong. ch. and so. 40.23; m. c. 36.61; Cong. ch. and so. for 1875, 42.28, one year's interest, 2.53; 121 65
South Coventry, 1st Cong. ch. and so. 64 26
Union, Rev. S. I. Curtiss, 6 00
Vernon, Cong. ch. and so. 64 65—625 86
Windham county.
Brooklyn, 1st Trin. ch. and so. 50 00
Westford, S. S. Stowell, 5 30
West Killingly, Westfield ch. and so. 217 03
Willimantic, Cong. ch. and so. 63 28—335 61

6,627 44

Legacies. — Canton, Jasper Bidwell, by W. W. Bidwell, Ex'r, 100 00
Columbia, Lorenzo W. Dewey, by E. D. Dewey, Adm'r, to const. Miss MARY W. DEWEY, and Mrs. A. G. DEWEY, H. M. 200 00
Greenwich, Mrs. Elizabeth R. Webb, by Cornelius Minor, Ex'r, 500 00
Litchfield, Andrew Buell, by Watts H. Brooks, Adm'r, 500 00
Norfolk, O. B. Butler, add'l, by Elizur Dowd, Ex'r, 18 00
West Winsted, Dudley Norton, bal. by J. J. Whiting, Ex'r, 30 00—1,348 00

7,975 44

NEW YORK.

Arkport, J. P. Case, 2 00
Baiting Hollow, Cong. ch. and so. 8 60
Batavia, Mrs. A. V. S. Fisher, 10 00
Brooklyn, Church of the Pilgrims, 1,015.25; G. H. Shirley, 90 cts. 1,016 15
Buffalo, Mrs. E. A. K. Birge, for Mr. Parmelee's Church, 25 00
Canandaigua, 1st Cong. ch. and so. 326 67
Catskill, Julia R. Day, 50 00
Chateaugay, Joseph Shaw, 4 00
Chatham Village, Mrs. M. J. Utley, 10 00
Chestertown, Mrs. L. P. Clapp, 1 00
Clarkson, C. M. I. 5 00
Coxsackie, M. Lusk, 5 00
Ellington, Cong. ch. and so. 4 42
Hancock, 1st Cong. ch. and so. 17 00
Harmony, Rev. S. F. Porter, 3 90
Homer, Cong. ch. and so. 407.40; Mrs. D. R. R. Green, 5; 412 40
Ithaca, 1st Cong. ch. and so. 52 00
Kiantone, Cong. ch. and so. 14 45
Kinderhook, a lady, 5 00
Leeds, I. E. S. 5 00
Little Valley, Cong. ch. and so. 5 00
Meridian, Rev. W. B Lucas, 1 00
Middletown, S. Ayres, 2 00
New York, Harlem Cong. ch. and so. 42.81; a friend, through Rev. G. B. Cheever, D. D., 200; a friend, 100; Broadway Tabernacle, add'l, 5; 347 81
North Walton, Cong. ch. and so. 24 75
Oneida, Caroline F. King, 3 00
Oswego, Cong. ch. and so. 79 59
Otisco Valley, the late Mrs. Olive S. Frisbie, 21 00
Oxford, Pres. ch. 24 09
Palatine Bridge, Persis Allen, 1 15
Perry Centre, A. Sheldon, 4; Mrs. H. Stratton, 1; 5 00
Prattsburgh, L. Waldo, 10; Mrs. L. Waldo, 10; 20 00
Rondout, Rev. Isaac Clark, 5 00
Sparkill, Mrs. H. E. Decker, 2 00
Spencerport, Cong. ch. and so. 20 10
Tarrytown, a friend, 20 00
Watertown, Miss P. F. Hubbard, 1 00
West Point, Rev. J. Forsyth, D. D. 25 00
Whitney's Point, H. Squire, 2 00
Yonkers, 1st Presb. church, 45 00—2,632 08

Legacies. — Lewis Chichester, by John M. Stearns, Ex'r, 300 00

2,932 08

NEW JERSEY.

Bricksburg, Pres. church, 6 61
Chester, J. H. Cramer, 50 00
East Orange, Grove St. Cong. ch. and so. 42 45
Spring Valley, "Religious Society," 5 00
Newark, C. S. Haines, for the Indians, 50; C. S. Flichtner, 3.90; 53 90
Vineland, Rev. W. T. Doubleday, 5 00—162 96

PENNSYLVANIA.

Blairsville, Carrie Hawes, 75
Beaver Meadow, Welsh Cong. ch. and so. 10 00
Hyde Park, Welsh Cong. ch. and so. 27 94
Philadelphia, Miss K. M. Linnard, 30 00
Scranton, W. R. Storrs, 30 00
Van Buren, Penn. Synod's Com. on Missions, Carmichael's C. P. Church, 136 56—235 25

MARYLAND.

Baltimore, 1st Cong. ch. and so. 48 33

DISTRICT OF COLUMBIA.

Washington, W. H. Campbell, 10; a lady (at Lincoln Hall), 5; 15 00

MISSISSIPPI.

Salem, Cong. ch. and so. 11 20

KENTUCKY.

Berea, Cong. ch. and so. 15 82

OHIO.

Akron, Cong. ch. and so., to constitute Rev. T. E. MONROE, H. M., 141.03; Mrs. Isabel Berry, 5; 146 03
Austinburg, Cong. ch. and so. m. c. 4 00
Belpre, Cong. ch. and so. (balance of 1876), 10 43
Cleveland, Euclid Avenue ch. and so., add'l, 39.21; Rebecca H. Fitch, 10; 49 21
Columbus, a lady, 5 00
Dayton, I. Inskeep, 15 00
Delaware, William Bevan, 10 00
Four Corners, Cong. ch. and so. 4 65
Geneva, 1st Cong. ch. and so. 4 40
Hudson, Cong. ch. and so. 20 00
Johnstonville, O. S. Eells, 4 00
Madison, Cen. Cong. ch. and s. sch. 71 63
Marietta, 1st Cong. ch. and so. 120; T. Ridgway, 1; 121 00
Norwalk, E. C. Cooke and wife, 3 00
Oberlin, 1st Cong. ch. and so. 65.22; Rev. George Clark, 5; Mrs. L. G. B. Hills, 2 20; 72 42
Painesville, 1st Cong. ch. and so. 34 93
Richfield, Mrs. S. Townsend, 5 00
Sandusky, M. F. Cowdray, 42 70
Springfield, 1st Cong. ch. and so., for last quarter of 1876, 16.42 (making 70.30 for the year), 16 42
Steuben, Mrs. M. M. Atherton, 4 00
Syracuse, Welsh Cong. ch. and so. 5 00
Tallmadge, 1st Cong. ch. and so. 52 50
Toledo, Mrs. M. A. Harrington, 5 00
Wauseon, Cong. ch. and so. 26 00
West Williamsfield, Cong. ch. and so. 4 00—736 32

Legacies. — Cleveland, Elisha Taylor, add'l, by J. W. Taylor, Ex'r, 170 22

906 54

INDIANA.

Indianapolis, Mayflower ch. and so. 10; Mrs. M. E. Edson, 4.40; 14 40
Terre Haute, S. H. Potter, 25; Mrs. Mary H. Ross, 10; 35 00—49 40

ILLINOIS.

Aurora, a lady, 5 00
Chicago, New England Cong. ch. and so. 23.06; a friend in ditto, 200; 47th St. ch. and so. 6; E. Rathbun, 4; 233 05
Downer's Grove, Cong. ch. and so. 18 29
Duquoin, W. Arms, 2 00
Geneseo, C. Perry, 10 00
Millington, Delia W. Jackson, 1 00
Oak Park, Cong. ch. and so. 24 41

Port Byron, Cong. ch. and so. 2.25; a friend, 2; 4 25
Princeton, Cong. ch. and so. 10 00
Rosemond, Cong. ch. and so. 1 00
Wheaton, 1st Ch. of Christ, 26 50
Woodstock, Cong. ch. and so. 15 50—351 01

Legacies. — Crystal Lake, S. S. Gates, in part, by William D. Gates, Ex'r, 500 00

851 01

MICHIGAN.

Canandaigua, Cong. ch. and so. 8 00
Charlotte, Cong. ch. and so. 59 27
Grass Lake, Cong. ch. and so. 5.58; Joseph Swift, 15; 20 58
Greenville, Cong. ch. and so. 45 50
Hillsdale, Mary Smith, 1 00
Leroy, Cong. ch. and so. 12 40
Morenci, Cong. ch. and so. 3 50
Richland, Presb. church, 5 80
Rockford, Rev. E. W. Miller, 3 00
St. Clair, Mrs. F. Moore, 5 00
Walker, Rev. G. A. Pollard, 2 50—161 55

MISSOURI.

Kidder, S. C. Coult, 5 00
St. Louis, 1st Cong. ch. and so. 107 80—112 30

MINNESOTA.

Excelsior, Cong. ch. and so. 5 00
Faribault, Cong. ch. and so. 38 68
Hamilton, Cong. ch. and so. 10 00
Minneapolis, Plymouth ch. and so. 31.43; Friends, 150; 181 43
Northfield, Cong. ch. and so. 37 70
St. Peter, Rev. T. S. Williamson, 2 30—275 11

IOWA.

Belmond, Rev. J. D. Sands, 1 00
Bowen's Prairie, Cong. ch. and so. 10 00
Cherokee, 1st Cong. ch. and so. 14 26
Farmington, Cong. ch. and so. 1 10
Gilman, Cong. ch. and so. 3 22
Hampton, Cong. ch. and so. 1 40
Prairie City, 1st Cong. ch. and so. 13 40—44 38

WISCONSIN.

Beloit, 2d Cong. ch. and so. 27 52
Blake's Prairie, Cong. ch. and so. 13 29
Brodhead, 1st Cong. ch. and so. 6 00
Caledonia, T. Sands, 3 00
Fort Atkinson, Cong. ch. and so. (of which from J. Lamphear, 10), 31 00
Ixonia Centre, Welsh Cong. ch. and so. 5 00
Mazomanie, Cong. ch. and so. 10 00
Menasha, a friend, 15 00
Milwaukee, Spring St. ch. and so. 25 00
Prairie du Chien, Cong. ch. and so. 3 25
Racine, 1st Presb. church, 40 00
Salem, William Munson, 50 00
Sheboygan, Cong. ch. and so. 12 80
Superior, Mrs. I. W. Gates, 5 00
Union Grove, H. D. Adams, 10 00—256 88

KANSAS.

Council Grove, Cong. ch. and so. 5 00
Neosho Falls, S. B. Dyckman, 2 00——7 00

NEBRASKA.

Brownville, Daniel J. Poor, 5 00
Plymouth, Cong. ch. and so. 7 00——12 00

OREGON.

Portland, E. B. Babbitt, 30 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 82.78; S. Richards, with other dona., to constitute Rev. H. Bross, C. W. Cowles, J. D. Sanford, Edward Cotton, B. F. Rehkopf, J. W. Richards, W. S. Richards, and G. W. Hale, H. M., 200; 282 78
Sacramento, 1st Cong. ch. and so. 58 00
San Francisco, 1st Cong. ch. and so. 213 26
Santa Cruz, Cong. ch. and so. 36 21—590 25

COLORADO.

Golden, Sarah E. Gilbert, 5 00

DAKOTA TERRITORY.

Yankton, Cong. ch. and so. 20 78

WASHINGTON TERRITORY.

Seattle, Mrs. Maria Parker, 1 00

CANADA.

Province of Quebec, — Montreal, Judge Torrance, 10.67; Edward Evans, 10.68; Mrs. Susan Fisher, 8.54; 29 89

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Peking, S. Wells Williams, to const. Rev. M. W. Hunt and Mrs. Laura A. Hunt, H. M. 570 43
Sandwich Islands, Honolulu, Mrs. C. M. Cooke, 10 65

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 4,001 00

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.* 1,500 00

MISSION SCHOOL ENTERPRISE.

Maine. — Brewer, 1st Cong. s. s. 28.80; Greenville, Cong. s. s. 33; Waterford, Cong. s. s. 6; Yarmouth, 1st Cong. s. s. 3.37; 71 17
New Hampshire. — Campton Village, Cong. s. s. 40; Wilton, s. s. class of boys, 1; 41 00
Vermont. — Barnet, Cong. s. s. 40; Burlington, 1st Cong. s. s., for support of Nichogas, Erzroom, 100; Holland, Cong. s. s. 7.64; Johnson, 1st Cong. s. s., for school in Marash, 34; Lower Waterford, Cong. s. s. 11 50; 193 14
Massachusetts.—Ayer, Mrs. Rolf's s. s. class, for Mr. Farnsworth's use, 5; Billerica, Emily and Charles, 2; Brookline, Harvard ch. s. s., for mis. sch. in care of Rev. R. A. Hume, Ahmednuggur, 40; Fitchburg, Calv. Cong. s. s., for use of Rev. M. P. Parmelee, 85.60; Ipswich, 1st Cong. s. s. 15; Newburyport, Kittie's new year's offering, "to buy Bibles for the poor heathen," 2; New Bedford, Pacific Un. s. s. 6.48; Peabody, South Cong. s. s., to const. Sarah J. Smith, H. M., 80; Westfield, Miss F. A. Chadwick, for support of a boy at Ahmednuggur, 25; 261 08
Rhode Island. — Little Compton, Cong. s. s., for Fort Berthold, 12.50; Providence, Pilgrim s. s. class 34, 20; 32 50
Connecticut. — Bolton, Cong. s. s. 5.50; Greenville, Cong. s. s. 16.55; North Coventry, Cong. s. s. 15; 37 05
New York. — Honeoye, Cong. s. s. 15; New York, Olivet Chapel, Boy's Prayer-meeting, for Turkey, 7.39; Spencerport, Cong. s. s. 28.20; Smyrna, s. s. mis. soc., to const. Rev. C. C. Johnson, H. M. (40 for a scholar in Harpoot), 50; Troy, Mary F. and Margaret Cushman's "new year's gifts to the Lord," 20c.; 100 79
Pennsylvania.—Gouldtown, Cong. s. s. 1 00
New Jersey. — Spring Valley, s. s. of "Religious Society," 15 00
Ohio. — Hudson, Mrs. Chapman's s. s. class, 5 00
Illinois. — Princeton, Cong. s. s. 2.20; Roseville, Cong. s. s., for support of "Golden Rock," Foochow, 48.50; 50 70
Iowa. — College Springs, Cong. s. s. 5 00
Missouri. — Palmyra, Cong. s. s. 2 50

Donations received in January, $35,261 02
" for the Debt, in January, 765 00

$36,026 02
Legacies received in January, 3,458 90

$39,484 92

Total, from Sept. 1st, 1876, to January 31st, 1877, $146,998 46

THE

MISSIONARY HERALD.

VOL. LXXIII. — APRIL, 1877. — No. IV.

PAPAL LANDS.

THE work of the American Board in papal lands has been unexpectedly successful. It was taken up reluctantly, out of deference to the urgent wishes of many of its friends. The manner in which labors in this department had been conducted, had not been satisfactory to all; and it was felt that the methods adopted by the Board in other fields should be applied to missions in Roman Catholic countries. It was believed, too, that the Board could conduct this branch of missionary effort more economically than organizations specially devoted thereto. In the latter respect, certainly, there can be but little doubt, inasmuch as a work is now carried on in four different fields, without the additional expense of a single dollar for administration. The officers of the Board have taken upon themselves this new labor in addition to what had already been committed to them.

The fields selected were entirely outside of the plans of other evangelical laborers, with the exception perhaps of Bohemia, where the agents of a Scotch society devoted themselves especially to the Jews. They were such portions of these several countries as were most completely without any evangelical influence. A clear field was thus offered for the introduction of the gospel in its simplicity, at the same time that it was free from complications with other societies. The results that have followed have fully justified the course pursued.

WESTERN MEXICO.

Two missionaries were sent to Guadalajara in Western Mexico, one of the largest cities in the Republic, and the center of a most important district. The work has been seriously crippled for want of missionaries to develop it, yet the results, for the amount of effort put forth, have been greater in the number of converts, and in the general interest awakened over a very wide field, than in any other mission of the Board. Mr. Watkins, who has been obliged to return to this country, broken down by the burdens thrown upon him, reported last October that probably not less than three thousand individuals had renounced Romanism for a purer faith. The two churches organized have an unusual degree of Christian activity and thorough consecration to Christ. Indeed, the

results of true devotion to the Master at the cost of persecution and even of life itself which have been shown by these poor Mexican Christians, have had few parallels in the history of missions. It is through such faith and single-hearted devotion that the work is so thoroughly commended to their countrymen in all parts of the field. The last word from Guadalajara, received a few days since, is of 472 persons at one of the out-stations waiting for the coming of a missionary to make profession of their faith. How many other instances of this character there may be we have no knowledge, as Mr. Edwards, now left there alone, is unable to go abroad in consequence of the unsettled state of the country. Nothing seems to be needed for the rapid growth of the work in Mexico but the addition of three missionaries to the two fields now occupied.

SPAIN.

The results in Spain have been of an interesting character. A church has been gathered at Santander, and from that point the light has spread into the adjacent region, among the villages of the Asturias. A church has also been organized at Zaragoza, and large congregations are in attendance on public worship. The brethren in charge of these stations feel that nothing is wanting to the rapid progress of the gospel but the requisite means for the education of a native agency and for their employment in the region around about. One of the most painful duties imposed upon the Prudential Committee has been the withholding of appropriations for the vigorous prosecution of a work so happily begun. Various extracts from letters that have been published in the "Herald" and "Life and Light" during the last six months, must have satisfied every reader of the thoroughly evangelical character of the endeavors in progress. The following notice of a prayer-meeting held by the women at Zaragoza, from the pen of Mrs. Gulick, reminds one of revival scenes in our own country, the requests for prayer corresponding remarkably with those that are now being presented at the Tabernacle in Boston.

"I should like to tell you a little of the encouragement we have here in the work among the women. It seemed at first stony soil, there was so little spirituality even in those who, as we felt, had begun the new life; but now we are getting more into their hearts, especially since the opening of the schools, and the mothers have begun to pray earnestly, and in union, and God is blessing us. We are having prayer-meetings together that are really delightful. At our last, there were present fifteen women besides Gracia Martinez (the teacher of the girls' school) and myself. All but four led in prayer, and our hearts were deeply stirred by the prayers that were offered. Each one had some special favor to ask. One poor woman who has long been praying for the release of her only brother, who had been banished for life to Africa, because he left his post for a moment when on sentinel duty, gave thanks that his sentence had been commuted to three years' service in Cuba, and prayed that he might there receive the gospel, either through her letters, or by some one whom God would send to him. Another prayed that her sister, who will not speak to her now because she has become a Protestant, may be brought to know the truth. Another, with many tears, prayed for her husband. She said, 'O, Lord, thou knowest it was he who first brought *me* to hear the gospel. Bring *him* now to accept thee as his Saviour.' So all around the little circle, one after another opened

her heart to the Lord. Three of the women, who have been lately brought into our meetings, though they did not pray audibly, were deeply touched. Sunday night my husband preached about the thief on the cross, and, at the close of the meeting, he invited those who were anxious about their souls to remain to converse with us. These women stayed. They told us that they had already begun to pray in their homes; and before we left them, two prayed earnestly that God would give them strength and grace to be faithful to their Saviour. They seem very happy to have found the light, and so we feel that they have begun a new life."

THE AUSTRIAN EMPIRE.

In Austria, despite all the opposition of the Romanists and of High Church Protestants, sustained by the government of the country, there is no ground for discouragement. The very presence of these missionaries amid the thick darkness that broods over the land will not be without result. Thoughtful men are led to inquire into their motives and into the gospel which they come to proclaim. Little by little, the leaven is working. Each believer speaks of his new-found faith to his neighbors and friends. Thus one family after another is reached; and though believers have much to suffer in the way of personal trial and persecution, yet their patient faith and devotion to Christ are telling upon the minds and hearts of those about them. Mr. Schauffler, at Brünn, has been restricted in all attempts at preaching or in direct evangelical labors, such as for a time promised great results. No sadder sight has been presented on mission ground for years than that of a great company gathered about the closed doors of the hall where he had been lecturing and setting forth the essential principles of the gospel. But not in vain was that assembly; and the men and women that thronged about those closed doors, and went home with saddened hearts, will never again be what they were. The fire can be covered, but it will still burn underneath, and many a soul in secret, of whom the missionary may never hear, will be led to study the gospel. It is in these ways that a great moral and social change is being wrought. Years may pass before it will find expression in public, and before the Austrian government may yield to its power; without such effort, however, there were but little hope for the land; with it, we may look for better days.

Perhaps the most important work now in progress is among the few that bear the Protestant name. At first they were suspicious of the missionaries, looking upon them with doubt as to their motives, with something perhaps of national pride at the thought of American Protestants coming to labor among them; but little by little, this feeling is passing away. Pastors gladly welcome the counsel and aid of the missionaries in their own labors, and in this manner thousands of persons are to-day hearing a purer gospel and are brought under a higher type of evangelical influence. The friends of missions may well take heart and hope from what is thus being accomplished. The following extracts from letters recently received will confirm the statements just made; and show that, though hindered and restricted in many ways, there is no little encouragement to prayer and continued effort in this most interesting field.

Of one family a missionary writes: "They are simple peasants, not very poor nor very rich. Their joy and thankfulness to God that he allowed his truth to find them, it is good to witness." Another missionary speaks of the introduc-

tion of Sabbath-school instruction in a Protestant church, "as something hitherto utterly unknown" in Eastern Moravia. "The attempt has been crowned with success. On the first Sabbath seventy children and youth were present, and four teachers besides the pastor. All felt interested and encouraged." Two months later the missionary was there again, and was delighted with the increase of numbers, the manifest interest, the zeal of the teachers, and the tokens of God's blessing on the school. "After the sermon was over, the chief elder of the church, and all of the teachers, held forth to me quite eloquently on the advantages of the Sabbath-school."

Another sign of progress alluded to is the holding of public religious conventions, or what we should call conferences of churches, something before unknown in Austria. At the first of these eighteen ministers were present, including two missionaries. "A number of excellent addresses were made on practical subjects. It was seen by all who had a heart for the truth, that this informal, unofficial, practical way of bringing a religious subject to the notice of the people is admirably calculated to start them out of the indifference with which they have been accustomed to listen to set sermons, and is a valuable auxiliary to other means of grace." A pastor present at this first conference arranged for a similar meeting in his field, and invited a missionary to be present. "The old church," he writes, "was crammed full. It was estimated that over a thousand were present. Addresses were delivered on the advantages and duty of regular church going, the necessity of church discipline, spiritual life, and family worship. It was a new thing to these people to see several pastors unite in illustrating and enforcing such practical themes." Another conference was at once planned. Thus the leaven spreads.

In view of the manner in which this work in papal lands is now carried on, its present success, and its promise for the future, is it too much to ask those churches and individuals who formerly contributed to another Society for this object, and those at whose instance it was assumed by the Board, and those, too, in deference to whose wishes a special collection in its behalf was given up, to make enlarged contributions to the general treasury, that this enterprise be not a burden on the older missions?

A QUESTION.

Is it probable that there would be any serious collapse in the home field, if ten or even fifteen individuals out of the seventy thousand evangelical ministers devoted to its spiritual culture should go abroad this year to reinforce the missions of the American Board; — if two men should go to Monterey to help Mr. Kilbourn, left alone in charge of the entire mission; one to Guadalajara to stay up the hands of Mr. Edwards, also left alone by the absence of his associate, broken down by overwork; one to Spain to encourage the brothers Gulick in labors so happily begun; two to Mardin to help Mr. Andrus in the care of two seminaries, four churches, fourteen out-stations, eighteen schools, twenty native helpers, and in the evangelization of all Mesopotamia; one to Marash to aid Mr. Montgomery in educating a native ministry to take up and carry forward

the work so far advanced in that quarter; two to reinforce the Madura mission, to take the place of the lamented brethren Capron and Peck, one of them to assist Mr. Washburn at Pasumalie, in the charge of the theological training-school which is to supply the needs of thirty two churches and the one hundred and sixty preaching places already established amid a population of two millions; four to North China to take the place of men obliged to withdraw from the field, and to hold central positions won only at the hardest and of vital moment to eventual success; one to Micronesia to take the work just given up by the veteran Snow, a field of self-denial and of special blessing from the Head of the Church; and one more, the fifteenth in the list, to the help of Mr. Ireland at Amanzimtote in the training-school of the Zulu mission? All these not for enlargement, but to keep up the ranks, to maintain in healthful vigor the work now in hand, — a number made necessary from the fact that but few ordained missionaries have been sent out the last three years, and not one *for the last seventeen months!*

Once more let the question be repeated, Is it probable that there would be any collapse in the home field if out of the three thousand five hundred Congregational ministers of the United States these fifteen men were to go to the several positions named? Or is it probable that the real progress, and the early triumph of the kingdom of Christ *in the world*, would be seriously hindered by their going? Is it not possible that these fifteen men could be spared, and even a half dozen more for JAPAN, and the means, too, to support them out of the millions spent on church work at home?

CHRISTIAN MERCHANTS AND MISSIONS.

AN interesting article in the "Chinese Recorder and Missionary Journal" for November, 1876, from the pen of Dr. S. Wells Williams, recalls the eminent services to the cause of missions rendered by the American house of Olyphant & Co. of Canton. Forty years have passed away since the inception and execution of their munificent enterprise for the promotion of commerce and the search for new openings in mission work. A report of explorations made at the expense of this firm, in two volumes, was published at New York in 1839, entitled "The Claims of Japan and Malaysia upon Christendom, exhibited in notes of voyages made in 1837, from Canton in the ship *Morrison* and brig *Himmaleh*, under direction of the owners."

Though the results of the attempt thus made were not all that had been anticipated, yet valuable knowledge was acquired for the benefit of subsequent inquirers. But in those early days," observes Dr. Williams in the conclusion of his article, "the encouragement of Christian merchants was needed. American missions to China were begun in 1829 at the suggestion of Mr. Olyphant. He supported and encouraged them when their expenses were startling, and the prospect of success faint. He and his partners furnished the mission a house rent-free in Canton for about thirteen years. The church with which he was connected in New York at his suggestion, in 1832, sent out a complete printing-office, called the Bruen Press, from their late pastor; and when the 'Chinese Repository' was commenced, in 1832, he offered to bear the loss of its

Pacific School of Religion Berkeley, Calif.

publication if it proved to be a failure, rather than that the funds of the American Board should suffer. He built an office for it in Canton, where it remained twenty-four years, till it was burned with the factories in 1856. The ships of the firm gave *fifty-one* free passages to missionaries and their families going to or from China. The voyages of the two ships now noticed cost many thousands of dollars, and this and other benefactions were cheerfully given, if thereby the good cause was advanced.

"The memory of such men is blessed, and their works follow after them; and it is a pleasure, after so many years, to recall them to mind. Their example is worthy of imitation; for Christian merchants have as much a duty to do good to the Chinese and Japanese in their trade as missionaries or physicians have in their preaching and practice."

THE INDIAN PROBLEM SOLVING ITSELF.

One of the most difficult questions which our government has before it, is the proper disposition of the aborigines of our country. It is not a new question; indeed, it would be hard to say when it was not an old question. It has received the light which some of the ablest of our public men and some of the wisest of our philanthropists were able to throw upon it; and yet it has remained unsolved to this day. Rather, it has seemed to grow more and more perplexing, more and more hopeless.

Unexpectedly, however, we have light from a new quarter. The wisdom of the red man we have not called to our aid, and yet it has come unsought, with much of promise for us and much of hope for him. By means of a certain rude instinct, impatient, but not wholly unintelligent, he seems to have discovered the secret of his own Future. The Flandreau colony, of which I am to speak, his own sole achievement, may be regarded as not only a prophecy but a revelation.

Our special interest in this community is that it is a colony of Dakotas, who fifteen years ago were "blanket Indians," busy over their war-dances and heathen mysteries, but who now are citizen farmers, living upon their own homesteads in the midst of and a part of a white community. This colony now numbers three hundred and sixty-one persons. It is located near the eastern line of Dakota Territory, in the beautiful and fertile valley of the Big Sioux River, lying along that stream for twenty miles, its center being about forty miles from the thriving town of Sioux Falls.

They have more than five hundred acres under cultivation; they own eighty-three horses and more than one hundred and fifty head of cattle; and they raised this last season one thousand one hundred bushels of wheat, more than one thousand seven hundred bushels of corn, and four thousand bushels of oats and barley. They live in comfortable log houses, provided with the common furniture and conveniences of frontier homes. They have a Presbyterian church of one hundred and sixty Dakota members, ministered to by a native preacher of ability, more than half of whose support comes from the contributions of his charge.

But the most of these men were, in 1862, engaged in the Sioux Outbreak in

Minnesota. For three years they were held in military prisons. Meanwhile their families and the remnants of their tribe had been deported to the Missouri River; so that when they found themselves together again it was at Niobrara, Nebraska, or soon afterward, at the newly-established Santee Agency, a few miles below.

What impulse stirred them up to break away from their own tribe, to which they had but just returned, and try the hard work of making a home among coldly disposed, if not hostile whites? What made them leave all their old traditional ties and relationships and go forth as strangers and wanderers? It must be borne in mind that they left behind them the food, which the Government issued weekly on the Agency, to seek a very precarious living by farming, for which they had neither tools nor teams. They also gave up the advantage of the yearly issue of clothing, and the prospect of such considerable gifts of horses, oxen, cows, wagons, and plows, as were distributed occasionally on the Agency. More than this. Those who had already received such gifts from the United States Indian Civilization Fund had to leave all behind, though they went out for the very purpose of seeking a higher civilization. They went forth in the face, moreover, of great opposition and derision from the chiefs of their tribe. The United States Indian Agent was also against them. Whence then did they have the strength of purpose which enabled them to face all this opposition, brave all these dangers?

The germs of this movement are only to be found in the resolves for a new life made by these men when in prison! There all were nominally, and the larger part were really, converted to Christ. All of them, in some sense, experienced a conversion of thought and purpose. There they agreed to abolish all the old tribal arrangements and customs. Old things were to be done away, and all things were to become new. And as they had been electing their church officers, so they would elect the necessary civil officers.

But when they came to their people they found the old Indian system in full power, backed by the authority of the United States. Of the old chiefs who ruled them in Minnesota, Little Crow and Little Six, the leaders of the rebellion, were dead; but the others, who had been kept out of active participation, not by their loyalty to the United States, but by their jealousy of these leaders, had saved their necks and were again in power. A few had been appointed to vacancies by the United States Agent, and the ring was complete. And our friends were commanded at once to fall in under the old chiefs before they could receive any rations. They must be Indians or starve! Nothing was to be hoped for from within the tribe, nor from Washington. The Indian principle was regnant there also. Nothing was left to them but to seek some other land. One said, "I could not bear to have my children grow up nothing but Indians;" so they all felt.

They made their hegira in March, 1869. In this region this is the worst month in the year, but they had to take advantage of the absence of their agent and the chiefs at Washington. Twenty-five families went in this company. A few had ponies, but they mostly took their way on foot, packing their goods and children one hundred and thirty miles over the Dakota prairies. About midway a fearful snow-storm burst upon them. They lost their way and one woman froze to death. The next autumn fifteen other families joined them,

and twenty more followed the year after. Even one of the chiefs, finding the movement likely to succeed, left his chieftainship and its emoluments, to join them. He thought it more to be a man than to be a chief.

Existence was a hard struggle for several years; for these Indians had neither plows nor working teams. But they exchanged work with their white neighbors, and so had a little "breaking" done. And in the fall and early spring they went trapping, and by this means raised a little money to pay entry fees on their lands and buy their clothes. On one of these hunting expeditions, Iron Old-man, the acting pastor of their church and a leader in the colony, was overtaken, while chasing an elk on foot, by one of the Dakota "blizzards," and he and his companion died in the snow-drifts.

Four years after the colony began, the United States Government first gave them recognition and some assistance in the way of farming tools and teams. This was not without a long fight on the part of their friends. And since the government has begun to help them, it has been as hard a fight to keep it from doing too much for them, making paupers of them again. This is the vice of our Indian system. In 1874 Rev. John P. Williamson, who had been their constant adviser from the first, was appointed special agent over them, and he continues such at this time. To him this colony owes more than can be told here. The late Indian Commissioner, E. P. Smith, was in full sympathy with the movement, and gave it great assistance. Aside from working cattle and farming implements, they have had but little more help than has been received by the grasshopper sufferers among the whites in the region around them. They pay taxes promptly, and use the ballot with more conscience than most foreigners. Thus the colony, after eight years of life, promises success.

THE TREASURER'S STATEMENT.

Six months of the Board's current financial year ended with February, and the following brief statement shows the prospects of the treasury on the 1st of March: —

The debt of September 1, 1876, was	$31,050.22
Special donations, to reduce this, amount to . . .	8,659.36
Balance still due	22,390.86
The appropriations for the year were	475,000.00
Donations and legacies, with income from permanent funds, received to February 28	177,880.86
	297,119.14
Deducting from this amount certain sums expected from Permanent Funds, and an anticipated saving in exchange from the decline in gold	11,000.00
There remain to be raised	$286,119.14

prior to September 1, besides the uncanceled portion of the debt of September 1, 1876, $22,390.86, as above. Of this $286,000, the Woman's Board will furnish $24,000 (being half their appropriations for the year), leaving $262,000 to be secured from donations and legacies.

During the corresponding six months of 1876, the Board received $233,511.71. We are brought thus to meet the question, Can we hope to receive $28,500 more this year than last, in the six months ending September 1? It is a hard question to answer!

Everybody knows that this year many wells are dry, and all springs are low; that less seed has been sown, and lighter harvests are to be reaped; that the air is full of the rustle of the wings of riches, vanishing out of sight. It is a hard question! But, "brethren, we do you to wit of the grace of God bestowed upon the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." *Yes, there is hope in "the grace of God!"* With it, self denial becomes sweet, and there will be no lack.

Does any one ask, What is my proportion of the requisite increase on my last year's gifts to the A. B. C. F. M.? It will readily be seen that twelve per cent. advance will furnish all that is needed on the scale of our present operations. Add twelve cents to each dollar! None will be poorer on earth, or in heaven!

While it is still hoped that some friends of the Board will be led to contribute particularly for the extinguishment of the old debt, it should be clearly understood that our chief endeavor is to prevent any deficiency during the current year. To do this, there must be either the addition of twelve per cent. by the donors of last year, or new donors must be found who will provide the $28,500.

Some of the friends of missions cannot be expected to make any advance in their contributions. Self-denial has its limits, and it is already said of them, "They have done what they could." But may not such friends, especially the pastors, endeavor to secure donations from those who have not yet learned the blessedness of giving for this object, according to their ability? Are there not many persons newly brought out from the world by the grace of God, who can be enlisted with them and us in this service? Our expectation for help lies in this direction largely. This suggestion is emphasized, and will, we hope, be found practicable and fruitful.

THANK-OFFERINGS PROPOSED.

By a Lady in California.

Dear Sir, — I inclose this month $1,000 to the American Board as my Centennial offering, in recognition of our God's wonderful mercy to our country during the whole of the first century of its existence. And the more I think of it, the more it seems appropriate that in this first year of a new century, some such grateful recognition of his goodness should be general among his people. Would you be willing to suggest it in the next Herald to the contributors to the American Board? Cannot a hundred be found who will give $1,000 each; or a larger number smaller sums, to raise at least $100,000 in addition to their usual offerings, to help give to other nations, now in darkness, the glorious Bible, which has done so much to exalt and bless our land? God is now granting to us some indications of returning material prosperity; and, infinitely

better than this, he is most abundantly favoring us with a widespread, precious outpouring of his Spirit. I believe he is to visit Boston with a richer blessing than has ever been known before. Surely this is not a time for retrenchment, but for advance all along the line. The fields, so white to the harvest, must be entered. God, in his providence, is opening wide the doors. We must not close them by our faithlessness and neglect. Shall we not rather "bring all the tithes into the storehouse, and prove him now herewith, if he will not open us the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it."

May not the opening year of this second century thus be inaugurated by the freer flight of the everlasting gospel over the world, winged by our more self-sacrificing and abundant offerings? And will not this be a surer augury of blessing to our own land, than any heaping up of earthly riches, or leaning upon an arm of flesh? Would that we might fully learn the lesson, "It is more blessed to give than to receive."

Excuse this letter. I have written because I could not help it.

FORTY YEARS OF MISSION LIFE.

By Rev. William Tracy.

I am reminded that day before yesterday ended forty years from the day I left my father's house on my way to India, — forty years filled with mercies and with proofs of the divine faithfulness, — and forty years of unbroken pleasant intercourse with the officers of the American Board. When we left America we were told that five years was the average of European life in the Madura District, and we came with the expectation that we might possibly live that length of time, and do some little work for the Master. But now, after forty years, we are still here, not so strong, certainly, as we once were, but still at our post; often weary *in*, but not *of*, our work. Forty years have made many and great changes in the district. Then, there were scarcely any native Christians, except a few connected with the regiments stationed here; now, there are over eight thousand connected with this mission, in hundreds of villages. Then, there were no churches except those at two stations, composed of mission helpers brought from abroad; now, there are thirty-two organized churches. Then, there were no native pastors; now, there are seventeen, all engaged in mission service, and most of them in pastoral charge of churches. Then, our helpers were brought from other districts; now, nearly all our greatly increased number of helpers have been found and educated in our own mission. Then, it seemed an absurdity to the native mind to suppose that any Hindu would become a Christian; now, the prevailing feeling among intelligent natives appears to be that Christianity is, ere long, to become the prevailing religion of the country. Then, the government was doing nothing for the education of the common people; now, it is doing much for this object. Then, the prejudice against female education was exceedingly strong; now, the prejudice is giving way, and many females, old and young, are learning to read. Then, Tracts and Scripture Portions were given away to all who would receive them; now, they are

sold. Then, no school fees were received; now, they are paid in nearly all our schools. Then, it was necessary to pay girls for attendance at school; now, they pay fees instead.

But time would fail me to tell of all the changes, moral and material, which have taken place. Much land still remains to be possessed; great obstacles are yet to be overcome; but a review of the past is full of encouragement for the future. I have seen far more accomplished than I once expected to see; and though age and infirmity warn me that I must lay down my armor before the final victory, I am sure that the kingdoms of this world will become the kingdoms of our Lord and of his Christ. By and by, we that sow and they who reap will rejoice together in the kingdom of our Father.

NORMAL SCHOOL SALUTATIONS.

HARPOOT, TURKEY, TO FARMINGTON, MAINE.

Harpoot, Eastern Turkey, *December* 22, 1876.

Dear Friends in America, — How can we express our sense of gratitude for your generosity to us! Surely it can be only the "love of God shed abroad in your hearts" that can prompt you to render such assistance to a nation, degraded and ignorant compared with your own beloved land. Though our country has, until recently, been not only destitute of the means of education, but also has abounded in everything that was an obstacle to it, yet, through the labors of the missionaries you have sent us, and such gifts as yours, it has been wonderfully changed.

Let us say a few words about one of the many schools which are now shining like lights in this dark land. The number of our scholars last term was fifty-three, all between twelve and thirty years of age, sixteen of them from this city, the rest from the surrounding towns and villages. There are some whose fathers are not Protestants, but are among the most wealthy and influential of the old Armenians; yet they like our school so much that they send their boys here, in spite of all the attempts of other Armenians to prevent them. Besides much help furnished by the missionaries, we have three native teachers, — two Armenians and one Turk; the latter teaching only in his own language and Persian.

The languages taught are Ancient Armenian, Modern Armenian, Turkish, Persian, Greek, and English. The studies pursued last term were, arithmetic, algebra, geometry, book-keeping, geography, grammar, history, moral philosophy, physiology, and astronomy; the last two with charts and maps; besides the daily study of the Bible and weekly instruction in music and drawing.

This summer the Pasha, the governor of the province of Harpoot, and his suite, paid us an official visit. It was the first time that an officer of the government ever entered a Christian school here. We had a short examination in his honor, with which he expressed great satisfaction. To prove that he meant all which he said in praise of the school, he asked permission to send his own boy, and also sent a letter to the Minister of Instruction at Stamboul in our praise, and one to us, with a present of books.

Our long summer term of seven months closed with a two days' examina-

tion, which yet seemed too short for all we wished to do. The teachers and scholars, and not less the parents and friends, and best of all the missionaries, seemed entirely satisfied with the work which had been done during the year. The whole concluded with an exhibition which lasted three hours, which seemed to delight the great number who, from far and near, crowded our largest room. Fifteen of our older scholars have gone to teach and preach among the villages of the plains and mountains.

We hope you are not wearied by the length of this letter. Our hearts were so full of gratitude, and your gift showed such interest in us, that we hope to be excused.

Praying that God may bless your school, "above all you can ask, or think," we remain

Yours most gratefully,
In behalf of the Normal School,
(Signed) HAROOTUNE ENFIEJIAN.

EDUCATION IN JAPAN.

THOSE who attended the Thursday morning session of the Board at Hartford, October 5, will not have forgotten the statements made by Hon. Alpheus Hardy in regard to the progress of education in Japan. These statements were apparently as unexpected to the audience as they were gratifying; and the interest felt in them was materially enhanced by the fact that the Head of the Department of Education in that empire, Tanaka Fujimaro, was sitting on the platform! The friends of the Board who were not present on that occasion, will doubtless be glad to become acquainted with a few facts, gleaned from "An Outline History of Japanese Education," prepared for the International Exhibition.

ANCIENT EDUCATIONAL EFFORTS.

It appears from this interesting volume, that endeavors in this direction began many centuries ago. "As early as A. D. 300, there are accounts of Corean and Chinese scholars being brought over to teach a knowledge of the Chinese alphabet and Chinese books to the Japanese imperial Court. The alphabet of forty-eight characters which is used in the simpler styles of writing, is now considered to have been the modification and simplification of certain familiar Chinese characters."

After a time, however, the imported scholars were replaced by Japanese who had been educated in China; so that there gradually grew up, in connection with the imperial government, a system of instruction which, though it differed widely from its prototype, rendered an important service. It was not designed to diffuse knowledge among the masses, but to train up men for public stations. To this end an institution, in the nature of a university, was established at the capital, which had branches in all the principal provinces. Other institutions sprung up under the patronage of the more powerful daimios, designed especially for the samurai class, — military retainers, — a body of men who are to become, there is reason to believe, a chief agency in the evangelization of Japan.

MODERN ENDEAVORS.

The earliest modern improvements in education were owing, it would seem,

to the influence of the Dutch at Nagasaki. Because of this influence, it is supposed, when Commodore Perry made his memorable visit to Japan in 1853, it was found that a perceptible advance had been made from the old Chinese medical system toward the more rational ideas of Europe. It was not, however, till the country was opened to foreigners by treaty that Western learning began to affect, materially, the national life. As early as 1861, a number of persons were sent to Holland (others were sent subsequently to England and America), to receive instruction in the arts and sciences of the West; and the result has been very salutary. Many of the most responsible posts under the government are now filled by men of this class. They naturally, as did others, saw the urgent need of a broader system of education; and after the revolution of 1867, whereby the shogunate was abolished, and the Mikado had resumed his rightful place in the government, the time was thought to have come for the needful change. In 1871, therefore, a department of public instruction was created.

THE PRESENT SYSTEM.

In order that the new educational departure may be fully understood, the following statement is submitted, derived for the most part from the "Outline History."

The *Department of Education* is administered by a Minister and other officers. The business is transacted in separate bureaus, each having its appropriate work.

The Bureau of Superintendence is charged with the duty of inspecting the schools of the empire, and with the duty of general supervision.

The Bureau of School Affairs has charge of the business of the schools with the department, and with the appointment and designation of officers and teachers.

The Bureau of Medical Affairs has charge of the schools of medicine and pharmacy. The health office was formerly connected with this bureau; but it has been recently transferred to the Department of Home Affairs.

The Bureau of Reports collects, arranges, and publishes statistics. It gathers information concerning education in foreign countries. It publishes a semimonthly report, containing information for teachers and those interested in education. The preparation of school books is also in its care.

The Bureau of Finance is charged with the care of all financial transactions of the department, with the payment of moneys to the government schools, and with the distribution of the annual appropriations to the local school bureaus.

The government schools are each managed by a director who is responsible for the general conduct of the institution; but in all important matters he is required to consult the department.

In each of the local governments there are officers charged with the care of educational affairs. The empire is divided into seven *grand school districts*, in each of which it is proposed to establish educational institutions for higher instruction. These grand school districts are subdivided into middle and elementary school districts. Of the latter there were is 1874 about forty-five thousand. Their boundaries are determined by the natural features of the country, care being taken to construct districts so that access to the schools may be easy, and so that the ancient communal associations of the people may be respected, as far as possible.

TABULAR VIEWS.

To show the number and increase of "elementary schools" the following table is given. The statistics for 1875 are not yet available, but it may safely be stated that the increase has even been greater than that given for 1874. It is estimated that in 1875 the schools numbered at least 30,000, and the pupils 2,000,000.

ELEMENTARY SCHOOLS AND PUPILS.

	Number in 1874.	Increase for the Year.
Elementary schools, public	18,712	10,714
Elementary schools, private	2,356	
Pupils of elementary schools, male	1,303,300	293,684
Pupils of elementary schools, female	421,807	103,471

As fast as the wants of the communities may require it, secondary schools, graded so as to receive the pupils after they shall have left the elementary schools, are to be established. Already in some of the cities this necessity has arisen. The studies are designed to follow those pursued in the elementary schools. They differ from those in corresponding schools in Europe and America in giving more time to the study of the native language. Its complicated ideographic alphabet, and its various styles for colloquial, literary, and official uses, render it very difficult of complete mastery.

The following tables give the income from various sources devoted to the support of elementary schools under the direction of the local governments, the expenditures on their account, and the approximate value of their property. The *yen* is almost identical in value with the gold dollar of the United States.

INCOME OF ELEMENTARY SCHOOLS FOR 1874.

Source of Revenue.	Yen.	Increase for the Year.
From school-fees	301,603.32	179,650.54
From school-district rates	1,458,610.06	620,291.32
From voluntary contributions	1,080,845.46	651,080.78
From government pro-rata appropriations	272,330.17	27,804.89
From interest of various funds	354,326.50	309,768.76
From miscellaneous sources	326,407.50	66,428.40
Total	3,794,123.01	1,855,024.69

EXPENDITURES OF ELEMENTARY SCHOOLS FOR 1874.

For what expended.	Yen.	Increase for the Year.
For teachers' salaries	1,295,686.63	672,540.74
For other salaries	282,527.51	150,516.54
For expenses in inspecting	28,269.64	22,876.38
For building and repairs	643,536.01	351,213.94
For books and apparatus	488,137.25	176,400.45
For fuel and lights	170,832.56	107,657.75
For miscellaneous purposes	286,289.03	138,500.81
Total	3,195,278.63	1,619,706.61

ELEMENTARY SCHOOL PROPERTY, 1874.

Character of Property.	Yen.	Increase for the Year.
Value of school-houses	1,038,026.57	505,752.66
Value of school-grounds	124,580.39	74,090.79
Value of school-apparatus	413,595.61	248,346.53
Value of school-books	367,653.63	179,867.85
Amount of school-funds	3,796,392.07	1,936,430.89
Total	5,740,248,27	2,944,488.72

HIGHER SCHOOLS.

Normal schools have been organized in each of the seven grand school districts, the purpose being to give the pupils a good education in all the branches taught in the elementary schools, and also to impart a knowledge of the proper methods of teaching. The education of women has been in part provided for by the liberality of the Empress. She gave money from her private purse some time since to erect a building for a female normal school, and directed the Department of Education to see that her wishes were carried out. The edifice was dedicated in October, 1875, "in the presence of her Imperial Majesty, with simple but impressive ceremonies."

It is obvious that the Japanese must receive for the present much of their higher education through foreign tongues, as their own language cannot give them all which they need. Hence the Department of Education has established at important centers Foreign Language schools, and as the English is destined, doubtless, to introduce the Japanese extensively to science and philosophy, in each of the seven grand school districts there is an English school; and in Tokio there is one for teaching German, French, and Russian.

THE UNIVERSITY.

The system would be incomplete, of course, without a national university; one was organized, therefore, in 1873. The applicant for admission must have a thorough knowledge of English, and be a good elementary Japanese and Chinese scholar. He must have mastered arithmetic, descriptive geography, and the history of Japan, as also an outline history of the Western nations. The course of study extends through six years; but during the last three the students enter upon professional and technical topics. The *general course* (for the first three years) includes Language (chiefly English it would seem), Mathematics, History, Physics, Natural History, Political Economy, Latin. The *special courses* are pursued in distinct colleges. Already there are Colleges of Law, of Chemical Technology, of Engineering; and there is a School of Arts and Manufactures in the Japanese language. In the University there are twenty foreign professors and fourteen Japanese. The whole number of students is 349.

There are still other institutions. A Military College was established in 1867; and a Naval College has been organized since that time. There is an Engineering College, as also a Medical College.

The student of history will deem the facts set forth in this brief exhibit as remarkable as they are unprecedented. It is but a few years since this empire seemed to be hermetically sealed against the rest of the world. But not only has it surrendered its policy of isolation; it has come forth therefrom with a degree of alacrity which none could have anticipated. Instead of repelling the knowledge of the Western nations, as it did a short time since, it now invites it and honors it. Cautious observers may suggest that we have not seen the end. Very true. But we have no reason to distrust the future. The progress of Japan is not in the keeping of man. He that is Lord over all, has the hearts of all its millions in his hand; the Christian has a right to hope, therefore, and in view of what is taking place, to believe confidently, that this empire has been given to the Son as a part of the great inheritance which of old was promised to him, and not only so, but to believe that he is soon to put his Well-beloved in full and undisputed possession!

"ONE LITTLE EWE LAMB."

French Protestants, though numbering hardly a fortieth of the population of France, burdened by the necessities of their home work, and crippled by conflicts with rationalism in their own ranks, have regarded foreign missions not simply as a duty to the heathen, but as a means of spiritual blessing to themselves. Their mission to the Bassoutos is one of the most successful in South Africa. The degree of Christian civilization attained has subjected their converts to repeated trials through the jealousy and covetousness of adjoining populations, especially of the Dutch Boers. They have seen their churches and school-houses destroyed, their cultivated fields laid waste, and they have sought new homes with a trustful faith and unflinching devotion to the cause of Christ.

But now comes a sadder trial. The same English High Church influence that has interfered in the work of the American Board in the Hawaiian Islands and in the Mahratta mission; with the London Missionary Society in Madagascar; with the German missionaries among the Kohls; with the Church Missionary Society of Ceylon; and with the Presbyterian Board in Persia; now seizes this little ewe lamb of the French Protestant Evangelical Society. Would that the whole Protestant world would cry out against this wrong! Would that some Nathan could make his voice heard, *effectually*, in the ears of these men!

ITEMS FROM THE MISSIONS.

Mr. Smith, of Tientsin, North China, reports a recent tour made by Mr. Porter and himself, during which they baptized ten persons (two of them infants). On returning to Tientsin they found, to their joy, that there were inquirers at the city chapel. One of these was a literary graduate, who had, in a short time, "become acquainted with a surprising amount of Scripture truth," and who was soon baptized, appearing remarkably well. One of the persons baptized on the tour was the nephew of a man baptized a year ago.

His mind had gone "through interesting stages of opposition to the truth," until the remarkable interest of his aged mother in the gospel story, and her death, removed all his reluctance, and he was anxious to be united with the people of God. Of this mother's case, Mr. Smith writes: "This old lady had never seen a missionary, and knew only of the gospel what she learned from her brother and her son. But so far as she knew she believed, and, believing, she desired baptism. She was so ill that recovery was almost hopeless. No missionary was to be found within less than a six-days' journey, and, if found, he probably could not go. Two or three church members held the first Christian council in the history of that village. The question for discussion was, What is valid Baptism? A few months before they had never heard of it. Now it seemed to the sorrowing brother, and the filial son, a necessity for their sister and mother. They decided that it was best for the brother to baptize his dying sister. He did so, and they believe, as we believe, that she died in the faith."

Dr. Osgood wrote from Foochow, in January, that in many respects the work of the mission was giving unusual promise. There were five or six inquirers at the Nantai station; the news from Shao-wu was encouraging, and one of the helpers from a new out-station had just been at Foochow, reporting that his chapel was crowded night after night, and there were several inquirers.

A letter from Mr. Leavitt, of the Japan mission, just received, contains very pleasant tidings from Osaka. Many in the United States have taken a special interest in this first Japanese pastor. "A second church was organized at the hospital building of Dr. Adams, Saturday, January 20. Twelve persons — seven members of churches here, four newly professing hope, and Sawayama, from Evanston, Ill., banded together for this purpose. I was allowed the privilege of acting as their counselor. They called a council of delegates of the seven churches, the missionaries, also missions of other societies here, with the churches which they might represent. This was the first council of natives in Japan, I do not doubt. They had to be taught. They chose Mr. Davis moderator, with one of their own number and Mr. Gulick as scribes. They listened to the statement of the persons proposing to unite in the formation of the church, expressed their conviction of the wisdom of the proceeding. They then listened to further statements of the church respecting a call which they had extended to Mr. Sawayama to become their pastor, and his acceptance; proceeded to examine him for the space of an hour and a half, mainly through their moderator; then approved him for the office, adopted a programme of ordination and installation exercises, and in the afternoon carried it out. Mr. S. was ordained as the first pastor in this country over this small church of twelve, including himself. This body of men pledge themselves to raise (or give rather) seven dollars per month; one will be required for rent, the remainder for their pastor. Their pastor, who has lived in America five years, and has foreign habits and tastes, and, being weak in the lungs, is not able to change his habits back again with impunity, will probably require fifteen dollars a month when he shall have a wife, pos-

sibly more. This amount the church hopes to raise soon. . . . . I can almost see this church grow since it has enjoyed the rich privilege of a pastor, and such a pastor! Brotherly love! They cannot seem to part from each other to go to their homes. Service! Each one is offering himself or herself to any work within reach, only too glad of the opportunity.

Mr. and Mrs. Edwards at Guadalajara, Western Mexico, were well on the 29th of December. Though they had been very anxious during the heat of the revolution, their solicitude had mainly passed away. They had felt obliged to suspend some of their meetings, on account of the excited state of the people; still Mr. Edwards reports large congregations, and he speaks of twelve adult candidates for baptism. Of the work outside of the city he knows but little; and yet he has reason to believe that there is progress even in these times of commotion and fear.

A letter from Mr. Jenney, dated January 4, gives an account of an excursion which he had made from Monastir, European Turkey, to certain places in his field. In describing a Sabbath which he spent in Vatasha, he mentions the following incident: —

"I found several who hoped, and some who were quite confident, that they were Christians according to the Bible. I accordingly took for my evening theme, 'What is it to walk with God?' Having answered that question, I remarked that we could not have God with us if we went where He could not go, or were engaged in that of which He disapproved. Then, describing the lives of some so-called Christians here, I asked, 'Does such a one walk with God?' I knew immediately when an illustration applied to some person, for others turned their eyes towards him, and in their countenances said, 'That is for you;' but when one of these was hit in turn, he quickly hid his face. I asked them again and again if one who did so and so had God with him, and received the answer, 'Impossible.' No sooner was the service finished than a brisk conversation sprang up on the theme of the evening. At length one exclaimed, 'Mr. Jenney does not have any hope for us.' I replied, 'Mr. Jenney has not judged you, but your own consciences.' 'But,' said one, who had asserted his Christianity more strongly than any one else, 'I believe I am a Christian, but I must sell liquors, or starve. I have no other work and one cannot make money in Turkey who does not lie.' 'Ah,' exclaimed another, 'you were the foremost of us all to say that when a man was lying he was without God.' What sort of Christianity is that without Christ? We must, as He says, 'leave our wicked ways and trust God for money, or we are not Christians.' It is difficult to make this people see that they are sinners, for they immediately fall back upon their belief that they were baptized into the Christian church. But after two hours this audience had argued themselves into the belief that they were not true Christians!"

A recent letter of Mr. Hastings, of the Ceylon Mission, furnishes the following extract: —

"A few months ago, our Native Evangelical Society resolved to extend

their work to the distant island of Delft, and to send a catechist and teacher there as soon as suitable persons could be obtained. One of the catechists of this station, a very suitable man for the place, offered his services, and they were accepted. It was arranged that he should go with his family to take up his abode on the island, in October, but the sickness of himself and family prevented, and they did not leave until December. As this extension of their work involves an expenditure nearly double their receipts the previous year, many of the friends of the society doubted the expediency of undertaking it. Some had strong faith that the money required would be raised. A few days after the catechist had gone, I received a letter from a native in Colombo, inclosing a check for 250 rupees, 'for the work at Delft.' This is nearly sufficient to carry on the work there for five months. Coming as it did from an unexpected source, and just as the catechist and teacher had fairly entered upon their work, it has greatly encouraged the officers of the society. The society now occupies three islands, instead of one, as formerly. There are still three others connected with this station, which I hope they will take up in due time."

Mr. De Riemer, of Ceylon, reports some very pleasant facts, showing the influence of Christianity. He notices the burial on one day of two little boys, one from each of two Christian families, when it was evident that the Saviour ministered support and peace to the sorrowing parents, — one of the fathers saying, "No! I have no grief now. This little suffering body is at rest. My grief is gone, and my heart rejoices that he is with Jesus." Mr. De Riemer says: "I was totally unprepared to witness such faith, such peace, such trust and calmness under affliction, as I witnessed that day. I have thanked God for it again and again, and the recollection of it will forever cling to my remembrance."

On another topic he says: "The annual convocation of our mission, in connection with the Annual Meeting of the Board, was held this year at Manepy, October 5. It was a very large and interesting meeting. The audience approached 500; and 300, by actual count, partook of the Lord's Supper, which concluded the services. The speakers represented the work now in progress in India, Japan, China, Africa, Turkey, and among the American Indians, etc. Bro. Howland dwelt upon the duty which Jaffna Christians should feel to make Centennial offerings for the Lord's work, and he mentioned the fact that a million of dollars, at least, had been expended in Jaffna by the Board since it began its work. It was an inspiration to look at the audience filling the church, and so attentively and thoughtfully considering the facts set before them. The singing was very inspiring. Old Coronation led the way, a native lyric familiar to most of the young people, entitled 'Jesus' Sweet Name,' came next, and then followed two of Sankey's hymns translated into Tamil — 'Jesus of Nazareth' and 'Hold the Fort.'"

MISSIONS OF THE BOARD.

Foochow Mission — Southeastern China.

JOURNEY TO SHAO-WU.

It was stated among the "Items" in the Herald for March, that Messrs. Walker and Blakeley had removed to an "up-river" station, Shao-wu. A letter from Mr. Blakeley, dated at that place, December 4, 1876, gives the following account of their journey, and the commencement of their work there: —

"We are in Shao-wu at last. It has taken our mission a long time to make it feasible for foreign families to live here, and it took a long time for us to get here, after we started. But we (brother Walker and I) are here now, with our wives and children; and feel profoundly grateful that our Heavenly Father has most kindly cared for us, suffering no evil to befall us or ours. You are aware of the serious difficulties that have occurred in several places in this province within the past year, as at Kien-ning-fu, Yen-ping-fu, and at Kwang-tseh-hsien. In view of these troubles, I had thought it would not be wise to bring our families here this fall. Yet we had purchased land and put up a small house, with the expectation of removing at some time; and we thought that the inhabitants of the place would hardly do worse by us, in any event, than to compel us to return to Foochow; which perhaps they would be as likely to do if we came alone. So at length we decided to bring our families with us, especially as our wives seemed perfectly willing to come.

"We left Foochow November 1st, and came, of course, by boat. A person who steps aboard a steamer at New York, and in ten or twelve days finds himself on the opposite side of the Atlantic, will not be likely to form a very distinct conception of navigation on Chinese boats, and up Chinese rivers. It took us three full weeks to reach Shao-wu, a distance of about two hundred and sixty miles. For about two-thirds of the way there is almost a constant succession of rapids, and our boats being more heavily laden than at any previous time, our progress was much slower. We all kept together, that is, so as to anchor together over night, for mutual protection against robbers, and for the sake of each other's company.

CURIOSITY TO SEE THE LADIES.

"So far as we know, Mrs. Walker and Mrs. Blakeley are the first foreign women who have ascended the Min above Yen-ping-fu, about one hundred and forty miles above Foochow. At that place, where last spring the people threw stones at our boat, we kept out of sight; but at Yong-kāu, where we have a chapel, we were not so careful. The people of the town discovered that there was a foreign woman on board, and a great crowd was drawn to our boat. The boatmen then rowed across the river, but here another crowd collected. I tried to keep them back, but could not persuade them to leave. All they wanted, they said, was to have one look at the foreign woman, and then they would go. At length Mrs. B. took up the baby, who was asleep, and came out on the open deck. The crowd were quite respectful, and true to their word, immediately began to disperse, and gave us no more trouble.

"We had been anticipating considerable annoyance from a crowd when we should arrive at Shao-wu. But we anchored the last night about a mile and a half below our landing-place. Brother Walker, with the helper, went on to see the house, which had been built during the summer and fall, and engaged sedans to come down to our boats the next morning at daybreak. The sedans being covered, the ladies rode to the house without any trouble. During the day, there were a good number of people present, looking wistfully around for some traces of the foreign women (a few saw them just before reaching the chapel), but the ladies were concealed up-stairs.

KINDLY RECEPTION AT SHAO-WU.

"We have been very well received, and there seems no reason to apprehend any danger. I speak of this particularly,

because at Kwang-tseh-hsien, about thirty miles above, on this river, there was a serious outbreak only last summer on account of the Roman Catholics, which resulted in the tearing down of their chapel.

"The American Consul at Foochow, M. M. Delano, Esq., has been very kind to us with reference to this journey, procuring passports for us to reside here, as well as to travel in the country, and also causing special messages to be sent from the authorities at Foochow to the authorities in this place, requiring them to see that we are properly protected. The first or second night of our stay here, the officers sent to ask if they should not station a guard at our gates during the day, lest the people should crowd in so as to molest us; but we thought this unnecessary, and declined the offer, with many thanks. Since then the officers have sent to see that we were safe.

"We are thankful to be permitted to labor in this land, and for such a people. As one becomes acquainted with them, I think he will be led to entertain a good deal of respect for their intellectual and moral capacity, though, as heathen, they show, like all other heathen, their need of the gospel. We hope our Christian brethren and sisters in America will remember us in their prayers, and with their tithes. 'Be not weary in well-doing; for in due season we shall reap if we faint not.'"

Micronesia Mission.

GREAT PROGRESS AT THE MORTLOCK ISLANDS.

THE *Morning Star* reached Honolulu on the 14th of January, on her return from Micronesia, having been absent only a few days more than six months, — from July 5th. The different missionary stations were visited, supplies left, and missionaries taken to visit out-stations, as usual, though there was not time to do all, specially at the west, which the missionaries desired to do. The following letter from Mr. Sturges brings to view such progress of the work in the Mortlock Islands, west of Ponape, — which have been occupied only by Ponapean laborers, and only since January 1874, — as may well call forth not only his gratitude, but that of every lover of the mission work. The first date of the letter is on board the *Morning Star*, October 20, 1876.

"We are now slowly making our passage from Lukunor to Jatanan. We came to anchor at Lukunor, near David's station, last Sabbath, near sundown. A canoe came off to us outside, bringing the joyous news that the teachers were all well, and the work prospering. Never did my heart fill with deeper gratitude and joy. . . . . The delegate [from the Hawaiian Board] and the missionary went on shore at dusk, the crowds gathered on the beach were sweetly singing welcome to the *Morning Star* and the teacher. Now for the tug of war, — my hands still retain the 'impression' made in that 'run of the gauntlet,' and never shall I lose the impression made on my happy heart. Then the torch-light procession to the church, and our work was begun.

"After the services in the church we went to the front room of David's new house, where we examined fifty candidates for baptism. All appeared so well, and were so prompt and hearty in their answers, that the delegate said he should be the last man to refuse the water of baptism. I arranged with the Captain for an early breakfast and a boat, and ere the sun was up we were off for Oniop, at the other end of the lagoon, six miles away. There we were met on the beach by nearly all the population, and some from other islets. We soon gathered in their new, beautiful church, examined twenty-six candidates, who were in the afternoon baptized and organized into a church. The Lord's Supper was administered; deacons were elected and ordained; and the day's work was done. The next day fifty were baptized and received into the Lukunor church, which was organized last year, and now has a working force of sixty-four. In the evening we took off the monthly contributions of the church, consisting of a large quantity of nice shells, some valuable.

"*October 27th.* We did not get into port on the 20th, as we hoped, for the currents were against us, and head winds,

But after three days and two nights of drifting and beating in sight of the desired haven, we reached anchorage Sabbath afternoon, met our dear teachers on the beach, and received such hearty welcome from their loving people as we everywhere met, and such as these Mortlockers alone know how to give. After the handshaking along the two lines, reaching up indefinitely along the beautifully graveled walks, we followed the crowds into their new, fine church, and had one of our Mortlock meetings, — just the thing to make a man feel good. To save time, we spent some two hours of the night examining candidates for baptism; after which we went on board with very happy hearts.

"Early Monday morning we went in the boat eight miles to Jatanan, Parnapaj's station. We found our teachers well cared for, living in a nice home, and the people engaged in erecting a new and good church. After the usual public services we examined sixteen candidates for baptism, who were admitted to the church in the afternoon. The Lord's Supper was administered, and we left the Jatanan church and people with very happy hearts. The next day was our great day on Ta. Thirty-eight were baptized and admitted to the original church, of sixteen.

"*30th.* Since my last date we have organized the Etal church, of fifty members; also the Kutu church, of sixty-six members; and the Mo church of sixteen members. The last two are islets about seven miles apart, on the west end of the Jatanan lagoon. Etal is on a separate lagoon, some six or eight miles away from this, where we leave one of our best preachers, Moses; the king coming over, with three large canoes, to take home what he considered his greatest prize. The other teacher will probably be located on Kutu.

"There are now seven churches in these three lagoons, one at every inhabited islet, with an aggregate of 298 members. All these churches have good dwellings for their teachers, and good meeting-houses completed or in process of erection."

AT HOME AGAIN — CHEERING REFLECTIONS.

"*November 8th.* Day before yesterday we came to anchor at Renan, and right glad am I to be at home, and especially to find that everything goes on well. I had good news to bring the people, and they have good behavior to please me. The reflex influence of this foreign work upon our home churches is worth more, I am about ready to say, than my own work here. And this is so everywhere. No church in the world can live on and in itself.

"As you will probably see the delegate's report, it is not necessary for me to write very fully of this my fourth trip to the Mortlocks. I am greatly encouraged, and stimulated to push more of our Ponapeans into the foreign work. I am glad to find that quite a number who are in our school, and engaged in home work, are pleased with the idea of 'promotion,' which means stepping up to a higher parish in the front. The welcome our new teachers received, and the loud calls for more, are already producing results, such as we are glad to see.

"A few facts and incidents connected with my late trip, may be worthy of record. Of the thirty-eight I baptized last year at the Mortlocks, not one has died, not one has gone astray, and every one has abandoned his pipe! All the teachers are well; all have been blessed in their work; all have been abundantly supplied with food; new houses have been built for some; all have had new openings for work; a large canoe has been built and given to each of the teachers; and there are now seven churches in the group, with an aggregate of 298 members."

THE PEOPLE READY.

"While there I was visited by four kings pleading for teachers, one of them from a lagoon never visited by white men; and when he found he could have a teacher, he came with three large canoes and took home their goods. I found there a messenger and a small present from the Hogolu king, asking me to come up and see him. Everywhere the people seemed literally hungry for the Word, doing everything for love."

PROGRESS AT PONAPE.

"*November 10th.* I have been so busy with foreign work of late that I have hardly spoken of our home field. I have added four new churches to my little string of six old ones on this island, making a very pretty circuit of ten little families to care for and visit. I find it pleasant work to feed these, though sometimes I must cut the slices rather thin to make the loaf go all around.

"Religious interest commenced on the week of prayer, in January, and has not wholly ceased, though I have had so little time to follow it up. I am expecting to make a tour of the churches as soon as the 'Star' is gone, before commencing school. We are hopeful of teachers for work at home, and also to go abroad. We would like to give them more education, but the Lord seems to work by such as we have sent; and may it not be one of the lessons he would teach us, that the white man, even if he is from college, is not the only man to work for him?"

SELF-SUPPORTING WORK.

"Your great-grandchild, the 'Ponape Board,' is trying to work out the problem of a self-propagating, self-supporting mission; and this, her fourth year's report, is not discouraging. Her churches are multiplied, the field is enlarging, while the treasurer reports $25 still on hand with which to begin the new year. Our foreign churches, as also our home churches, can and will do much in feeding, housing, and helping our teachers. Friends have been raised up for us at the Sandwich Islands, and elsewhere, to help them to clothing and other things, so that the teachers appear quite civilized in their neat homes and not untidy dress. The Hawaiian Board especially has done a generous thing in publishing the large, neat Spelling-book for the Mortlock islanders. The coming year looks bright and hopeful."

In another letter Mr. Sturges expresses deep regret that the *Morning Star* could not take him to Pingelap, where "more than two hundred candidates" were "waiting to come into the fold" and return him again to his home.

Mission to Spain.

INCIDENTS OF VISITS TO THE PROVINCE OF ASTURIAS.

READERS may remember an interesting account by Mr. William H. Gulick (published in the Herald for August, 1875), of a visit to some Asturian villages, among the mountains, about forty miles west of Santander. In November last he visited those villages again, and still again in December, and his account of incidents connected with these visits, the progress of a Protestant work there, and the opposition, though so extended that it must be abridged, is too full of interest to be kept from the pages of the Herald. For statements in regard to the location of the places visited, the characteristics, habits, and occupations of the people, etc., reference must be made to the former narrative, Herald for August, 1875, page 245:—

"Ever since we were there in 1875, our friends of Alevia have begged us to repeat our visit, urging that by so long an absence we left them in a worse position than before,—their enemies claiming that we had been driven away and dared not come back. I had been anxious to return, but sickness and home work had prevented until the 10th of November, when I started on a second tour to those villages, accompanied by my Spanish assistant, Señor Calleja (pronounced, Käl-yähă).

CORRESPONDENCE WITH THE MAYOR.

"Immediately on our arrival at Panes, the residence of the present mayor, a much more intelligent person than our friend of last year, I handed him a formal notice of my intention of holding meetings in Panes and Alevia the following Sunday, November 12th. He very promptly sent us an official reply, to the effect that what we proposed would be contrary to the laws, which he should strictly enforce. I expected this reply, and was prepared with a second communication to the effect, that 'the law of February 7th, 1875, expressly allows, without the necessity of securing previous permission, all orderly meetings that do not exceed twenty persons in number. It is our intention to hold meetings in the places

specified; but, as we are aware that many more than twenty persons will wish to attend, we beg your honor to grant us the permission to hold them as *public* meetings.'

"In an hour or two he replied: 'The undersigned authority considers the petition at variance with the Circular of His Majesty's Government of October 23d. He insists, therefore, on its strict observance, and will not tolerate any arbitrary interpretation of the laws. Permission to hold the meetings solicited will not be given,' etc.

"I simply replied that I was sorry that the mayor could not have seen fit to allow me the larger liberty, of holding 'public' meetings, unrestricted as to numbers, but that we should hold meetings of no more than twenty persons, in whatever houses our friends should open to us.

THE FIRST MEETINGS.

"By this time the matter had begun to attract considerable attention, and when we passed out of the inn to go to the house where a room had been provided for us, a company of some two hundred persons ran along in advance and crowded into the house. Reaching it, I assured our friends that we could not enter unless all but eighteen should come out. While they were exerting themselves to empty the house, we walked up and down the road, and when they told us that there were no more than eighteen we entered, found the number as stated, commenced the meeting, and for an hour and a half were listened to with the closest attention. As we entered the house the door was closed behind us, but as the exercises progressed, we noticed that the people in the road had gathered in front of the house, and were listening eagerly to the words that reached them from within. As what occurred on the street did not concern us, we did not see that it was necessary to close the wooden shutters of the unglazed window, which we needed open for light and ventilation, and proceeded with our services. The crowd of over one hundred and fifty persons that filled the road was within full view of the windows of the mayor's house. As the meeting broke up and we withdrew, we found a civil guard at each side of the door, who counted us as we passed out, and asked the names of some, if not all.

"The evening was now approaching, and we arranged that Señor Calleja should go up the hill to Alevia — a good hour's climb — to hold meetings there, while I should remain in Panes. At seven o'clock in the evening I was invited to meet a company of nineteen persons in the house of one of the leading citizens of Panes. The next morning I went up to Alevia, where I was told that Señor Calleja had had a meeting Sunday evening with nineteen persons, and that the yard and space in front of the house were filled with nearly the entire population of the village, as it had been when I held meetings there in April of last year.

"I returned to Santander Monday night, leaving Señor Calleja to continue the meetings at Alevia and Panes, with strict injunctions not to admit into the rooms more than twenty, the number allowed by law for unauthorized gatherings, such as ours were. It seems that Monday and Tuesday afternoons and evenings, and Wednesday afternoon, he held meetings without any hindrance.

SUMMONED BEFORE A JUSTICE.

"At the close of the last meeting a policeman presented himself with an order from the mayor, for Guillermo H. Gulick and Juan Martin Calleja to appear at once before the justice of the peace of Panes, to give account for having 'contravened His Majesty's Circular of the 23d of October.' Señor Calleja went with the officer, and was accompanied to the limits of the village by a large number of our good friends there. Giving his word that he would not try to escape, he was allowed the freedom of Panes while declarations on the case were being taken. All day Thursday and Friday were occupied in this manner, but it does not appear that anything damaging was brought out against us. One or two, I believe, including a relative of the village priest, tried to make out that there were more than twenty present at some of the meetings, though a large majority testified to the contrary.

"The justice, who lived in the same inn with us, in Panes, was a kindly old gentleman, and was apparently not a little annoyed that he had been forced by the mayor to have anything to do with the matter. The declarations being taken, and two of our friends signing as sureties that Señor Calleja would present himself within three days at the district court, in the county town of Llānes, the case was concluded.

"As soon as I learned that we had been summoned to appear before the justice, I prepared at once to present myself. Having heard that the case was transferred to Llānes, on Monday afternoon, the 20th, I set out for that place, and reached there Tuesday noon.

"At the inn at Llānes a gentleman introduced himself as the district attorney, and asked if I was not Don Guillermo Gulick, and at once informed me that 'no cause' had been found against us, and that we were free from any further necessity to appear at the court. The case had been forwarded to the superior court at Oviedo, with the belief on their part that their ruling would be confirmed, as they saw, in the attack on us, nothing more than an *alcaldada's* (petty alcalde's) abuse of authority.

"Wednesday morning, the 22d, we set out on foot on our return to Alevia and Panes, so many of whose inhabitants have for a long time been our sincere and faithful friends, whom I wished to meet again before returning to Santander. It was a good eight hours' walk, the path traversing two lofty mountain ranges. It will be remembered that Llānes lies on the Cantabrian coast, and that our villages are some twenty miles inland from it, amongst the mountains. "The good people of Alevia were overjoyed to see us again; we held a meeting with them in the evening, and the next day paid our respects to the good-natured justice of the peace, bade our brethren there good-by, and were at home again in Santander the following morning.

RETURN TO ALEVIA.

"To make our position clear, it needs to be explained that, for casual meetings, of more than twenty persons, the law requires the 'previous written permission' of the competent authority. But, as provided in the 'Circular' of October 23d, 1876, any one commencing or opening a *pèrmanent* work, or a church of a dissenting sect, is only required to *give notice* forty-eight hours previously to the authorities. The very serious and important question was now before me, whether to press forward at once with our work in Alevia, improving the deep interest of the moment, and making the most of the friendly feeling that the persecution had awakened in our favor.

"I had given a pledge to our devoted and suffering friends there, that I would not forget them, but would do all I could to establish a permanent work among them. But, though the district judge of Llanes had found 'no cause' against us, his ruling had not yet been confirmed by the superior court of Oviedo. Until this should be done the case could not be considered settled; and so long as the decision of that court had not been given, it might well be inferred that that zealous public functionary, the mayor of Panes and Alevia, would be encouraged to continue his warfare against us. If we could wait, before making our next move, till we should receive the judgment of that court *in our favor*, which I confidently expected, then we could proceed with our work in Alevia with every probability that we should not be further molested by the mayor.

"These possibilities were pretty evenly balanced in my mind, and I did not wish to make a false step, as this was the first really test case on this question that had come up since the publication of the Government Circular of October 23d. At last it seemed plain that my duty to our brethren, who were almost beginning to feel that we had deserted them in the hour of their greatest need, required me to go forward without waiting for the final decision of our case.

A CHAPEL RENTED — CONGREGATION FORMED.

"On Monday, December 11th, I left Santander, and after an all night's ride

in a stage-coach reached Panes. Antonio Fernandez, our leading friend of Alevia, came down as soon as he heard of my arrival. His first word was the good news that he had secured the rental of an entire little house for the work, for one year. That was the first and most important step in our new undertaking. Before writing our 'notice' for the mayor, we knelt in prayer and sought the special guidance of the Holy Spirit in this work for our Master. I then wrote to the mayor informing him that 'the Evangelical Church in the village of Alevia will commence its public services, in the house No. 32, on the 14th of December, 1876, and that Don Francisco Argüelles, a native of Oviedo, will be placed in charge of the work.' At five o'clock in the evening we took the document to the mayor's house. The next morning the mayor's secretary coming to the inn, handed me an official note, acknowledging the receipt of the 'notice.' This was all that I wanted, and it was especially encouraging as a proof that he did not intend to give battle.

"I went up to Alevia that afternoon, to take a look at the little house that is destined to have an interesting history. It is a better building than I expected, and is much like the average house of the village. It has solid stone walls and a rough but sound tile roof. The lower floor is of earth, the upper floor of rough boards. Each floor has a seating capacity of about one hundred persons. Like its neighbors it has no glass in its window, which is an aperture about half a yard square. Like them, too, it has no chimney, and its walls and ceilings are consequently stained the color of mahogany and ebony, by the smoke of generations.

PERSECUTION.

"I remained at Panes Thursday, the 14th, until a late hour, to receive any message that the mayor might conclude to send at the last moment. Receiving nothing, I went up to Alevia in the evening. The first news that greeted me there was that that afternoon the mayor had summoned some thirteen persons, who lease and cultivate lands of which he is the agent, to appear before him immediately. To some, without a word of explanation, he gave the order of ejectment, while to others he said that if they left the religion of their fathers he should deprive them of their lands. Some will remain firm and take joyfully the spoiling of their goods, while others, probably, will yield.

CHAPEL DEDICATED.

"A deep interest, not unmingled with fear, pervaded the little community as the hour for dedicating the chapel approached, which was intensified by the events of the afternoon, and by the reports that one and another of those who had been before the mayor brought up word of the persecution, that all who joined us would have to suffer.

"At seven o'clock we gathered from the dark streets of the little hamlet into the chapel, the peculiar clatter of the many wooden shoes ceasing at the door, as their owners laid them off before climbing the rude stairway to the second floor. Some forty-five persons were present. There were but four or five chairs, the men standing around the sides of the room, and the women and children sitting on the floor, and kneeling at time of prayer. Three tin lamps hanging from the blackened beams of the ceiling threw a dim light over the company, and the silence, broken only by an occasional sob, and the earnestness with which all listened, stirred my heart as it has seldom been stirred by any incident of our work in Spain.

"The next morning good Antonio came to me, and with tears in his eyes pleaded that I would not leave them that day, as I had intended doing. A deep agitation pervaded the village, and many were taking sides on the question that stirred them. It was very important, therefore, our friends thought, that I should be there for a few days, as it would probably help turn the scales in favor of the Gospel, in the case of not a few who were vacillating.

FURTHER MOVEMENTS OF THE HEAD MAYOR.

"I continued the meetings Friday and Saturday mornings and evenings, Sunday

morning, afternoon and evening, and Monday afternoon. Monday noon, a few minutes before the hour for meeting, the young schoolmaster and the mayor of the village came hastily seeking me, bringing notes that they had just received from the head mayor. To the schoolmaster his honor addressed himself thus: 'As soon as you receive this communication I command you to appear before me to give strict account of your sentiments, and of your diversions, attending the meetings of Protestant worship, of which I am informed you are an extremely fervent and enthusiastic patronizer.' To the village mayor he wrote: 'You are hereby ordered to take careful note of, and report to me at once on the following points: Does the Protestant chapel have any sign or mark, on the outside, that indicates its use as a chapel? Does it have any door, balcony, or window, facing the street, and if so, is it kept open during the meetings, and can what is said be heard from the street? At what hours are the meetings held? How many people attend them? Is any other subject than *religion* talked of in them?'

"In another order he breaks forth: 'I command you to at once call together the inhabitants of Alevia, in the accustomed place, and to tell them that, a Protestant church being established in their midst, it is necessary to take immediate steps to provide a *cemetery* for the burial of the bodies of those who, disgracefully forsaking the religion of their forefathers, shall die in that sect!'

"The village mayor, a fine young man, who had attended many of our meetings, and who is a good friend of ours, was pale with excitement, and said that at the time of the difficulty last month his chief kept him for three or four days running up and down the mountain side, bringing witnesses before the judge to testify about the meetings, and summoning reluctant women to his presence, to be brow-beaten and threatened for opening their houses to us, and for attending our meetings; and he feared that now he was going to set him at a like bad job. I advised him to answer all the questions clearly and truthfully. It would do us no harm and the mayor no good, and it would be his own best and easiest way out of the difficulty.

"Every one in the village understood the animus of the notes. It was not from solicitude that any unhappy Protestant, dying suddenly, should receive decent burial, that the mayor was in such haste for them to have a cemetery in readiness, but, if possible, to strike terror into the hearts of the simple villagers."

A FAREWELL MEETING.

"We went from this conference to our meeting, and the room was at once filled, though, owing to the hour, we had not expected more than ten or fifteen. By special request I spoke on the subject of Christian burial, and on the celebration of the Lord's supper, subjects that had been much debated by the villagers, and about which our friends knew there was great ignorance in the minds of most present. A deep impression was made, and many were in tears. As they passed out of the room, one and another of the good old women grasped my hand, and pressed it to their lips, as they bade me good-bye.

"The day after I left, the village mayor called the people together and laid before them the note of his chief regarding the cemetery. It seems that they did not think it necessary to give further heed to his pretended anxiety for their welfare than to send him word that it was none of his business to what religion they belonged; and there the matter rests at present. Our friend Antonio, for more than two years, has been ready to give a piece of land for the purpose, but after this threatening letter of the mayor I advised him not to offer it yet, but wait and see whether the village council would not provide it, as I think they are obliged to do by law.

"The school teacher was violently berated by the mayor, who laid down the doctrine, that while employed by the government he had no right to attend the services of any church but that of the State. I do not know what our young friend may do; but I *do* know that the mayor will make it a war to the knife

wherever he thinks he has the least chance of winning.

"It was intended to place good Don Francisco, one of our first converts, in present charge of this out-station; but the need of economy in our work has forced me to avoid the outlay of even a small salary of twenty dollars (£4) a month, for himself and his wife, and to send my assistant from Santander. He reports increasing numbers at the meetings, — the average attendance being about seventy, — people coming even from many leagues away; and increasing *persecution*, women and children being beaten and stoned by mobs that have set upon them with the cry of 'Beat the heretics!' 'Kill the heretics!' when they have been obliged to go on business to a neighboring fanatical village, while the mayor continues his threats and abuse. May God give them patience and firmness, and *love*, even for their enemies, and make that little hamlet like a city set on a hill, drawing many to Christ from surrounding villages."

TOKENS FOR GOOD AT ZARAGOZA.

Mr. Thomas L. Gulick wrote from Zaragoza, January 14th:—

"About a month ago we began a night school, especially for the adult members of our congregation. It is delightful to see the eagerness of some to learn to read, that they may be able to read the Bible. All pray. . . . .

"We have been praying, during the past month, for a special outpouring of the Holy Spirit. We have had good attendance, but there has been, until within a few weeks, a lack of spirituality, and apparently but little conviction of sin. Since we began to pray especially for this favor, there has been a 'noise' and a 'shaking among the dry bones,' and a breath of life has come into them. We have cheering signs of awakening, but it is only the beginning of what we need and desire.

"The signs of quickening are most noticeable in our Tuesday evening prayer-meeting, and in the women's prayer-meeting. The attendance on these has nearly doubled, and many are now ready to take part. Last Tuesday about twenty either prayed or repeated passages of Scripture, referring to our subject for the evening, 'Jesus Christ, our living Saviour.' There are many earnest petitions sent up for relatives and friends, which we expect to see answered. New family altars have been erected and new neighborhood prayer-meetings independently started by the church members. The attendance at the preaching services has also increased. On the first Sabbath of January six new members joined the church."

MISCELLANY.

GLEANINGS.

THE number of Christians in China is now increasing six-fold every ten years.

—— There are 40,000 communicants in the churches of South Africa.

—— The Moslem University at Cairo is said to have about ten thousand students. Islam is still a power.

—— For every convert there was in Burmah fifty years ago, there are now a thousand. There are now 350 churches, and nine tenths of the work is done by native preachers.

—— Captain Moresby, of the English service, after a cruise in the Pacific among missionary stations, remarks in a volume just published ("Discoveries in New Guinea and Polynesia"), "every impartial man must heartily and thankfully admit that vast benefits have resulted from missionary enterprise in the South Seas."

—— The last "London Quarterly" (January, 1877) has a remarkable tribute to the work of the missionaries in Bulgaria, European Turkey. Discussing the Eastern Question, the writer remarks: "A very important point with regard to the Bulgarians is the success of the labors of the Protestant missions among them.

The progress that they had made and were making, was producing a result which cannot be overestimated. They were not only introducing amongst the Bulgarians a good system of education; but their example, and the fear of their still greater success, were compelling the Bulgarian clergy to take measures to educate themselves and their own people. Wherever Protestant missions have been established in Catholic and Greek communities, the competition which their schools have produced has been as advantageous to the people as the teaching of the missionaries. Russia most energetically and decidedly set her face against these missions. If her influence were paramount in Bulgaria, they would be crushed at once. Under the Turks,—whether from indifference or toleration, it is scarcely necessary here to inquire,—they were allowed to exist and to flourish."

The above unexpected tribute will show the friends of these missionaries in this country how their labors are esteemed, and their importance in the judgment of statesmen.

DEPARTURE OF MISSIONARIES.

On the 1st of February, 1877, Henry T. Whitney, M. D., and Mrs. Lurie Ann Whitney, left San Francisco for the Foochow mis ion, in the expectation of joining the new station at Shao-wu, two hundred and sixty miles up the River Min. Both were natives of Worcester County, Mass., and they were residing at Milford, N. H., at the time of their decision to engage in this new service. Dr. Whitney received his degree from the Medical Department of the University of New York.

On the 1st of March, 1877, Mr. De Witt C. Jencks and Mrs. Sarah M. Jencks embarked from San Francisco for Japan, with a view to a permanent connection with the mission of the Board in that empire. Mr. Jencks is a native of Killingly, Conn. The father of Mr. Jencks is the pastor of the church at Greenfield Hill, Conn.

OFFERINGS FOR THE DEBT.

NEW HAMPSHIRE.		
Peterboro, Union Evan. ch. and so.		33 00
MASSACHUSETTS.		
Ashland, M. F. Cutler,	1 00	
Pittsfield, 1st Cong. ch. and so.	3 00	
Salem, a thank-offering,	10 00	
Taunton, Trin. ch. and so.	18 52	—32 52
NEW YORK.		
New York (Harlem), J. D.	200 00	
Pompey, Mrs. Lucy Childs,	4 00	—204 00
WISCONSIN.		
Racine, Mrs. D. D. Nichols,		1 00
Received for the "Debt" in February,		270 52
Previously acknowledged (see March "Herald"),		8,388 84
		$8,659 36

CENTENNIAL OFFERINGS.

Jericho, Vt. A friend,		5 00
Wrentham, Mass. A few ladies,		10 00
Petaluma, Cal. M. L. Newcomb, a thank-offering, and for enlargement of the work in Japan,		1,000 00
Perry Centre, N. Y. Mrs. L. A. Sheldon, for Fort Berthold,		10 00
Received for the above in February,		1,025 00
Previously acknowledged (see February "Herald"),		7,232 55
		$8,257 55

DONATIONS RECEIVED IN FEBRUARY.

MAINE.		
Cumberland county.		
Gorham, Cong. ch. and so. 5.70; a friend, 10;		15 70
Portland, St. Lawrence St. ch. and so.	3 91	
North Yarmouth, Cong. ch. and so.	10 00	
Scarboro, Rev. J. B. Thornton,	50 00	—79 61
Franklin county.		
Weld, D. D. Tappan,		2 00

Hancock county.
Orland, Ladies, 25 25
Kennebec county.
Waterville, Cong. ch. and so. 20 00
Winthrop, Cong. ch. and so. 18 17——38 17
Lincoln and Sagadahoc counties.
Bath, Central Cong. ch. and so., to const. PELEG SPRAGUE, H. M., 112; Winter St. Cong. ch. and so. (of wh. 100 from Thomas Harward, to const. EMMA F. HARWARD, H. M.), 516.37; 628 37
Piscataquis county.
Monson, David Moses, 5 00
Somerset county.
Larone, a friend, 1 00
Norridgewock, Cong. ch. and so. m. c. 23 40
North Anson, T. H. Spaulding, 5 00——29 40
Union Conf. of Churches.
East Otisfield, J. L. 5 15
York county.
South Berwick, Cong. ch. and so., to const. HORACE SANDERSON, H. M. 150 00
York, Cong. ch. and so. 10 00——160 00
972 95

NEW HAMPSHIRE.

Grafton county.
Bristol, Cong. ch. and so. 3.07; a friend, 100; 103 07
Hanover, Cong. ch. and so. 27 58
Plymouth, Cong. ch. and so. 11 35
West Lebanon, Cong. ch. and so. 40 00——182 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 22 00
Bedford, Blanchard Nichols, 30 00
Lyndeboro, a friend, 5 00——57 00
Merrimac county Aux. Society.
Fisherville, Cong. ch. and so. 10 00
New London, Seth Littlefield, 10; Mrs. E. L. McCutchin, 5; 15 00——25 00
Rockingham county.
Atkinson, Cong. ch. and so. 38 50
Derry, "Rockingham," 10 00
Londonderry, J. Caldwell, 10 00
Northwood Centre, Mrs. D. F. Tucker, 1 00
Raymond, Mrs. J. T. Dudley, 4 00——63 50
Strafford county.
Great Falls, 1st Cong. ch. and so. 56 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.
Grantham, a friend, 10 00
——, friend, 10 00
408 50

Legacies. — Warren, George W. Prescott, by James M. Williams, Adm'r, 35 00
443 50

VERMONT.

Addison county.
Bridport, D. Howe, 80
Bennington county.
Peru, The widow's mite, 2 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
McIndoes Falls, A true friend, 5; Rev. M. B. Bradford, 1; 6 00
Chittenden county.
Shelburn, J. D. Duncan, with other dona., to const. G. F. E. DUNCAN, H. M. 16 25
Williston, Cong. ch. and so. m. c. 13 00—— 29 25
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so., with other dona., to const. JAMES W. HODGES, H. M. 58 64
Orange county.
Newbury, Cong. ch. and so. 14 00
Orleans county.
Brownington, a friend, 2 00
Derby, Mrs. O. Newcomb, 5 00
Glover, Cong ch. and so. 5 50
North Craftsbury, Cong. ch. and so. 17 00——29 50
Rutland county.
Brandon, Cong. ch. and so. 51 00
Washington co. Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 9 35
Waitsfield, E. A. Fiske, 5 00——14 35
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Cent. ch. and so. 76 19
Fayetteville, Cong. ch. and so. 2 81
West Brattleboro, Cong. ch. and so. 33 56
Windham, a friend, 5 00——117 56
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. 16 00
Springfield, Cong. ch. and so. 300 65
Weathersfield, Mrs. E. Chamberlain, 3 90
Woodstock, 1st Cong. ch. and so. 13 24——333 79
656 89

MASSACHUSETTS.

Berkshire county.
North Becket, 1st Cong. ch. and so. 37 00
Pittsfield, 1st Cong. ch. and so. 1.10; E. C. 20; 21 10
Williamstown, 1st Cong. ch. and so. 23 17——81 27
Bristol county.
Norton, Trin. Cong. ch. and so., to const. Mrs. CLARA C. DEAN, H. M. 104 10
Brookfield Asso'n. William Hyde, Tr.
Brimfield, Benevolent Society, 37 00
Dudley, a friend, 1 60
North Brookfield, 1st Cong. ch. and so. 60 00
Ware, a friend in East Cong. ch. 10 00——108 60
Essex county.
——, Howard, 600 00
Essex county, North.
Groveland, a friend, for Ahmednuggur, 50 00
Haverhill, Centre Cong. ch. and so. 45; Mrs. A. M. Swan, 5; 50 00——100 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. 16 61
Danvers, a friend, 90
Wenham, a friend, 15 00——32 51
Franklin co. Aux. Soc. William F. Root, Tr.
Conway, Rev. W. F. Avery, 40
Hampden county Aux. Soc. Charles Marsh, Tr.
Longmeadow, S. C. Booth, 10 00
Monson, A. W. Porter, 300 00
Springfield, South Cong. ch. and so. 500; Olivet ch. and so. 186.31; 1st Cong. ch. and so. 92.39; 778 70
Westfield, 1st Cong. ch. and so. 14 85—1,103 55
Hampshire county Aux. Society.
Amherst, M. Eastman, 5 00
Easthampton, Mrs. A. M. Cotton, 5 00
Enfield, Cong. ch. and so. 100 00
Goshen, Cong. ch. and so. 13 40
Hadley, Russell ch. and so. (of wh. 17.29 m. c.), 51 11
Northampton, 1st Cong. ch. and so. m. c. 27 17
North Hadley, Cong. ch. and so. 4 26
Southampton, Cong. ch. and so. 21 19
West Hampton, Cong. ch. and so. 23 60——250 73
Middlesex county.
Arlington, Cong. ch. and so. 94.78; "Eustis," 3; 97 78
Billerica, ——, 1 00
Cambridge, Shepard ch. and so., to const. E. O. OTIS, C. W. MUNROE, and GEORGE S. SAUNDERS, H. M., 335.25; North Avenue ch. and so. 17.60; 352 85
Cambridgeport, Prospect St. ch. and so. 283 18
Concord, Trin. Cong. ch. and so. 35 00
Lowell, High St. ch. and so. 70 33
Newton, A widow's thank-offering, 5 00
Somerville, Franklin St. ch. m. c. 14 27; Prospect Hill ch. and so. 5.07; 19 34
Sudbury, Cong. ch. and so. 5 00——869 48
Middlesex Union.
Acton, Cong. ch. and so. 35 00
Ashby, Cong. ch. and so. 7 35—— 42 35
Norfolk county.
Dover, Cong. ch. and so. 1 75]

South Braintree, South Cong. ch. and so. 5 78
Wellesley, L. B. H. 10 00
Wollaston Heights, Cong. ch. and so. 6 00
Wrentham, Cong. ch. and so. (of wh. 5 m. c.), 34 00——57 53
Plymouth county.
Abington, 1st Cong. ch. and so. 17 26
Campello, Cong. ch. and so. 60 33
Hingham, Cong. ch. and so. 5 60
Marshfield, 1st Cong. ch. and so. 72 97
Plympton, Cong. ch. and so. 5 12——161 28
Suffolk county.
Boston, Old South ch. 3,295; Shawmut ch. 1,000; Central ch. (Jamaica Plain), 345.37; Park St. ch. 310; Phillips ch. (of wh. 49.54 for Papal Lands), 227.89; Eliot ch., to const. Rev. W. F. Bickford and G. S. Hobart, H. M., 131; Central ch. 130; Mount Vernon ch. 50; Olivet ch. 36; Vine St. ch. m. c. 10; South Evan. ch. (West Roxbury), 8; Trinity ch. (Neponset), 2.46; E. E. H., 200; a friend in memorial of Mrs. Jane G. L. Coit, 75.62; Cyrus Brewer, 50; Mrs. C. Williamson (Dorchester), 10; Anon., 5; Anon. 5; a friend, 2; 5,893 34
Worcester county North.
Ashburnham, 1st Cong. ch. and so. 68 50
Athol, L. F. 5 00——73 50
Worcester co. Central Asso'n. E. H. Sanford, Tr.
West Boylston, Cong. ch. and so. m. c. 18 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Milford, Cong. ch. and so. 23 00
———, a friend, 100 00
9,619 64

Legacies. — Beverly, Lydia Batchelder, by Rufus Larcom, Adm'r, to const. Mrs. Rebecca L., Miss Frances R., and Miss Ellen A. Dodge, H. M. 300 00
Franklin, Miss Sally Fisher, by Peter Adams, Ex'r, 120 00
Middleboro, Miss Lydia Smith, by Augustus H. Soule, Ex'r, 300 00——720 00
10,339 64

RHODE ISLAND

Central Falls, Cong. ch. and so. 100 88
Kingston, Cong. ch. and so. 37.41; Herbert J. Wells, 30; 67 41
Newport, T. W. W. 1 50
Pawtucket, Cong. ch. and so. 125 00
Providence, Beneficent Cong. ch. and so. 169.90; Free Evan. ch. and so. 50.14; Mattie W. Carleton, 100; 320 04
Slatersville, Cong. ch. and so. (of wh. 38.83 m. c.), 118 10——732 93

CONNECTICUT.

Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 25 00
Bristol, L. Beckwith, 1 00
Collinsville, Cong. ch. and so. 20 07
Hartford, Pearl St. ch. and so. 200; Elizabeth, a friend of missions, 400; 600 00
Newington, a thank-offering, 20 00
Plainville, a friend, 60——666 67
Litchfield county. G. C. Woodruff, Tr.
Goshen, Cong. ch. and so. 97 74
Harwinton, Cong. ch. and so. 53 94
Thomaston, Cong. ch. and so. 96 86
Winsted, E. E. Gilman, 10 00
Woodbury, 1st Cong. ch. and so. 28 35——286 89
Middlesex co. E. C. Hungerford, Tr.
Cromwell, E. S. Coe, 5 00
Middlefield, Cong. ch. and so. 50 00
Middletown, 1st Cong. ch. and so. 16 50——71 50
New Haven county. F. T. Jarman, Agent.
Madison, Cong. ch. and so. m. c. 14 25
New Haven, 1st ch. m. c. 13.33; 3d ch. 43; North ch. m. c. 7.70; Dwight Place ch., a friend, 5; 69 03
Orange, Cong. ch. and so. 10 55
Woodbridge, Cong. ch. and so., to const. Mrs. Rollin C. Newton, H. M. 100 00——193 83
New London county. C. Butler and L. A. Hyde, Trs.
Franklin, Cong. ch. and so. 67 25
Lyme, Cong. ch. and so. 53 19
New London, 2d Cong. ch. and so. 15 63
North Stonington, G. A. Avery, 25 00
Norwich, 1st Cong. ch. and so. m. c. 3.23; Broadway Cong. ch. and so. m. c. 12; 15 23
Salem, Cong. ch. and so. 9; Rev. I. Ordway, 10; 19 00——195 80
1,414 19

NEW YORK

Bethel, Cong. ch. and so. 22 50
Brooklyn, South Cong. ch. and so. 312.07; Mrs. H. Belden, 5; Mrs. M. S. Benedict, 4; 321 07
Buffalo, a member of Lafayette St. Presb. church, 10 00
Canaan Corners, Mrs. A. Barstow, 10 00
Crown Point, G. Page, 80
Deansville and Oriskany Falls, Cong. ch. and so. 22 75
Gilbertsville, Rev. A. Wood, 15 00
Glens Falls, Mrs. Harriet N. Wing, 50 00
Hopkinton, Cong. ch. and so., add'l, 10 00
Lockport, Cong. ch. and so. 37 15
Madison, Cong. ch. and so. 6 00
New York, J. D. (Harlem), 200; C. R. Robert, 50; C. R. Corning, 10.27; Broadway Tabernacle, Mr. and Mrs. C. P. B. 20; J. N. Jones, 10; a friend, 10; a friend, 1.30; 301 57
New York Mills, Welsh Cong. ch. and so., for Mexico, 5.35; Thomas N. Owen, from sale of eggs for ditto, 3; 8 35
Perry Centre, Cong. ch. and so. 37.90; Mrs. L. A. Sheldon, 1; 38 90
Remsen, Cong. ch. and so. 15.62; Miss J. Williams, 10; 25 62
Riverhead, 1st Cong. ch. and so. 13 60
Rome, John B. Jervis, 25 00——918 31

Legacies. — Auburn, James S. Seymour, by H. Woodruff, Ex'r, 7,000 00
Morrisania, E. Withington, by S. S. Jocelyn and J. B. Coleman, Trustees, 40 00
Remsen, Cynthia H. Everett, by Mrs. R. Everett, 50 00——7,090 00
8,008 31

NEW JERSEY.

Madison, Emily A. Mills, 2 00
Newark, Mrs. S. A. B. 1 00
Orange, Valley ch. 25; One of the missionary children, 10; 35 00
Parsippany, My little cousins, 1 61
Princeton, C. H. H. 5 00——44 61

PENNSYLVANIA.

Hyde Park, Mrs. Thomas Eynon, 100 00
Lander, A. Cowles, 2 00
Philadelphia, Central Cong. ch. and so. 112.75; Plymouth Cong. ch. and so. 5.25; Mrs. Hannah B. Lentz, 100; 218 00——320 00

MARYLAND.

Baltimore, G. N. Cressy, 10 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 192.39, m. c. 14.21; A. Wallace, 90c.; 207 50

TENNESSEE.

Knoxville, John L. Rhea, 5; Mrs. Martha Rhea, 2; 7 00

KENTUCKY.

Burlington, J. M. Preston, 20 00

TEXAS.

San Antonio, S. M. N. 2 50
———, Sigmarho, 6 00——8 50

OHIO.

Brighton, Cong. ch. and so. 5 00

Cincinnati, Seventh St. ch. and so., to constitute LUCRETIA W. ABBOTT and LEWIS G. HOPKINS, H. M. 200 00
Cleveland, Florence L. Ozanne, 5 00
Crab Creek, Welsh Cong. ch. and so., for Mexico, 6 95
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10; 20 00
Elyria, 1st Pres. ch. (of wh. 200 from H. Ely, 25 from T. L. Nelson, and 10 from E. De Witt), 279 47
Freedom, Cong. ch. and so. 28 66
Granville, Presb. church, 30 00
Greenwich Station, W. M. Mead, 5 00
Hudson, College ch. 10; H. Baldwin, 10; 20 00
Mount Vernon, Miss E. Day, 1 00
Painesville, C. K. Stone, 1 00
Pittsfield, Cong. ch. and so. 6 00
Portsmouth, J. Riggs, 15; Cash, 50c. 15 50
Sandusky, 1st Cong. ch. and so. 40 00
Sheffield, R. Burrell. 10 00
Toledo, Mrs. E. C. Gilman, 5 00—678 58

Legacies. — Tallmadge, Fowler F. Fenn, by Miss Emeline Fenn, 240 00

913 58

INDIANA.

West Creek, Thomas Peach, 15 00

Legacies. — Elihu Baldwin, add'l, 400, less exchange, 399 20

414 20

ILLINOIS.

Bushnell, L. M. Sperry, 1 00
Canton, Cong ch. and so. 55 00
Chicago, 47th St. Cong. ch. and so. 10; Rev. E. W. Clark, 10; 20 00
Elgin, Cong. ch. and so. 9 00
Lanark, Cong. ch. and so. 8 00
Payson, Cong. ch. and so. 80; J. K. Scarborough, with other dona., to const. ELLEN THOMPSON, H. M., 50; 130 00
Quincy, L. Kingman, 2 00
Rockford, 1st Cong. ch. and so. 40 77
——, L., "yearly subscription," 10 00—275 77

Legacies. — Crystal Lake, S. S. Gates, in part, by William D. Gates, Ex'r, 1,000 00

1,275 77

MICHIGAN.

Alpena, Cong. ch. and so. 33 79
Detroit, 2d Cong. ch. and so. 23 24
Frankfort, Cong. ch. and so. 3 00
Northport, Cong. ch. and so. 24 85
Webster, Cong. ch. and so. 10 00—94 88

MISSOURI.

Amity, Cong. ch. and so. 4 25

MINNESOTA.

Duluth, Pilgrim Cong. ch. and so. 9 51
Minneapolis, 1st Cong. ch. and so. 33.79; Plymouth ch. and so. 20.92; 2d Cong. ch. and so. 5.75; a family offering, 25, 91 46
Zumbrota, 1st Cong. ch. and so. 39 25—140 22

IOWA.

Castana, a mother and daughter, 2 08
Charles City, 1st Cong. ch. and so. 23 70
Chester, Cong. ch. and so. 26 50
Council Bluffs, Mrs. C. N. Greene, 1 00
Denmark, G. L. Epps, 10 00
Dunlap, Cong. ch. and so. 6 50
Keokuk, Cong. ch. and so. 73 80
Lewis, Rev. Charles Little, 5 00
Spencer, Rev. W. L. Coleman, 2 00—150 58

WISCONSIN.

Beloit, B. Brown, 5; Rev. S. R. Riggs, 3; a friend, 2; for Indian missions; 10 00
Janesville, 1st Cong. ch. and so. 37 35
Milwaukee, Rev. G. W. Barber, 4 00
New London, Cong. ch. and so. 1 55
Racine, Welsh Cong. ch. and so. 6 00
Sun Prairie, Cong. ch. and so. 12 50—71 40

KANSAS.

Eureka, a friend, 25 00

NEBRASKA.

Steele City, Cong. ch. and so. 5 00

OREGON.

Forest Grove, Jos. W. Marsh, 22 00

CALIFORNIA.

Berkeley, Mrs. Rosa M. Shattuck, 10 55
Grass Valley, Cong. ch. and so. 13 40
Oakland, 1st Cong. ch. and so. 86 30—110 25

COLORADO.

Denver, Cong. ch. and so. 2 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Mr. and Mrs. Gellibrand, 50; Mrs. Gellibrand, for Japan, 25; 75 00
Micronesia, Kusaie, Friends, by Mr. Snow, 53; Avails of contributions of oil (301.25 gold), 319 32; 372 32
Ponape, Rev. A. A. Sturges and wife, 100 00—472 32
Sandwich Islands, Hilo, Rev. T. Coan, 50 gold, Mrs. Coan, 5 gold, 58 80
Turkey, a friend, 23 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 4,001 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.* 2,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, Pavilion s. s. 1.30; Orland, Cong. s. s. 2.25; Falls s. s. 2.50; York, Cong. s. s. 20.30; 26 35
VERMONT. — Ascutneyville, Penny Contrib. in s. s. 5; Fayetteville, Cong. s. s. 93.; Granby and Victory, Band of Christian workers, 1.20; Rutland, Cong. s. s. 49.28; 56 41
MASSACHUSETTS. — Brookline, Bethany sisters Bible-class, for school at Amasia, 25.85; Danvers, 1st Cong. s. s. 2.60; Granby, Cong. s. s., for support of Hagop Margosian, 30; Hadley, 1st Cong. s. s. 12.25; Palmer, 2d Cong. s. s., for a Bible Reader, care Rev. R. A. Hume, Ahmednuggur, 30; Wollaston Heights, Infant class, 51c.; 102 24
NEW YORK. — East Bloomfield, Cong. s. s., for scholar in Zulu Mission, 20; Lockport, Cong. s. s., with other dona., to const. J. B. HARTWELL, H. M., 75; Mount Morris, Presb. s. s., for student in Harpoot Seminary, 30; Mrs. Spinning, for Harpoot, 1; Friends, 2; Oswego, 1st Cong. s. s., for Erzroom, 4 91: 132 91
MARYLAND. — Baltimore, Cong. s. s., for teacher in India, 25 00
DISTRICT OF COLUMBIA. — Washington, Miss Goodwin's s. s. class, for support of Kno Fu, North China, 60 00
ILLINOIS. — Bunker Hill, Cong. s. s., for pupil at Foochow, 31; Chicago, New England Cong. s. s. 62.53: Payson, Cong. s. s., for two children under care of Mr. Rendall, Madura, 62; 144 58
WISCONSIN. — Ripon, 1st Cong. s. s. 10 00
CANADA. — Montreal, s. s. of Zion Church, 31 35

Donations received in February,	$24,649 41
" for the Debt, in February,	270 52
" for Centennial, in February,	1,025 00
	$25,944 93
Legacies received in February,	9,484 20
	$35,429 13
Total, from Sept. 1st. 1876, to February 28th, 1877,	**$182,427 59**

THE

MISSIONARY HERALD.

VOL. LXXIII. — MAY, 1877. — No. V.

REV. SELAH BURR TREAT.

BEFORE this number of the Missionary Herald is received by its readers they will have learned through other publications, that Rev. Selah B. Treat, the honored and beloved Senior Secretary of the American Board, unexpectedly and suddenly, but very gently, "fell asleep" on Wednesday morning, March 28th, at about half-past four o'clock. It is due, perhaps, to the wide circle of his friends at home, and especially to the whole company of missionaries of the Board abroad, that some detail of the facts connected with his death, as well as with his life, should be given here.

SICKNESS.

Mr. Treat had not been well for six or seven weeks, suffering from a cold, as was supposed, with some inflammation of the lungs. He was not able to be much at the Missionary Rooms for about two weeks previous to the 5th of March, but was there daily, engaged in his usual labors, during the week commencing with that day. He finished the editorial work upon the Herald for April, had his plans, doubtless, with reference to subsequent numbers, and left his room on Saturday, March 10th, with no thought, probably, that his work was done. Indeed when another was called upon, only five days before his death, to commence the preparation of this number of the Herald, in answer to inquiries at his house it was said that he would not probably be able to do anything upon the publication "for ten days perhaps; possibly not for a fortnight." And up to the very last, the report was substantially the same, — that he was doing well, and would probably be out very soon.

DEATH.

On Wednesday morning, March 28th, a son who had slept in the room with him noticed his heavy breathing, went to him, and found the death change already upon his countenance, and in a very few minutes his spirit passed away. There was no painful sickness, no protracted decay of old age, when he could not be an active worker in the service of Christ, — an old age which he had earnestly desired that he might not experience; there was no dying

struggle. He had labored to the last, had mainly finished his work — his eminently good work — as Secretary of the Board, to which he felt no longer equal, and had passed it over to his successor, chosen at the Board's last annual meeting; had returned again to those editorial labors in which he was engaged for the first twelve or thirteen years of his connection with the Board, (and which, now, another had resigned in the belief that he would be able to perform them, and thus pleasantly continue that connection for a few more years); and had written two numbers of a proposed series of articles on "Providence in Missions." He was ready; his lamp had long been trimmed and burning; the Bridegroom came, and he went forth to meet him, and to be with him forever.

OUTLINE OF HIS LIFE.

Mr. Treat, the son of Selah and Anna Williams Treat, was born at Hartland, Conn., February 19, 1804. When he was ten years old the family removed to Hartford, where he fitted for college in the grammar school. He entered Yale at the age of sixteen, and graduated in 1824. He then studied law with eminent men, — Judge Peters, of Hartford (whose daughter subsequently became his wife), Judge Gould, of Litchfield, and Governor Ellsworth. Admitted to the bar in 1826, he commenced practice at East Windsor, Conn., was married December 25, 1827, and in 1831 removed to Penn Yan, New York, forming a partnership with Hon. Henry Wells, afterwards a judge of the Supreme Court. In the summer of that year, after a severe mental struggle, ending in a full surrender of himself to Christ, he joined the Presbyterian Church at Penn Yan. In 1833 he abandoned the legal profession, went to the Andover Theological Seminary to study for the ministry, and graduated in 1835. In March, 1836, he was ordained as pastor of the Third Presbyterian Church at Newark, N. J.; but after four years of active labor in that position, ill health constrained him to leave, and he became associate editor with Dr. Absalom Peters, of the "Biblical Repository and American Eclectic."

Early in 1843, he was invited by the Prudential Committee of the American Board to take editorial charge of the "Missionary Herald" and the "Youth's Dayspring;" at the annual meeting of the Board in the autumn of that year he was chosen Recording Secretary, and in 1847, after the death of Dr. Armstrong, he was elected one of the Corresponding Secretaries of the Board, to have charge, especially, of the correspondence with missions among the North American Indians. In 1859, he was put in charge of the Home Department also; and with how much wisdom, discretion, and efficiency he performed his duties in that department, and how fully he secured the confidence of pastors and of churches, it cannot be needful now to state. His editorial labors were continued till the autumn of 1856, when for the second time he was obliged to go abroad for his health (he went first, in 1850, visiting Athens and Constantinople), and after his return, in June, 1857, he thought it best not to resume this portion of his work. From 1858 to 1865 he was one of the "Visitors" of Andover Theological Seminary.

Such is a brief outline of dates connected with a life of very eminent worth and usefulness, and perhaps in the space which can be taken here, the outline cannot be filled out in a more satisfactory way than by giving some ac-

count of the funeral, with extracts from remarks there made, and from letters received from eminent friends.

THE FUNERAL — ADDRESS BY DR. CLARK.

The funeral services, — after a prayer at the family residence by Dr. N. G. Clark, now Senior Secretary of the Board, — were held at the Central Church, Boston, on Friday afternoon, March 30th. Dr. Alden, Junior Secretary, offered a brief introductory prayer, and read a selection of beautifully fitting and appropriate passages of Scripture. One of Mr. Treat's favorite hymns, "Jesus, lover of my soul," was then sung, and Hon. Alpheus Hardy, Chairman of the Prudential Committee, made a few remarks and read the following Minute, that day adopted by the Committee: —

Whereas it has pleased the Head of the Church to remove our beloved and honored brother, Rev. Selah B. Treat, the Senior Secretary of the American Board, from a position in which he has labored long and with eminent ability and success, the Prudential Committee desire to put on record their grateful appreciation of his rare intellectual gifts, his executive ability, and unselfish devotion to the cause of Christ, during the thirty-four years of his connection with the Board. His practical wisdom, sound judgment, and well-balanced character, secured him not only the highest respect and esteem in the more immediate sphere of his labors, but made him the trusted friend and counselor of many in other walks of life. Modest and unassuming in manner, it was only those who knew him best that most fully appreciated his wide historical knowledge, his fund of illustrative anecdote, and the soundness and accuracy of his judgment. His papers presented at the Annual Meetings of the Board, hardly less admirable for elegance of style than for the wisdom displayed in the discussion of important topics, constitute a most valuable contribution to missionary literature. While the Committee deeply feel their personal loss, they still more deeply feel the loss to the cause of foreign missions and to the kingdom of Christ in the world.

Dr. Clark made the principal address, which was not written, and so cannot be reported here. His remarks were most appropriately clustered around this thought, — that as Mr. Treat loved to dwell upon the favoring Providence of God in connection with the missionary work, and had commenced a series of articles upon that topic in the Missionary Herald, we could now hardly fail to recognize a marked instance of that Providence, in raising up such a man and fitting him so admirably for the work to which he was called. He spoke of his Puritan ancestry; of his education for the legal profession; his several years of very promising practice as a lawyer, — cultivating a sound judgment and the habit of looking carefully at all sides of questions to be considered, — and his special attention to questions connected with wills; his study of theology at Andover at a time of marked missionary interest in that institution, when such men as Justin Perkins, S. B. Munger, and Benjamin Schneider were about to leave for their several fields abroad, while eight men in the class above him, among whom were Henry Ballantine, Aldin Grout, and Philander O. Powers, and five members of his own class, devoted themselves to the foreign work; of many men, subsequently eminent in the ministry and in various spheres of Christian work, with whom he was associated in college and in the seminary, and who were his life-long friends; of his experience as a pastor, and then as an editor, before he became connected with the American

Board, — all indications of, and serving to complete, the special preparation that Providence was giving him for the position which he was to fill.

LETTER FROM DR. SWEETSER.

Dr. Clark also read extracts from a few letters received after the death, especially one from Dr. Seth Sweetser, of Worcester, Mass., in which he said: —

"Mr. Treat was a friend, so true and sincere; so confiding and worthy of confidence; so kind and helpful; so magnanimous, and withal so pervaded with the Christian spirit, that one could hardly ask for more; and I am sure more is seldom found. . . . .

"Yet the real brightness and glory of his life, the charm which more than anything else has endeared him, is the pure and unselfish devotion of his whole being to the interests of Christ's Kingdom. God gave him such endowments, and he had such acquirements and discipline as would have enabled him to reach eminence in any intellectual pursuit. Had he gone on in the path which he first chose, distinction was almost a certainty. Elevation, honor, office, perhaps wealth, were almost within his grasp. But, by the grace of God, he was led to estimate life by a different standard, and to address himself to obtaining a different crown. With all the sorrow which overwhelms us at his departure, this joy abides, — it rises above and gilds the cloud, — that he was made such of God; that by the grace of the Spirit he so lived; that his powers, so ample, were so used; and that we are permitted to recall a life, so humble, and yet so efficient; so crowded with effort, and yet so unambitious; so untiring, and yet so wide and beneficent in its aims. He did not live for himself. I think we should bless God that we have seen such an illustration of Christian devotion, that we have witnessed such a consecration of extraordinary gifts and faculties to the promotion of the best welfare of the race, to the far-reaching designs which include the elevation of the degraded, and the enlightening of the ignorant to the very ends of the earth."

REMARKS BY MR. WORCESTER.

Rev. I. R. Worcester, having been for thirty years connected with the home work of the Board, and intimately associated with Mr. Treat, was specially requested by the Prudential Committee to make some remarks at the funeral. He spoke as follows: —

"Was it not a precious word, when the Master said to his disciples, '*Our* friend Lazarus sleepeth?' And may we not now, reverently, but with assured confidence, in our thoughts, join that Master with ourselves, as we say, Our friend — ours and Christ's, — our tried and trusted friend, our honored, esteemed, *loved* friend sleepeth, — sleepeth to awake again? As to the bodily form, that form grown so venerable with advancing years, so much revered for that of which it was but the embodiment; as to wordly cares and labors, worldly interests and hopes, worldly joys, and — precious thought — worldly sorrows, also, worldly trials and temptations, Mr. Treat is *dead*. But surely the God of Abraham, and of Isaac, and of Jacob, is still his God also; and he is not the God of the dead but of the living. *Here* dead, *there* alive, — with a richer, fuller, purer, nobler, more joyous, more enduring life. For the

stricken wife, for the mourning sons, for the sorrowing officers of the American Board, for the wide circle of friends who so often came to him for counsel, wiser and safer than they will perhaps now know where to look for, that he should abide still in the flesh, would indeed have seemed to be more needful; but for him, surely, to depart and be with Christ, was far better. And from his loved and loving Saviour he has heard the call, 'Friend, come up higher.'

"We shall see him here no more. No more at his own house and his own table, where for many years his hospitality was so friendly and so genial. No more in social gatherings, where his conversation was ever so ready, easy, instructive, and delightful. No more in the pulpit and on the platform, where his sermons, his addresses, and above all, perhaps, his special papers, presented from time to time at meetings of the American Board, were so full of the richest and purest thought, expressed in language which, for the combination of correctness, finish, beauty, force, and impressiveness, is seldom equaled. No more in that Committee Room, where his good judgment, his prudence and discretion, his extended knowledge, his careful investigations, his thoroughly Christian principle and feeling, and his large measure of 'sanctified common sense,' have for many years marked him as one of the wisest of that company of wise men, one of the most *prudent* of that *Prudential* Committee; where all have felt that they must be sure to have good reasons, if they dissented from his opinion. No more in his own official room, where not only his associate secretaries, members of the Prudential Committee, and others in any way employed at the missionary rooms; but young persons thinking of or about to enter on the missionary work abroad; missionaries returned from their fields of labor; district secretaries considering the difficulties and responsibilities of their work; officers of other societies having perplexed questions to solve; pastors burdened with difficulties in their churches; church committees wishing to find a pastor; and private individuals with doubts and troubles, of any and almost every kind, have been wont to seek counsel of one in whom they had the greatest confidence, and have found him ever courteous, patient, ready to hear and to advise; more than ready thus to render any assistance he could render which might promise good to the churches and the cause of Christ. In these varied places and spheres of usefulness, we shall see him no more.

"Is it said, now, is it thought by any one, that all this, and other things which have been said here to-day, constitute extravagant commendation? 'We speak that we do know.' My acquaintance with Mr. Treat commenced when he was first settled in the ministry at Newark, N. J., where I was privileged, for something more than a year, not only to sit under his preaching, but to know him as a pastor, as a friend, and as a counselor, and where I soon began to realize that he was no ordinary man. Subsequently, for several years, we met but seldom, but when, thirty years ago, I came into the service of the American Board, with which he had previously become connected, and still more, when I was called first to aid him and then to succeed him in editorial labors, our connection became more and more intimate. I knew him well; and I am sure that his native abilities, the characteristics of his mind, — careful, thorough, judicious, judicial; his education, — collegiate, legal, the-

ological; his experience for a few years as a lawyer and a few years as a pastor; his continued habits of study; his wide range of reading; his retentive memory and extensive knowledge; and, above all, the modest simplicity, the godly sincerity, and the conscientious earnestness of his Christian character, fitted him most admirably for the work to which he was called, in connection with the cause of missions. And I certainly do not detract from the great merit of others, when I say, that among all the wise and good men who have been connected with the American Board during the last thirty-four years, there could not be named another, to whose Christian faithfulness, consecrated zeal, and preëminent wisdom, that Board and the missionary cause are more indebted. In all these earthly scenes of social intercourse, of labor, and of care, neither wife nor children, neither associates nor friends, will see him more. He will not return to us; but if we are faithful, as he was faithful, in the service of Christ, we shall go to him."

CLOSING SERVICES.

Dr. Thompson, the oldest member of the Prudential Committee, made a most appropriate prayer, another of Mr. Treat's favorite hymns, "How blest the righteous when he dies," was sung, and the venerable retired Secretary, Dr. Anderson, pronounced the benediction.

The mortal remains were taken (for interment in the family lot) to Hartford, Connecticut, where the Board met last October, and where Mr. Treat read one of his very able special papers, and appropriate services were held before the burial in the Center Church at Hartford, on Saturday.

FULLER STATEMENTS BY DR. SWEETSER.

The preparation of this obituary notice had gone forward to this point when the following letter was received from Dr. Sweetser, in which, much more fully than in the note read at the funeral, he presents a view of the character, work, and worth of his friend. Perhaps no man knew Mr. Treat more thoroughly, or is more competent to present his mental and moral portrait; and readers will not fail to notice how fully he accords with others, in the view that Providence had specially fitted him for his work as Secretary of the American Board.

"Dear Brother, — I can hardly refuse your request to send you a few lines in regard to our beloved brother Treat, so suddenly removed from us.

"The relations which I sustained to him, and the intercourse I had with him for many years, afforded opportunity to observe and appreciate his character. What he was in his office; how he fulfilled the great trust; how his whole life and all his work were pervaded by a deep and thoughtful piety, and marked by a clear and inflexible integrity; how genuine was his self-denial; how large, and yet how unobtrusive, his benevolence; these, and other kindred qualities, must have been open and obvious to all who watched his progress.

"Apart from the warmer and brighter scenes of that friendship which it was a blessing to share, there was a rare power and beneficence in the spirit of helpfulness which he so freely exercised. He was ever ready and willing

to aid others. He was a safe adviser, a trustworthy counselor. For this he was fitted, not only by the discipline of careful study, but by the peculiar endowments of his mind. He was an acute thinker. He penetrated the obscurities of a subject, not so much by intuitive glances as by persevering scrutiny. He would patiently listen, diligently investigate, look upon all sides, conscientiously weigh and measure, compare and balance, and so proceed to a conclusion by the steps of a clear intelligence. And when a decision was gained, he could rest on it calmly, declare it confidently, explain it, defend it, impress it; for he knew the grounds and reasons of it, and all its scope and bearings. It was thus he had opinions, but was never a partisan. It was thus he could act energetically and hopefully, without the aid of passion or of artifice. All who have had occasion to seek counsel from him, and they are many, will recall his wisdom and his sound judgment. Not with many words, but concisely; not with the repulsive tone of authority, but with the power of lucid and reasonable statement, he could solve doubts or remove difficulties. In it all he was not an oracle, but a friend.

"This quality of his mind, the disposition to penetrate to the bottom of a subject and to master it thoroughly, had a great effect upon the character of his knowledge. It prevented the accumulation of loose ideas and half-formed opinions. What he knew was well known; and what he laid up was orderly arranged, and ready for use. I once asked him a question in relation to one of the intricate and perplexed problems of European politics. He proceeded at once to elucidate it historically, to define positions, unfold complications, and lay open the entire substance of the question, with as much precision and thoroughness as if he had been reading a lecture.

"This was the manner of his mind, and from it came very much of the rare fitness he had for the position to which, in the providence of God, he was called. How much need there is of such an intellect, so trained and furnished, for the best discharge of the duties of the station he occupied, it is not likely most persons consider. But a little thought will convince any one that it is so. The missionary work is largely experimental. It involves a great diversity of interests. It spreads out over a vast territory. It rests upon a numerous but unorganized constituency. It numbers among its agents, in distant lands, men of various dispositions, capacities, and expectations. It is carried on in the face of multiplied obstacles, both apparent and subtile, in circumstances as widely different as the hemispheres in which it is done. Not only is the project itself immeasurably great and imposing, but the details are as perplexing as they are countless.

"God, in his beneficent providence, has furnished to the American Board a succession of men of rare wisdom, integrity, and fitness. It has been before us a signal illustration of the manner in which God adapts means to ends. Without any disparagement of others, it may be safely said, that our departed brother fell not behind in any of the endowments or acquirements for the successful performance of the momentous service. He was following his bent, as well as training his mind for just such a sphere of action, when, in his preparation for the legal profession, he spent an entire year upon one topic, profoundly studying it, not only in its definite principles, but in all its relations and its connections with collateral subjects. Such absolute mastery of a subject is

the foundation of an almost incalculable power. And it must be evident to all who have seen the developments displayed in the course of his career as Secretary, that such gifts and such discipline have been invaluable. In the emergencies of business, in the crowd of perplexing cares, in the nice adjustment of delicate claims, his calm and sober mind, his far-seeing discernment, his rectitude and sound judgment, have been a tower of strength.

"His quietness was remarkable. It was not apathy, but self-possession, resting in the consciousness of the knowledge of what was true and right. His inward force was hidden in its motions, — for he was not demonstrative, — seen only in its results, as the forces of vegetable life are only discovered by the orderly succession of leaves, blossoms, and fruit. 'Good thoughts are little better than good dreams, except they be put in act.' His powers were all for use. Never a man was less a dreamer or a visionary. He was ready and willing, with a patient spirit, to meet the demands which incessantly thronged upon him. Now it was a friend, who needed advice; now an institution of learning, that asked the help of his wisdom in affairs. The collateral religious and benevolent organizations ever found the worth of his judicious and practical views.

"But chiefly in the sphere of his life-long duties were all the qualities of his mind and heart arrayed and exerted in doing good. For to him life was no aspiration and action of selfish desire. His aim was, supremely, the glory of God and the good of man, — the glory of God first, and that secured by the service of man. He bowed to no idols. He sought no earthly honors. He was agitated by no vain ambitions. His benevolence was the broad and comprehensive love, which estimated no object by its nearness, but aimed to weigh all by their worth. Those who enjoyed his friendship, knew full well how sincere and warm were his affections and how priceless his sympathy. The same truth and strength characterized his benevolent regards for suffering men in all the earth. His Christian heart was stirred with tender and irrepressible compassions for Chinese and Japanese, for Hindoos and Africans, for Turks and Armenians, for the Indians of our wilderness, and for the blinded Romanists of the old and new world. They were alike, to him, the objects of intense desire, and he lived for them, I had almost said amongst them, as really as he lived for and amongst those with whom he was daily associated. He thought, he planned, he toiled, he prayed, he gave, he denied himself, that the blessings of God's rich grace might come even unto the Gentiles. And yet, deep as were his convictions, settled as were his purposes, he never displayed the kindlings of enthusiasm, or indulged in the fitful blaze of impassioned zeal.

"How like to his Master he was, they best know who knew him best. He lived in His eye, loyal to him, to the truth, to the interests of his kingdom. Few men have pondered more deeply, with a broader view or a clearer discernment, those interests. Few have reached a more thorough consecration to the kingdom of Christ, in the practical devotion of might, and mind, and strength. To human judgment, it was as nearly a complete identification as can reasonably be looked for in the midst of human infirmity.

"But his work is done. The assurance which his life gives us that the same grace which prepared him so eminently for an earthly service has prepared him for exaltation and glory, is inexpressibly satisfying. Unto God be all the praise."

An engraved likeness of the deceased Secretary, which could not be prepared in season for this number of the Herald, will probably appear in some future number.

INSTRUCTIONS TO DR. HYDE.

A FAREWELL meeting of great interest was held in the First Congregational Church at Chelsea, Mass., on the 21st of March, with a number of missionary laborers who were expecting soon to depart for their several fields abroad. Among them were Rev. Dr. C. M. Hyde, of Haverhill, Mass., and his wife, about to enter upon special work at the Sandwich Islands, to whom, in behalf of the Prudential Committee, Secretary Clark addressed the following remarks: —

DEAR BROTHER, — In view of the important trust committed to you, as the head of the Pacific Missionary Institute at Honolulu, it may not be improper to give you some general instructions in reference to your duties.

The main object may be defined to be the raising up of a native ministry in the Hawaiian Islands, partly for pastors of churches in those islands, and partly to act as missionaries in the Marquesas Islands and in Micronesia. The necessity of an institution of this kind has long been apparent.

The peculiar circumstances attending the evangelization of the Hawaiian Islands, for a time prevented any efforts to bring forward a native ministry. The interest awakened by their special and providential preparation to receive the gospel, the great encouragement early presented by the results accomplished, the fact that other fields were not open so as to receive those who were ready to engage in missionary work, resulted in the accumulation there of a larger missionary force than was ever brought together elsewhere in so limited a field. Forty years ago, when the great awakening began, which resulted in the addition of over ten thousand members to the churches in a single year, and over twenty thousand within three years, there were present in the Islands not less than ninety missionary laborers from this country, including twenty-seven ordained missionaries; or nearly one laborer, male or female, to every thousand of the population. As late as 1863, this number had not been reduced below seventy. The evangelical work, therefore, was in the hands of the missionaries. There was little need of developing a native ministry. But more recently the necessity for such a ministry has become apparent, in consequence of the death, removal, and infirmities of those remaining in charge of the work.

Another result attending this large missionary force was that the native Christians were kept in a state of pupilage. No responsibilities were laid upon them. They were watched over and cared for as children. The only direction in which they manifested any special activity in Christian work was in their large benevolence to Christian objects.

In the year 1853, when it was announced to the Board at its Annual Meeting at Cincinnati, that the people of the Hawaiian Islands had become a Christian nation, one fourth part of the inhabitants were in regular standing as members of Protestant Christian churches, — a larger proportion of the population, by far, than was to be found in the United States or in Great Britain. Schools had been established of different grades, from the common school to the board-

ing-school and the college, adequate to the wants of the people. A well-ordered civil government was devoting from $40,000 to $50,000 annually to educational objects; and $24,000 were contributed the year before, by the churches, for the support and propagation of the gospel.

It was not till ten years later that any vigorous measures were adopted looking to the education of a native ministry. The necessity even then was not felt as strongly as it ought to have been, in view of the inability of such missionaries as still remained in the field to care for and develop properly the Christian life and activity of the native population. Some young men studied for a time, a few months, or a year or more, with missionaries, and were then placed in charge of churches; but their preparation was inadequate, and the results were not such as properly to commend the pastors to the confidence of the communities whom they served, or of foreign residents in the Islands. There were some notable exceptions, but the long period of pupilage had discredited the ability of native Hawaiians to assume such responsibilities. The natives felt their inability quite as strongly as foreign residents. Yet there were some men who, by pure force of native talent, and earnest consecration to Christ, did honor to the Christian name. Especially were such instances found among the Hawaiian missionaries sent to the Marquesas and to Micronesia. The confidence thus placed in them, and the opportunities as well as the necessity of independent action on their part, demonstrated the possibilities of the native character. The foreign missions conducted by the Hawaiian Board, in the islands just named, have had great influence for good in maintaining the Christian character of the native churches. In fact they have served in no ordinary degree to enable them to withstand the depressing influences affecting their Christian life at home. The work which they have already accomplished is the best promise of enlarged efforts in the same fields hereafter.

In 1870, when the American Board withdrew its care and supervision of the work in the Hawaiian Islands, arrangements were made to establish a seminary that should in some measure supply the necessities of the fields, both home and foreign, committed to the Hawaiian churches. Some of the older missionaries who were residing in Honolulu, and without other duties, were detailed to take charge of the Institution. They have accomplished a good work, and all that could reasonably have been expected in view of their age and enfeebled health; but they were not able to do all that was required, and each succeeding year has rendered them less and less able to do it. In the mean time, the need of thoroughly educated pastors in the Islands has become more and more apparent. If the churches are to be maintained in their integrity, and saved from drifting off into indifference and worldliness, or being led away from the simplicity of the faith once delivered to them, some adequate provision must be made for the thorough training of an evangelical ministry, not only to supply the needs of these islands, but to carry the work of evangelization into the wide and opening field stretching westward, toward the shores of Japan and China.

The work to which you are called is, therefore, one of prime importance, not only for securing the permanent success of Christian institutions in the Hawaiian Islands, thus supplementing and completing the work of the fathers, but for extending the blessings of the gospel amid the thousand islands, with their large population, in the regions beyond.

The Prudential Committee feel that it is desirable for you to be known and recognized as the head of the Institution, that you may be free to inaugurate and carry out your own plans, with such assistance as will be cheerfully rendered you by the older missionaries now resident in the Islands. Your coming will be gladly welcomed by all, and we feel confident, from your established character as a Christian scholar, from your past experience in the ministry, and your devotion to this great enterprise, that your efforts will be attended with eminent success. You will be welcomed, too, by the native Christians in the Islands. They will be glad of your counsels and of your suggestions, and it is hoped that by visiting among them, and becoming personally acquainted with them in their own homes, you will inspire such love and confidence in all hearts, that you may be enabled to work together as one Christian brotherhood, devoted to the success of the common cause.

Perhaps you may find it convenient to visit the missions in Micronesia, that you may better apprehend their wants by your own observation, and be enabled to encourage not only the missionaries now in the field, — American and Hawaiian, — but such others as you may be permitted to send out from the Institute.

We, therefore, cordially congratulate you and Mrs. Hyde on the prospect of eminent service in the cause of Christ in the position to which you are called; and all the more, that you take with you a Christian household. Society in Honolulu has much of the New England type and character, flavored with the missionary interest and devotion that have come down from a former generation. While you will thus have a home amid pleasant surroundings, in the midst of congenial Christian society, you will also have access to the Hawaiian people, not only in Honolulu, but in all the islands of the group. You will have opportunities of making suggestions for their social and moral elevation, as a means of bringing them up in all that belongs to cultured Christian life. Especially do we hope that you will be able to induce in them more of the sentiment of personal independence and self-reliance, and to develop that strength of character which shall enable them to withstand the unfavorable influences that have hitherto depressed them, and which still exist, from their contact with so large a foreign population.

You will advise freely with the Hawaiian Board in reference to the various plans you may adopt. Their acquaintance with the field, and their hearty sympathy in your efforts, will be of no little assistance to you, and a great moral support in your labors.

You may rest assured of the cordial sympathy and generous support of the American Board in the important work now committed to you.

The devotion and sacrifices of missionaries, and the prayers of many in a former generation, will shed a benign influence over you; while the warm sympathy and prayers of a large circle of personal acquaintances and friends, and of the still larger circle of those who love, and wait for the triumph of the kingdom of Christ, will, we doubt not, secure a large measure of the Divine blessing on your labors.

And so, dear friends, we affectionately commend you to God and the word of his grace, and to the special benediction of Him to whom is given all power in heaven and in earth, who, in bidding his disciples to go and disciple all nations, has promised to be with them even unto the end of the world.

CONSCIENTIOUS USE OF WEALTH.

THE injunction of the Psalmist, "If riches increase set not your heart upon them," recognizes a danger, and a fact of too common observation. How few men of wealth give to objects of Christian benevolence according to their ability. How few increase the proportion of their giving to correspond with the growth of their estates. Yet we would believe that this number is on the increase. The three gifts, of $25,000 each, not long since reported in Great Britain, to aid in establishing missions in Central Africa, following up the labors of the devoted Livingstone, find a worthy parallel in a like gift from a single firm in New York City to the Presbyterian Board, as reported in the April number of the "Foreign Missionary." These generous offerings may not have cost any more, or even as much self-denial, as the single dollar given by some humble, devoted follower of Christ, of whom the world may never hear; but they are happy illustrations of the Christian use of wealth on the part of those of ample means, which are quite too rare.

The practice of giving a fixed proportion of one's income to Christian objects, and of increasing this proportion till it shall embrace all save a suitable provision for one's current expenses, has been found a source of profound personal enjoyment and a means of conscious growth in grace. It brings men into such close relations with the Lord Jesus as are rich in blessing. Such a system of giving, deliberately entered upon, helps men to overcome their natural strong love of keeping for themselves the fruits of their patient industry and honorable carefulness. They really need some such help.

No man of our acquaintance has illustrated more fully the true use of wealth than that wise, good man, recently called to his rest, Deacon Porter, of Monson. Simple and frugal in his personal expenses, he gave largely, and with careful discrimination. He gave so much and so widely during his life that his bequests were a grateful surprise to many. He seemed, while living, to be his own executor, and yet prudently reserved a fund for contingencies, to be distributed after his death.

The frequent diversion of property left by will to other objects than those contemplated by the testator, may well encourage prudent men to distribute their benefactions while they can secure the realization of their intentions. Yet, in view of possible contingencies, many men will prefer to make legacies, and to enjoy the thought that when they are no longer here, the wealth which God has given them will be employed to further the kingdom of Christ, and thus perpetuate their influence.

In these days, while so abundant opportunities for the use of wealth are open on every hand, to meet the thousand fold wants of our Christian societies, generous donations and legacies for the promotion of the cause of Christ, and to secure to other nations and kindreds of men the blessings of our Christian civilization, may well have a place in the plans of large-hearted Christian philanthropists. While millions are given to endow educational and religious institutions at home, there is the greatest need of a few tens of thousands to lay foundations of such institutions abroad, on which populations awakened by the gospel of Christ may hereafter build. Indeed, it would be difficult to overestimate the influence for good — for the promotion of the best interests of

millions of men — of the adequate endowment, at the present time, of Jaffna College, in Ceylon; of Central Turkey College, at Aintab; of Armenia College, at Harpoot; or of two or three Chairs in the scientific department of the training school in Japan. If it were ever right to envy, we should be tempted to envy the privilege of men of consecrated wealth, who should now lift the debt resting on the American Board, bidding it go forward into the opening fields, and should endow the institutions just referred to, so intimately connected with the progress of the cause of Christ in the world.

THE SUFFERING IN TURKEY.

The condition of the great body of the people in the Turkish Empire is rapidly becoming one of the greatest wretchedness. Actual war could add but little, save in the loss of life, to the misery now resulting from the prostration of business, the uncertainties of the future, the depreciated currency, and the crushing taxation on all classes, in this struggle for existence on the part of the Turkish government. Demoralization and anarchy everywhere seem imminent.

The suffering brought on the native preachers and teachers connected with our missionary enterprise, in consequence of the retrenchment forced upon the Board, leading to the dismissal of some and the diminished salaries of others, finds sad but truthful expression in the following extract from a letter recently addressed to the missionaries at Constantinople, by a native preacher, for nearly thirty years in the service of the mission: —

"I have with joy continued to labor at Zaharia village, with the cordial consent of the brethren, who, although very poor, have yet maintained a separate congregation unitedly. But the ceasing of your kind assistance astonished me and grieved the brethren, as their petition sent to you testifies. Nevertheless, I continue my labors, hoping that you, who love the Lord's work, will not leave unconsidered both the request of the brethren and my tearful cries. Oh, my dear brethren, you did esteem me highly, and I also respected you. Is it so now, that when you see, with joy, this newly opened door in your field, you wish to abandon it? If you see a fault in me, I beg you to tell me of it and I will humbly confess it. . . . . Oh, brethren, you who love Christ, why do you leave me thus, at such a time as this, when I can get nothing from any one. Oh, kind brethren, do not leave your poor brother in his old age, who has been a laborer under the pleasant yoke of Christ from his youth, who is still in the work, blessed be God. Imagine, once, in what a pitiable state I am! Seeing the necessities of my poor children for food and clothing, wrings my heart with anguish, and for resting my perturbed spirit I often implore, weeping, my faithful Creator, that he may care for us. Then, oh, respected brethren, have pity, as the honored instruments of Divine guardianship, and be pleased quickly to quiet our hearts by writing to me the promise of continuing your kind aid, that the blessed work may be continued for the love of Christ, and the comfort of the laborer and his family."

In view of the misery and suffering of these faithful servants of Christ in this time of need, the Committee have felt constrained to authorize the mis-

sionaries to make some special grants in aid of such as have been laboring with them in the work of evangelization.

The Protestant communities are also suffering in like manner. Families that a year ago were able to provide for themselves, and aid in the support of their religious teachers, are now objects of charity. The sympathies of the missionaries, and their ability to aid from their own scanty means, are taxed to the utmost. They have applied to friends in England and Scotland for help, and would gladly receive, and disburse wisely, any sums placed in their hands as a relief fund, through the Treasurer of the Board.

SALUTATIONS AND THANKS FROM AN ORIENTAL FATHER.

VERY HONORABLE AND BELOVED BADVELLY WHEELER: —

While you have been separated from us, I have for a long time wished to know the state of your health, and very often your image appears to my mind, as if you give counsel to the students, or preach in the chapel. We often speak of you in our home, and especially since the building of the college building, where my Krikore and Mardiros attend. When they come home from school, and, according to its rule, begin to study and labor to advance, I am greatly delighted at seeing their progress, and then I often pray for your life, and especially these days, since the examination of the schools took place, both the male and the female. The boys' examination lasted two days, and I was present. Though I did not understand the studies, yet from the appearance of teachers and pupils, and especially from the manifest satisfaction of the teachers with the answers, I was filled with gratitude, to manifest which I wished to write a letter to you. We are, indeed, grateful to you, the missionaries who are here, Badvelly Allen, Badvelly Barnum, and the new-comer, Badvelly Browne, who earnestly labor both for the churches and the schools; and we cannot fail to remember the debt of gratitude we owe to benevolent men in your land, for their efforts and liberality, by which they wished to enlighten our land by Christianity and civilization.

When I think of the enlightenment and the wealth of your country, and the poverty and darkness of our land and its people, it seems to me a thing impossible that our land should be enlightened; but when I reflect upon God's mercy, I see that to him all things are possible. And especially when I see the progress made during the past ten years, my faith is strengthened that such schools are possible, not only in cities, but even in country towns. There certainly will be a great change, even as in these days we see even among the Mohammedans, who praise this school, even Turks coming to its examination, which to us is a great thing. I, then, make known my gratitude to the American Board, to all its members, and to all the distinguished persons in it, whose names are unknown to me, whether treasurers, secretaries, or missionaries, who, as fathers for children, care for us, and desire that we be happy, both in this world and in that which is to come. My hope is that no one of them will fail of his reward in the day of Christ's appearing.

I send my salutations, also, to the beloved brothers and sisters in Christ, distant indeed in the flesh, but in spirit near. Now we know them not, but

in heaven we shall know them. We are children, you our fathers and teachers, and we shall be glad when we see each other. I beg you, if you deem it proper, to read this letter to many brethren and sisters.

If you inquire in regard to our village, many new persons come to church, signs of awakening are seen among the young, and we hope that during the coming winter the gospel door will be more widely opened. We need your prayers, and as you aid by your efforts, so we beg you to help by praying.

[Signed] ASTREAS KRIKORIAN.

1876, *November* 9. At HUSENIK, of HARPOOT.

SALUTATIONS OF AN ORIENTAL DEACON,

WITH SPECIAL APPLICATION TO OCCIDENTAL DEACONS.

HARPOOT, *November* 25, 1876.

HONOR-WORTHY BADVELLY WHEELER: —

Since your departure, we not only desire to see you, but in many things feel the need of your labor. We never can forget you, and always pray that the Lord will reward you with his great riches; for the memorial of your unwearied toil is ever before us, namely, your sickness. If you inquire about the work here (in Central Harpoot), we are in a quiet state. The work is advancing slowly.

In these days there is an awakening among the young to form a society for the College. The war causes great excitement among the people generally, and this is a hindrance to the work, for we are afraid that other nations will do us harm. I have this year the same desire as in days when you were here, to enter the service of Christ. I would spare neither time nor money, desiring always to busy myself in Christian work; but the number of my children is a hindrance, and such is the state of my business [of tailoring] in the city, that by laboring all the time, I am only able to support my family. You know that I have already spent what money I had; because, so long as anything remained, I could not neglect Christian work so long as there was anything to be done. Since, now, I cannot both work as a tailor and a Christian laborer, I wish in some way to do the last only.

When I wrote the former letter, I remembered that some benevolent Americans had sent us the light of the gospel, sparing neither their money nor their children in seeking our salvation. And I thought, I, a deacon, can at least send salutations and thanks to my fellow-deacons, and I sent them.

Having such a desire to engage in Christian work, since writing the previous letter I have been constantly asking, "Can it not be that, by the favor of some deacons, I busy myself constantly in work for Christ, feeling that Christ has given it me to do?"

So I write this letter, that if you please and deem it proper, you pray to the Lord about it, and if he make it plain that it is a good plan, he incline some deacons to aid, so that this my desire may be gratified. If the plan fail, the will of the Lord be done, — it is blessed, — and I will work on as I have been doing.

Would that without aid from any one I could give all my time to work for

Christ. The work which I should like to do is, to go by day, and in the evenings, from house to house and shop to shop, selling the Bible to those who are buried in worldly care. I would tell them they are mortal, and that they have precious souls, and thus try to save them. I would visit the sick, and afflicted, and poor, trying to comfort them. I would visit divided families, and try, by the gospel of peace, to reconcile them. I would collect from the rich to feed the poor, which, indeed, is my present duty and office, and do any other labor which you should appoint, the Lord helping me. Would that at least some deacon might write me in regard to this, that when by and by we meet each other, we may rejoice over the acquaintance thus formed. I shall never forget the debt of gratitude I owe to those who enlightened us with the gospel light, and I shall ever pray that the Lord may reward them.

[Signed] KIREOSE HINKLIAN.

ITEMS FROM THE MISSIONS.

MR. GORDON, of Osaka, *Japan*, notices the addition of fourteen persons to the church there, January 7th, and the forming of a new church (noticed in the Herald for April), to which six or seven members of the First Church were dismissed, and says: "The members remaining in our First Church, for the better prosecution of Christian work, have divided themselves into four bands. Each band has its special field, and we hope that, with God's blessing, it will not be very long before a Christian church is planted in each of these fields. These bands will make the attempt to pay the expenses of the work which they are opening. One or two of them have rented houses, and will, we hope, in addition to this, furnish the necessary funds for running expenses, including copies of the Gospels, Hymn-books, etc."

Mr. Learned, of Kioto, reports, February 3d, sixty-seven boarders in the training-school there, and more just coming. "We have just about all we can accommodate in our present building."

Mr. Sprague, of Kalgan, *North China*, "with great pleasure" sends "good news," January 12th. He reports an interesting Sabbath evening Bible-class in his study, and says: "My two servants had been reading the Bible by themselves for some time. About Thanksgiving time one of them found joy and peace in believing in Jesus. He was soon baptized, after passing a highly satisfactory examination, and we have since sent him to the training-school at Tungcho. Soon after this our other servant also found the Christian's joy in trusting all to Christ. And just before Christmas another, a son of Mr. Williams's servant and a scholar in our school, told us of his new-found joy in coming to Jesus. Don't you think we all had a merry Christmas? All missionaries know how deep and thrilling was our joy over these first children of idolatry whom we have seen come out into the sunshine of God's dear love. There are three others who have asked for baptism, and several more for whom we are earnestly praying. Another encouragement is the ready sale of books here now. I cannot describe to you my great joy in beginning to feel able to make known something of the blessed gospel of salvation to these benighted souls; but per-

haps you have heard so many other missionaries tell of their joy in first becoming able to preach Christ to the heathen, that you will understand my happiness. I thank God and press forward."

Mr. Bruce, of Satara, *Mahratta* mission, reported, January 5, that a Mussulman lad, whose case he had before mentioned, had been examined and approved by the church, and was expecting to be baptized the next day. He had also just received a call from a Mussulman who appeared to be in a very interesting state of mind. After asking whether the Christian Scriptures promised true worshipers present visions of God, etc., he said that his sacred books promised him a vision of God, if he would diligently seek him. That he had been seeking him for twelve years, and had never had the vision; and that he was beginning to think the book that made such a promise was not worth much. "He told me of others who were interested, from having heard our bazaar preaching, — that a few days ago six persons were speaking of it, and wanted to come and see me, but were detained by the fear that people would talk about them."

Dr. Thom, of Mardin, *Eastern Turkey*, thinks there may be a decidedly erroneous impression in regard to the healthfulness, or unhealthfulness, of that place. He says: "My experience here has extended over a period of only about two years, but I have made some observations in that time, and find that the rate of mortality in this city is very small as compared even with cities of similar size at home. But I need not take you into a filthy city, where the door-yard of every house is a quagmire, but around our pleasant missionary premises, with which any one in the home-land might be pleased. Our location is about one thousand six hundred feet above the Mesopotamia plain; so that the air we get is invigorating, and in the summer, should it become greatly heated from our close proximity to the plain, we can betake ourselves to 'Rocky Rest,' some five miles further back from the plain, and on a higher range of mountains, where there is always a cool breeze through the night." He notices the deaths of missionaries there, — two in eighteen years, — and the instances of breaking down in health, and thinks none of them can be fairly ascribed to the effects of climate; says all the members of the mission circle now at Mardin are in excellent health; and adds: "I have visited a number of places throughout the Turkish empire, and none of them have the attractions, in a hygienic point of view, that Mardin has. We occupy a situation on a high range of mountains, outside of the city, with abundance of good water and fresh air, and all the work one can desire. Could more than this be needed in any land?"

In view of reduced appropriations, Mr. Richardson, of Broosa, *Western Turkey*, is constrained to cry out: "We must confess to not a small degree of disappointment in regard to our appropriations. Our estimates had been made with so much care, and were so vital in every part, each item being a fruit-bearing branch, that we did think you would spare them. If an enemy, or some ignorant stranger had done this, — but alas, the cruel blade has been used by intelligent friends! That they put forth the hand moved by a high sense of duty we do not question, but whether they might not have heard a voice say-

ing, 'The Lord will provide,' we may doubt. With the letter of June 6th before them, how could they cut away 20 per cent. from native agency, 30 per cent. from rent, and 60 per cent. from aid to build chapels! We have not a ray of hope that anything we might say would avail to change the decision in the least, but it is some relief to tell you how we feel. The projected female school, and other work at Angora, must be given up; the faithful brother at Turkmen, who has gathered a community of thirty families, and a school of forty, must be dismissed; the salary of every helper must be reduced; the burned out and houseless brethren at Banderma must continue to worship in a little room of a crowded khan, when they cannot meet under a tree; and those at Moohalich must keep on warning outsiders not to come to their meeting-house, lest, like the tower of Siloam, it should fall upon them."

Mr. Gulick, of Santander, *Spain*, wrote, March 3d: "Reaching home at midnight, last night, I was met by alarming news from Alevia, where there seems to have suddenly commenced a reign of terror. A new priest and two Jesuit missionaries have been sent there from Oviedo, and crowds of fanatics have come in their wake from the surrounding villages. Last week our colporter was set upon by them and driven out of the village, in the midst of a shower of stones; and three days ago my assistant escaped, as he thought for his life, by an unfrequented mountain path. Our friends are in great distress, and their position is one of great difficulty and danger. May the Lord help them! Pray for them. I hasten there by to-night's coach, to inform myself of the exact state of affairs, and to see if I can do anything for them."

A long letter from Mr. Edwards, of Guadalajara, *Western Mexico*, of different dates, from January 1st to February 14th, notices the disturbed condition of the country, and many false reports, as interfering seriously with the prosecution of the work in the villages, and even in the city. Two of the Protestants, who returned in October from a missionary tour of two months, brought a report full of encouragement. In a single city they met, in a few days, more than four hundred persons who seemed anxious to be instructed as to the true way of life, and to have a missionary sent to them. But some members of the church had proved unworthy, occasioning much perplexity and necessitating excommunication in several cases, while at Ahualulco, also, the Protestants had been sadly troubled by the conduct of their preacher. On the first Sabbath in January twenty-four persons were received to the church at Guadalajara; the congregation on that occasion was "four hundred or more"; and at his later dates, Mr. Edwards was able to speak of the condition of the church, and the prospects of the work, as very hopeful."

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

A NEW STATION BEGUN.

THIS communication, written from Indunduma, November 18, gives an account of missionary work formally commenced at a considerable distance from any point which has been hitherto occupied by the Board. "I arrived here with my family," says Mr. Pinkerton, "November 1. We

came from Umtwalumi in a light spring-cart, and made the journey in seven days of actual traveling, though my large wagon was more than two weeks on the road." He had made a previous journey to the same place, with a view to such preparatory arrangements as should be found needful. The following extract, giving an account of this preliminary visit, can hardly fail to be interesting: —

"You may like to know how we begin a station, more than a hundred miles from a town or village, and fifty miles from a country store where Europeans can obtain supplies! As it was the end of winter, it was cold up here, and the grass was dry. Coast oxen, therefore, could not come. So I came on horseback; and two natives brought a few tools and a very few articles of general convenience. I arranged with an up-country teamster to bring me some sawn timber and some supplies. The timber is sawn about twenty miles from here. I helped him make road two days and a half, and came on here with my servant and as much as we could bring, expecting the teamster with the load to arrive the following week. We arrived here September 7, settled down in a kraal for five days, until a hut fourteen feet in diameter, for the erection of which I had previously arranged, could be completed. Then we camped in that hut, and worked with our might to get timber and wattles wherewith to make a larger and better one. Wood is scarce here, and we gathered the wattles but slowly. However, we succeeded, with such aid as could be got, in building a 'Bassutu hut,' eighteen feet in diameter, with upright wall five feet and a half high, plastered, oval roof seven feet from the ground, covered with grass. It has a door and window. I left here to go for my family October 10.

"To return a little. The teamster did not arrive with the timber and supplies as expected. He was ill. My small stores, which I brought with me, were not much for a man hard at work. But I felt there was no time to lose; so I used a larger proportion of native food, which was plentiful, and stuck fast to the work. About the 1st of October, this load came, and most welcome it was. There was a late spring snow-storm at this time, which was a reminder of April storms in New England. A load of our goods arrived from Umtwalumi in a few days. We have had some hardships to endure since the family arrived, but our health does not seem to have suffered from them. Of course, we are pushing for a small house in addition to our present quarters, which we hope to have ready for use in the course of a month. These buildings are not expensive or permanent, but will answer until we know just what is to be our work in this region.

"We have had a meeting every Sabbath, since my first arrival here. From thirty to forty persons have attended, some regularly. When we have more room, I expect to use the eighteen foot hut for a chapel, school, and study. That will give room for an increase of congregation. The smaller hut has been crowded."

Mr. Pinkerton mentions, incidentally, another item of intelligence which has a value that will be generally recognized: —

"Ira Nembula is twenty or twenty-five miles from here. He tells me that he is much wanted there by a raw tribe, for whom nothing has ever been done. They attend meeting, and the children are learning to read. He is about five miles from a Wesleyan out-station, but he thinks there is abundant room. He is aided by our Native Home Missionary Society."

THE REGIONS BEYOND.

Our brethren in South Africa have felt a strong desire to commence missionary operations further to the north; but the Committee have been kept from yielding to their wishes by financial hindrances. They naturally, however, take a deep interest in all that bears upon this deferred endeavor; and Mr. Pinkerton has stated certain facts in this letter which will undoubtedly interest many in the United States: —

"I have had two letters from a young missionary, who was with the French brethren in Bassutu land, for a time, having been sent out by the Free Evangelical

Church of Canton de Vaud, Switzerland. He and a colleague have gone to the north part of the Transvaal. I will transcribe a few sentences from his last letter to me. 'The day before I received your kind answer, I was talking on the road with a band of Amatonga, who were returning from the diamond fields. "Who is your chief," I asked. "Umzila," was the answer. "Do you know God?" "We have heard a little about him, but we do not know him." Then I told them that some missionaries from Natal had gone, or were going, to teach their nation about God. They almost shouted for joy, crying, "Now we shall live in peace. Our chiefs will no more eat us up, if they hear this Word." They seemed so delighted and ready to follow any missionary; you can imagine my disappointment, when the post brought me the news that your Board had, for the present, relinquished the plan of going to Umzila. It is not the first time that I have met with Umzila's people. There are always some of them on the road to Zoutpansberg. It is not my place to give advice; but .... should the financial position of your Board be better next winter, it seems to me that the best plan would be, if possible, to go to Inhambane by steamer, with a small wagon and donkeys. You could go anywhere in all the country, and choose a healthy spot. We earnestly hope that the Lord will enable your mission to enter into that region.'"

Western Turkey Mission.

THE STORY OF THE TALAS (CESAREA) BELL.

READERS may remember a single paragraph in the Missionary Herald for January last, in regard to "a bit of mob violence" at Talas, the suburb of Cesarea, where the missionaries dwell, in opposition to the hanging of a bell upon the Protestant school-house there. A letter recently received from Mr. Bartlett (dated January 25) gives an account of the whole affair so pleasantly, that, though somewhat long, most of it should find a place in the Herald.

"I promised to give you some account of the Talas bell affair. This bell, the gift of William B. Hatch, Esq., of New York, arrived at Talas in May, 1876, but no *immediate* efforts were made to raise it. Soon after its arrival murmurs of opposition were heard from the Turks, clearly indicating that they would not willingly submit to any such innovation. Standing as our building does on the border of the Moslem quarter of the town, surrounded, in fact, on three sides by Turkish houses, and within a hundred yards of the Turkish mosque, opposition was what might have been expected. Two or three years before the Moslems had defeated a similar enterprise undertaken by the Greeks, in another part of the town, and hence were more confident of success in this case. Informed of the feeling manifested we waited, hoping for a change, as many of the Turks in that quarter had always shown us decided friendship. We said little, as little was said to us directly, but our friends kept us informed in regard to the feeling. Multitudes called to see the bell, all pronounced it a fine affair, and all wanted a *lift* at the stranger before leaving. We always, and everywhere, represented it as a *matter of course* that the bell would be *used*, since it came for that purpose, but that we were in no haste, and could afford to wait, by no means desiring to break with our neighbors.

"We did not think it best to *ask permission* of the government, fully believing that they would avoid responsibility, and we could learn of no law prohibiting the ringing of bells. If we should make the attempt and fail, then we could appeal to government for protection, in what we regarded as our right.

"About the middle of June I sought an interview with the Imam (priest) and two other leading men in the district. They pretended that, *personally*, they had no objections to the bell, but assured me that their neighbors were not pleased with the movement, and would never consent to it. I assured them that we would do nothing contrary to the law; and that, by hanging the bell, we hoped to confer a general benefit upon the town, by supplying a want arising from the scar-

city of time-pieces in the community. Such an argument, however, could make but little impression, since, in their minds, the whole enterprise was a blow at the honor of Islam.

"At length we perceived a change in public opinion, or at least a division. Some said, 'What harm can the bell do us? The other Christian communities have bells, and why not these as well?' Others said, 'Did not these men feed us and save our lives, during the famine? Why should we oppose them in this thing?' Still the opposition contended that such an innovation *in a Mussulman quarter* was a thing quite impossible, and so the discussion went on, and through the summer the new bell was a never-forgotten topic of conversation.

"At length, believing that nothing could be gained by longer delay, at the advice, also, of the Protestant pastor, himself a member of the Governor's council, and a man of great influence in that position, on the 12th of September we resolved to make the attempt to raise the bell to its appointed place. Accordingly, about noon it was quietly transferred from our house to the school building. But no sooner did it make its appearance than, from the children in the street and the women upon the roofs of the houses, the cry was heard in every direction, 'The Bell,' 'The Bell,' 'The Bell!' Men rushed from their houses, their shops, and the market, and in the space of five minutes a rabble of from forty to fifty had assembled in front of the street door, and with loud knocks were demanding admission to the court. At first we paid no attention, but the crowd were impatient, and soon a boy scaled the wall, and before any one could prevent him, had succeeded in opening the door from within. Mr. Farnsworth now hastened to the door, but once opened it could not be closed, and after a moment's parley he was forced back into the court, receiving at the same time a blow upon his arm, the effects of which were visible two weeks afterwards.

"The mob at once gathered around us and the bell, with loud and angry words demanding why we had made this attempt without their permission. Seeing that all effort to accomplish our object then would be vain, we desisted from the undertaking, but refused to carry the bell back to the house, and drawing it into the audience-room, where the school was then in session, we left it to bide its time in silence.

"An appeal was at once made to the government, asking that if the hanging of the bell were contrary to any existing law they would formally prohibit the undertaking; but if not, that they would defend us in the exercise of our rights, and punish the leaders of the mob. To this appeal the government declined to give any formal attention, simply advising us to live at peace with our neighbors.

"Upon this, a careful statement of the facts was made to our Ambassador, at Constantinople, Mr. Maynard, who, with characteristic promptness, at once took measures to secure to us our rights, and *promises* that justice shall be done. He was assured by the Minister of Foreign Affairs that the *bell should be hung*, and that the *local Governor should himself be present*, in token of his approval. After some delay the Pasha received an order from Constantinople to punish the leaders of the mob, and a part of the men were arrested, but released the same evening, on giving security for subsequent appearance at court. After further delay another order came that the bell should be hung, and we were informed that the order would certainly be executed; but still time passed, and we had only the promise.

"Finally the Pasha summoned, for consultation, eleven of the leading Turks in Talas, and, in the absence of our representative, a plan was hurriedly concocted by which the hanging of the bell was postponed for a period of twenty-one days. Patiently we awaited the expiration of this time, and then again urged the execution of the order.

"The Pasha now sent an officer to Talas, with directions to prevent all opposition, and to see the bell successfully hung. He came on Sunday, and by Monday morning a formidable opposition had again manifested itself, the enemy

declaring that the bell should not be hung till another appeal had been made to government. The officer came to us, saying that he could not take the responsibility of resisting such a force, and must report to his superior, but he hoped, still, to accomplish his object before night. Several of the rioters were arrested and taken at once to the city (Cesarea).

"The opposition sent their priest to the Pasha to make complaint, but the latter refused to listen to his plea, and harshly dismissed him from his presence. About two hours before sunset the officer came again, saying he was ready to execute his orders. Mr. Staver and myself at once repaired to the school, called together a few friends to aid us, and before the sun had reached the horizon the tongue of the prisoner was loosed, and his cheering voice rang out upon the air, distinctly heard through every street and alley of the town; while thousands of persons, who had watched with intense interest the progress of events, at once breathed more freely for the good news.

"Thus the long-delayed event was accomplished quietly, and in its accomplishment we are constrained to acknowledge a marked divine interposition. Besides the officer sent by the Pasha, there were present several policemen stationed in Talas, and the affair was witnessed by a large number of persons from the roofs and windows of the houses above.

"This was December 4th. A great victory had been gained, in view of which the enemy were decidedly crest-fallen. They had declared that the bell should *never* be hung; that nothing less than a firman from the Porte could secure such a result. It was even declared that the entire district, of one hundred and eighty families, had pledged themselves with an oath, that in case the government should cause the bell to be hung they would leave the district in a body! This was of course mere bluster, but it shows the strength of the opposition.

"Soon after this, it was understood that certain parties had telegraphed to high authorities in Constantinople, complaining in regard to the bell, and a few days later an order came from the Vati Pasha at Angora, that a report should be forwarded to him, giving the location of the building, the height of the bell, and its distance from a neighboring mosque. In obedience to this order, a commission was sent from Cesarea to make the requisite measurements and report. This commission entered the premises on the 12th of December (the school being in session), took such measurements as they pleased, and departed, leaving us as ignorant of their plans as before.

"Since that time little or nothing has been said by the opposition in regard to the bell, and we continue to ring it daily for the school, and on the Sabbath for the congregation, as if no one had ever made objection. We hope that no new opposition will manifest itself. We believe the Turks are convinced that we have no desire to annoy them, but are simply persistent to secure our rights, which they cannot deny. Some of them expressed much satisfaction that, during one of their festivals recently, for three days, we voluntarily refrained from ringing the bell, though, with that exception, we have continued to ring it freely from the first."

CHEERING PROGRESS IN THE CESAREA FIELD.

Mr. Farnsworth wrote from Cesarea, February 14th:—

"I am just home from a most delightful trip of thirty-five days. Spent eight days in Yozgat, and am very glad to say that our preacher seems to be getting a pretty strong hold there. . . . . The Protestant communities show good evidence of substantial progress. Especially are they learning to make a right use of their liberty, a thing that it has been very hard for them to learn.

"To-day I am sending off my report of the book department for 1876. The aggregate of cash sales for books during the year was about 23,000 piasters, much more than in any previous year. This, in view of the hard times, we think remarkable. Including books given to the very poor, more than 26,000 piasters, or about $1,000 worth of books were put into circulation in this field during the year. Remember that about one half of these are sacred Scriptures, and I know you will rejoice

that so much of this 'good seed' has been sown.

"I am also sending off our annual tabular view, and will give you some of the most important items. We now have five churches in our field and four pastors, although only two of the churches have the care of pastors at present. The Moonjasoon pastor is doing good service in the much larger field of Gemerek and vicinity, while his place at M. is filled by another man, who has an admirable wife, a graduate of Marsovan boarding-school, and long a valued teacher in Cesarea, to help him. Pastor Michael, of Sivas, has come to our help and is doing excellent service at Chomaklu. Baron Garabet, of Nigdé, a highly valued and efficient fellow-laborer, has been released from the field of toil, and transferred, as we trust, to the field of triumph. Our licensed preachers are but three, half as many as last year. We show a list of 42 teachers against 31 last year, and 21 other helpers against 14 last year, but the list includes several but temporarily employed, and some assistant-teachers that receive but very small wages. The whole list of laborers is 70 against 54 last year. We hope that, almost without exception, they are doing good and efficient service.

"Nothing in the figures is more encouraging than the item of churches. The number admitted to membership during the year was 89. The largest number ever before admitted was in 1875, — 47. The congregations, too, are exceedingly encouraging. The average attendance upon worship on the Sabbath is 2,785, an advance of 803 on last year. The pupils in Sabbath-schools are 2,015, — more by 257 than last year. The growth of the Protestant community was 354, making a total of 2,664.

"We are much pleased that the contributions show an aggregate of 25,530 piasters, an advance of 3,500 on last year. You must remember that here it is war times, business is worse than at the time of the famine, and there is the greatest confusion in the currency. There has been a good growth in the schools. The aggregate number of pupils is 1,922, more by 416 than one year ago."

Eastern Turkey Mission.

LAWLESS VIOLENCE — UNCERTAINTIES.

Several letters from the Eastern Turkey field notice the unsettled and threatening condition of affairs, while the "war cloud" is hanging over the land, and express grave doubts as to what duty may require the missionaries to do in case war should come. But while everything connected with the eastern question continues so uncertain, it is not needful to publish much of what is said upon the subject. Thus far there has been little serious interruption of missionary labor, and many of the brethren hope for the best, even if there should be war, — hope that they might remain, with their families, even at the interior stations; or at least, sending their families to some place of greater quiet, might themselves remain with the prospect of much usefulness. The following extract on this subject is from a letter from Mr. Cole, dated Erzroom, January 24th. He had recently returned from a tour, by himself and Mr. Pierce, in the southern portion of their field, and writes: —

"We found some things to encourage in the Khanoos region, and not a few to discourage. There is no end to oppression during such times as these. The soldiers lord it over the poor villagers in passing to and fro. They devour and carry off from the villages in the most profligate manner, and the lawless Koords, now rendered doubly lawless from the occupation of the government in other quarters, pounce down upon them in a most merciless way. The Koords also make their appearance with cattle, horses, etc., and forcibly give them over to the Christians to be wintered. Slight resistance is made the ground for severe beatings. Kidnaping poor, innocent girls has also been a terrible trial in some cases in those parts. One of our people was obliged to send his daughter to a distant city that she might not meet with a similar fate, for they had learned of a plot to steal her away from home and friends.

"These same Koords are bold to make their threats in regard to the spring.

They propose to make general havoc among Christians then, and divide their property among themselves. It was said some of them even go so far as to begin to apportion off the goods now. Two Koords have an altercation respecting a Christian's nice horse. One says 'It shall be mine in the spring,' while the other withstands him, and they have at once a fight over the matter.

"This gives you a mere glimpse of the state of things in the region we visited. To tell the whole would require volumes. I have letters before me on this subject from some of our helpers in those regions, the translation of which would bring tears to your eyes. But why need I trouble you with the matter, since our government is too far removed to mix in this eastern question? We found many of the villagers longing for the Russians to come, or anything for a change, without any thought of the future, comforting themselves with the feeling that their condition could not be worse than at present.

"Can you wonder, then, that it should seem hard for us to think of leaving our little flock, scattered up and down among the wolves of this fierce land? As the Protestants are a diminutive sect, no doubt greater trials would come on their heads. Our presence here would serve as a rallying point to keep up their courage, as well as be a perpetual voucher to the power of the religion we profess. I can well conceive that we might be so situated as to accomplish more for the truth, both with Christians and Mussulmans, in a short space of time, than for years under ordinary circumstances. Pray for us, that we may do aright in all things, and acquit ourselves as becomes brave soldiers of the Captain of our salvation."

Mr. Parmelee, of the same station, had also made a tour with the Erzroom preacher, in another direction. He wrote, February 15: —

"I never found the people more ready to listen to the gospel message, and it is a painful circumstance that we cannot prudently, in these war times, engage in touring as freely as heretofore. We met with no serious adventures. We saw many soldiers, and my traveling companions told me that some of them, inferring from my hat that I was a Russian, gnashed their teeth on me. They offered, however, no personal insult, which they might do under favoring circumstances.

"This tour was specially pleasant because of the efficient aid of the preacher and his deacon, in the line of self-support. It is very gratifying that the people of Erzroom are beginning, both by precept and example, to help forward the cause of self-support in other places. With such efficient coöperation it will go forward as rapidly as the impoverished condition of the poor people will allow."

NEW CHURCH IN THE MARDIN FIELD. A JOYFUL SABBATH.

Mr. Andrus, of Mardin, wrote on the 6th of January: —

"Sabbath before last was for me one of the most laborious, and at the same time most delightful occasions that can occur in a missionary's experience. On the Friday previous I left home, in company with our good sisters Misses Sears and Pratt, and a delegate from the Mardin church, to go to Dāriki (an out-station some twenty-seven miles west of us), in answer to an invitation from the community there, to assist in forming a church and ordaining their preacher as pastor. Saturday was spent in examining candidates for admission to the church, and this most necessary work was faithfully done. Of the twelve who presented themselves, nine were thought to give satisfactory evidence of a work of grace in their hearts, of whom two were women.

"The Sabbath dawned pleasantly, and within an hour after sunrise the little chapel began to show signs of an eventful day among the Protestants. I preached a short discourse, after which we proceeded to the formation of a church, using two languages, the Arabic and the Armenian, for the intelligent understanding of all parties. The novelty of the proceedings interested the large audience of outsiders, who had come to see how the 'Protes' did things. At noon, a still larger audience crowded into the little

chapel to witness the examination of the preacher, and his ordination. This occupied an hour, and no reason appearing to warrant a stay of proceedings, the preacher was duly ordained, and installed as pastor of the young church, gathered as the fruits of his labors.

"After an intermission of less than an hour, for a third time the capacity of the chapel was well tested, by the multitude from the other communities who thronged in to see how nearly the celebration of the Lord's Supper conformed to their celebration of the Mass. After an appropriate discourse in Armenian, by teacher Yusef, and the administration of baptism to those who abjured their baptism in the old church, and to the children of the new church members, the first communion was enjoyed by this little church, they receiving the bread from the hands of the missionary, and the cup from their much beloved preacher and now honored pastor. The sun was setting in glory as we left the chapel and closed the delightful labors of that day of gladness. It is our prayer that this church may prove a vine of the Lord's planting, and that it may bring forth much fruit.

"The work in this village was begun in 1863, the present pastor having been sent by Mr. Williams, to spend the winter months of recess in the theological school. In 1865 he was permanently stationed there, has labored diligently these past eleven years, amid frequent persecutions, and under God's blessing has been permitted to gather a congregation of more than forty, and now to see a little church of nine members started from this congregation. More than once he has suffered imprisonment for the truth's sake, and once his life was spared because an old flint lock, in the hands of a would-be murderer, missed fire, leading the offender to conclude that God had not seconded him in his bloody purpose. Such at least, upon his becoming a Protestant, was his manly confession to the preacher himself. The village is notorious for theft, robbery, and violence, in which deeds one at least of the new church members formerly rioted, but now humbly hopes he has 'put off the old man.' In striking contrast to what we were rejoicing over upon that happy Sabbath day was a bitter riot which twice occurred at the other end of the village, during the hour of our worship, between the two clans which divide the Moslem portion of the community, and in which Moslem women, armed with stones, figured conspicuously.

"We are all well, and continue unmolested in the prosecution of our work, except that the unsettled state of the country renders it prudent to abstain from extended tours. In the event of actual war with Russia it is impossible to predict what may occur. But the Lord reigns, and 'what time we are afraid we will trust in him.'"

THE FIRE AT VAN.

Readers who have seen newspaper statements in regard to the fire at Van, in November last, will be glad to see some account of the case from missionaries there. Mr. H. S. Barnum wrote, December 22d: —

"During the evening of the 13th ultimo we saw fire in the direction of the city, but supposed it was a single house burning. Next morning we learned that it was the markets, which, report said, had all been destroyed; and on going in ourselves, we found the report not much exaggerated. It appears that during the evening fire broke out, at short intervals, from several centers; that almost immediately the soldiers, and soon after a rabble of the city Turks, filled the markets and helped spread the fire, breaking open the shops which it did not reach. The central and best parts of the markets were burned, and nine tenths of the shops, probably, were broken into. A few rescued their goods, but many when fleeing with them were stopped, beaten, and robbed by the Turks. One man thus beaten has since died, and two bodies — one that of a Turkish moolah — have been taken from beneath the ruins.

"In looking the matter over coolly some things seem plain. It was evidently a premeditated affair. Some Christians were warned by Moslem friends to be on the lookout days before. It is clear, also,

that the army officers were privy to it. They could have restrained their soldiers had they chosen to do so, but they did not. The only officer higher than a colonel had just been called to Erzroom. Had he remained here it is probable the affair would not have happened. It is well known, too, that the shops were all broken open by the Turks. After they had broken in, and were unable to carry off the goods, Armenian thieves also joined, to a small extent. The loss, too, has fallen almost entirely upon the Christians. Not only was most of the business in their hands, but those parts of the market which belonged to Turks, as a rule, were not burned. How great the loss was it is difficult to state.

"What the upshot of the matter will be is not clear. As yet no steps are taken to resume business. Those whose shops remained safe took their goods to their houses the next day, where they yet remain. The government has issued an order to have business resumed, but it does not resume. There is general trepidation among the Christians, many spend sleepless nights, the government has a mounted patrol ride through the streets at night; talks of a large Christian emigration to Russia in the spring are common, and all things bear an unsettled look. Some of the Turks have thrown out such remarks as this, for the discomfort of Christians: 'What are you making such a fuss about? You have your lives yet; but just wait a few days more and see what will happen to you.' For such threats three men were put in prison. How much general significance to attach to the matter I know not."

THE "THANKSGIVING" OF THE PROTESTANTS. THANKS TO AMERICAN CHRISTIANS.

Mr. H. N. Barnum wrote from Harpoot, December 29th: —

"Yesterday was the annual Thanksgiving of the Protestants of Turkey, — a day which has been regularly observed in Commemoration of the issuing of the Firman which granted them religious toleration. Pastor Mardiros preached a very excellent sermon, in which, after recounting the blessings which they had received through the Gospel, he spoke very warmly of their obligations to those who had been instrumental in giving it to them. After the services at the church, a committee, composed of the leading members of the church and congregation, called upon me in behalf of the six thousand Protestants in this field, to request that I would write to the officers of the Board, thanking them, and through them its patrons, for this great boon; and expressing their increasing sense, from year to year, of its inexpressible value. There was an unusual earnestness in this expression, as well as in the sermon and the prayer which followed it, and I am happy to comply with their request."

MEETING WITH PASTORS — SPECIAL INTEREST AT HEUSENIK.

"We had, on Tuesday and Wednesday of the present week, a very pleasant and, as I believe, profitable meeting with pastors and preachers. There were twenty-four present, besides a few brethren. The subjects discussed were of the most practical nature, relating chiefly to personal experience, and the best means of promoting the spiritual life of the churches and congregations. An unusually earnest spirit was manifest, and I think that some good resolutions were formed.

"The town of Heusenik, which is only about a mile from the city, is the scene of a very active work just now. The pastor and the members of the church are wide awake. The interest began in connection with a Young Men's Christian Association in the place. More than one hundred men and women are taking lessons in reading. The pastor has opened an evening school in which Arithmetic, Moral Philosophy, etc., are taught. He also has a room near the market, where, during certain hours of the day, he can be consulted by persons who wish to ask questions upon any spiritual theme. The Sabbath-school has increased in numbers and interest. The pastor says he counted over eighty Bibles in the hands of the people at the school last Sunday. Several of the young men go to neighboring villages every Sunday to labor for other young men. Quite a number of young

men's societies have been organized recently, and this is perhaps the most hopeful feature in the present outlook.

"Our Pasha, whom we regard as a model Governor, and who has been so friendly to us and has taken so much interest in our schools, has just been promoted and transferred to Van. There is great sorrow here among the people, especially among Christians, and we also very much regret his leaving; but as we cannot keep him we are glad that he goes to Van, hoping that he may be a help to our brethren there."

Mahratta Mission — Western India.

A NEW REGION VISITED — THE PEOPLE EAGER TO HEAR.

THE following account of a preaching tour in a region never before visited, and the great readiness of the people to hear the truths of the gospel, is of special interest. The letter is from Mr. Bruce of Satara, dated February 12th.

"I have just returned from an exceedingly interesting tour of fifteen days, in the Koina valley, on which I was accompanied by two native helpers. The Koina River takes its rise near Mahableshwar, flows southward for about fifty miles between two ranges of mountains, then changes its course to the eastward, and finally joins the Krishna at Kurrar, thirty miles south of Satara. At the point where the river turns eastward is the flourishing village of Helwank, and twelve miles farther east is the still larger village of Patun. Both these villages are situated on the great road from this part of the Deccan to the Konkan and the sea-coast, and the amount of traffic carried on over the road is truly astonishing. At both places there are large camping grounds, where hundreds of carts stop daily, for rest and refreshment, and hundreds of people come in daily, from all the surrounding country, bringing loads upon their heads, of grass, wood, and other necessaries, for sale to the transient population.

"We made Patun our starting-point, going directly from here to that place, where we remained two days, and had five good audiences, numbering in the aggregate about six hundred persons. We all felt that there ought to be a native preacher stationed there.

"At Helwank we remained three days, including the Sabbath. Our audiences there also were large and interesting. Sabbath afternoon we went to a neighboring village, where we found about a hundred people assembled at a temple, and engaged in festal rites. *The sacrificial lamb was being slain at the time,* and near by the fire was burning on which the flesh was to be boiled. With the exception of half a dozen persons who were engaged in work, all sat down and listened quietly for an hour, while we endeavored to point them to the 'Lamb of God, which taketh away the sins of the world.' From Helwank, for forty miles, our way lay through the jungle, where there were no roads whatever, save a rough foot-path, so that our tents, and all our baggage, had to be carried on men's heads. Our plan was to move the camp daily from three to six miles, to preach at the village near where we were encamped in the evening, and again in the morning, and as often as we had opportunity in passing from one camp to another.

"Let me give you an outline of one day's work. At Meergaw, after pitching our tents for the night, we went into the village. The people, not knowing who we were, and fearing that we were government officials come to lay some extra burden upon them, hid themselves from us. It was some time before they were sufficiently reassured to make their appearance, but after a while we secured a good number of interested listeners. When our preaching was ended we appointed another meeting for the early morning, and returned to our tents. In the morning, when I came out of my tent, I found a man from a village over the river, with a message from the people there requesting us to come over to them. I told them we had promised to go into the village near by, and we must do so; and I sent an invitation to their people to come over and hear. A few did come while we were talking. We had a very attentive audience of thirty-eight persons, and they were

so eager to listen that we spent more than our usual time with them. At nine o'clock we returned to the tents, and I sat down to read the 'Congregationalist' while the breakfast was being brought on; but five minutes had scarcely elapsed before a company of twenty-five came from another village, to hear the wonderful tidings. Of course we could not deny them, and it was ten o'clock before I got my breakfast.

"The men who came from over the river in the morning said that our road would lead directly through their village, and they exacted a promise from us that we would stop there on our way and talk to their people. At one o'clock we started on our march; coming to the village referred to, we found the people all ready for us. They had brought out an old bedstead, probably the only piece of *furniture* in the village, and had spread a blanket on it for us to sit upon. Thirty-two persons were assembled, and we talked and prayed with them. As our party had all gone on, these people gave us a guide to the next village. Going on for half a mile, we saw ten men waiting by the roadside; they said that they had heard of our coming and were waiting for us to talk to them. Seated on my horse I spent a few minutes in telling them of salvation through Christ, and then passed on. At the next village we were surprised to find a company of thirty-six persons assembled and waiting for us; and they would not let us go until we had told them the story of the cross.

"We then went on to our camping-place and made ready for the night. At half-past four we went into the village near which we were encamped, and had an audience of forty persons. Thus in one day we preached six times, to audiences numbering in all one hundred and eighty-one people. We had larger audiences in some other places, but we nowhere saw so much interest manifested by the people as along the line of that day's march. It made my heart ache to leave them without any means of further instruction, and I inwardly resolved, that if it should be possible, I would send them some one who would teach them of Him who is 'the way, the truth, and the life.'

"The ignorance of the people in that valley is quite astonishing. Shut in entirely by high mountains, they have seen little of the outside world, and as for reading, it is almost an unknown art. In one company of a hundred or more persons, I asked if there were any readers among them, and there was not one. Many of the villages have to send to a distance and call a man to keep their village records, as required by government. You may suppose, therefore, that there is a corresponding degree of superstition. In more than one place it was said of us, as of Paul and Barnabas at Lystra, 'the gods are come down to us in the likeness of men.' We assured them that we were men, of like passions with themselves, and directed them to the 'living God, which made heaven, and earth, and the sea, and all things which are therein,' as the only object of their worship. But in reference to one place, I might add, with the sacred historian, 'with these sayings, scarce restrained they the people, that they had not done sacrifice unto them.'

"I cannot learn that any missionary, foreign or native, has ever been through that valley before. The people have been left in the thick darkness of heathenism through all the generations past. In the brief opportunity we had, we endeavored to present the gospel scheme of salvation so plainly and simply, that if any one would, he might make it the starting-point toward heaven."

DOES IT PAY?

"I was aware, before starting, that this tour would be an unusually expensive one, and I hesitated, on that account, about making it in these hard times. The entire absence of roads, and the necessity of employing men to carry our baggage, caused extra expense. I paid my carriers seven and a half cents a day, each; and the entire cost of the trip was about twenty-five dollars. During the thirteen days of our preaching, our audiences numbered in the aggregate about one thousand eight hundred and seventy-five persons. Hence the cost was equal to one cent and one third to each individual. And now I ask, Does it pay? Is it worth

one cent and one third for a man to have the way of salvation plainly set before him *once in a lifetime?* I leave it with the churches in America to answer this question."

Madura Mission — Southern India.

A YEAR'S WORK AT PERIAKULAM — THE FAMINE.

Mr. Noyes, of the Periakulam station, wrote in December last: —

"In making out my statistics at the close of the mission year, I find that the number under Christian instruction at Periakulam station has increased from 1786 to 1969. Forty-two have been received to the church on profession of faith, but as the number of deaths and removals has been unusually large, we have a gain of only eighteen in our church membership. The amount contributed to benevolent purposes exceeds that of last year by 118 rupees, and this in a year of famine and pestilence.

"Four hundred and sixty-eight days have been spent in itineracies among the heathen, by the native workers and myself. Four hundred and sixty-one villages have been visited, and the gospel has been preached in this way to 36,548 persons. This does not include our ordinary daily labor among the people.

"While the total number of children in our village schools is 25 less than last year, we have in them 50 more girls; certainly an encouraging mark of progress in this department.

"Notwithstanding the depression among native helpers, and the great distress among the people, occasioned by the excessively high prices of grain and the entire failure of crops on which the people have been accustomed to subsist, the work has been opening to us for the last two or three months. On my last tour I received an accession of twenty-seven heads of families to one congregation, and eight families in two other villages. These accessions may not be permanent, and are not included in our statistics the present year, but a favorable circumstance is that they are from classes which have not hitherto been brought under our influence to any extent, though they have often heard the gospel preached.

"How the poor people are going to survive this famine I do not know; much less do I see where the salaries of the four pastors are to come from the next year. A large portion of the Kambam pastor's salary last year came from the tithes from grain crops reaped in January; but this year they have not a kernel of grain from their lands for their own subsistence. Fortunately the pastor of that church had foresight and energy enough to procure labor for a large number of his people among the coffee-planters on the neighboring Travancore hills, which will keep their families from starvation. Relief is also brought to the Christians in another part of the field from my having procured, from the agent of the Travancore government, several acres of waste land on the Travancore hills, which is held free of money tax, by our Christian people; and these hills not having suffered as the low lands have from want of rain, will yield them fair crops.

"Notwithstanding these reliefs, the majority of the people are suffering fearfully, some of them subsisting on wild roots from the jungle."

Japan Mission.

A PLEASANT INCIDENT.

Mr. De Forest wrote from Osaka, January 29th: —

"A very strange thing has occurred here. A wealthy doctor, living in the most abandoned part of the city, has asked to have the gospel preached to him and his household, — wife, servants, students, and friends. He wanted it every night, but though the gospel is free, we couldn't afford to give him quite so much as that, so we shut him off with twice a week. He seems to thrive under it, has bought a dozen or two of religious books, has put up a New Year's notice that all sick poor hereafter can receive treatment and medicine free, and his wife

is getting to be a regular attendant of our public services. The doctor also has promised to leave off the universal custom of giving *sake* to friends on New Year's. This household audience averages ten, and the gathering is a free-talk and inquiry meeting, ending with prayer."

RAPID PROGRESS.

In the same letter our brother states: —

"The work here is spreading so rapidly that I can't keep track of it. Every few days I hear of a new place where several services have been held. I went last night into the heart of this city, between the two greatest temples in this whole valley, and met some thirty men and women, who listened to one of our preachers till nine o'clock. Religious books are finding their way everywhere, and are sold openly from the book-stores. Last month's sales are five or six times as heavy as they were a year ago, amounting to over $60. One of our Christians has applied for, and received from the government, permission to translate and sell 'Williamson's Natural Theology.' This is said to be the first permission given by Japan to print a work pleading for the Christian religion."

CONVERSATION WITH A PRIEST.

"Life is full of daily surprises. A priest made me a visit of an hour and a half the other morning, and without waiting to hear his questions of doubt and disbelief, as they generally are, I did the questioning. 'What gods do you worship?' He began by telling the old Japanese fable, of a god and goddess meeting somewhere in the milky-way, and sending a long shaft down into chaos, and stirring up the mud which became Japan, etc., etc. 'But even your own eminent men all agree that everything prior to Jimmo Tenno is unreliable; and if the leading men of Japan disown your teachings will they stand?' 'What are the principal points of your teaching?' 'Reverence to the gods and obedience to laws of the country.' 'But don't you teach any more important things?' 'The duties, — lie not, steal not, commit not adultery, etc., etc.' 'Do you teach these things always?' 'Yes.' 'And when you teach the people not to lie, I suppose they obey you.' '*No*, not a bit.' 'How about adultery? Do the people follow your teachings on this?' 'O, no!' 'Then what is the use of your teaching and preaching? Does not the very condition of your country prove that there is no power in your religion to reform the people? Your commandments are good, and everybody knows them, but who follows them? Now contrast the religion of Jesus. We have the same laws, and we preach them constantly, and see with what result! In all Christian countries lying and prostitution are considered abominable. In all America and England, not one such harlot-street as this right near can be found, and the reason is because there's *power* behind this religion. We preach an Almighty God, and an Almighty Saviour, without which preaching forever amounts to nothing.'

"Well, my friend entered into no dispute; he asked about the other world, then thankfully took the loan of a gospel and another book, and went back home. These and like things that are occurring daily, keep our life full of employment and pleasure. The other night, from sheer *tiredness*, I declined to go to two meetings, and refused to meet a person who sent to ask if he might come to talk about this way."

Mission to Austria.

A NOTE OF JOY FROM MR. SCHAUFFLER.

On the 15th of February Mr. Schauffler wrote from Brünn, saying: —

"You can imagine our joy when, last Tuesday, an hour or two after my arrival home from Berlin, whither I had gone to bring the case to the notice of the German Branch of the Evangelical Alliance, preparatory to communicating with the other branches, a policeman appeared bringing the decision of the Vienna Ministry, which allows me to hold private meetings with invited guests, and public meetings in accordance with the provisions of the law regulating meetings. A

restriction is added, forbidding the attendance of children belonging to any church recognized by Austrian law, as long as they are 'schulpflichbig,' *i. e.*, bound by law to attend school. This will cause inconvenience to parents who may wish to bring their children under fourteen years of age; but we cannot expect to obtain all that we should like to have, and we have every reason to bless the Lord that a point of vital importance has been finally settled, and *liberty of private and public religious meetings* guaranteed to those not belonging to any Austrian church, by this decision of the Ministry.

"Next Sunday I intend, with the Lord's help, to commence again the private meetings at my dwelling, which were interrupted just two years ago. In due time I also propose to hold public meetings. Quite a number of people in Brünn rejoice at the prospect of meeting again around the Word of God. It would have done your heart good to see the beaming face of a man who first heard the Bible expounded at my lectures last winter, when I told him, to-day, that I could again hold meetings, and invited him to attend. 'O,' said he, 'there are a number of my friends who long to go. Now I can tell them.' For some time I have felt that a work of grace had commenced in this man's heart. He has often said, 'O, if I had never heard of your lectures I might never have found the treasure of divine truth I new possess.' Of other cases of interest I have now no time to speak."

Four days later he wrote again: "We have every reason to take courage and press forward. At our private meeting last Sunday twenty-nine persons, besides our family, were present, eleven of whom had not attended two years ago. The genuine joy expressed by many was touching. It seemed too good to be true that we could again assemble around the Word of God without fear of molestation."

ENCOURAGEMENT AT GRATZ.

Mr. Clark wrote from Gratz, January 31st: —

"Our Bible services (to which no one may come without a card of invitation) are still held in Mr. Bissell's rooms. The attendance is not large, — twenty-one last Sunday. Private meetings must remain small, otherwise they would be regarded as public gatherings, and these we are not allowed to hold. Some of our hearers are very attentive. Their desire to know the truth is manifested not simply by their presence at the meetings, but by visiting us in our homes. Mr. ——, our evangelist, who has been here several months, is winning his way, and proving a real blessing to some genuine seekers after God. He holds private meetings, which are attended by about fifteen generally, and the intense eagerness which some of the hearers manifest in listening to the truth is very impressive. They are souls hungering for the truth. The 'old, old story' is to them new. Mr. —— is a welcome visitor, and a faithful spiritual teacher, in quite a circle of families.

"Our effort to establish here a branch business of our Christian book-store in Prague has failed. The government replied, 'We do not see the necessity of any such business in this city.' Yet a gentleman whom it was our pleasure a short time ago to supply with God's Word said, 'I have inquired in five book-stores in this city for such a book and they could not supply my want.' He is reading the Scriptures with delight, and says, 'Not a remaining day of my life shall pass without my reading in this precious Word of God.' The remark of another gentleman illustrates the need of a store for Bibles and religious books. He said, 'There is no book-business in Gratz where the *mere inquiry* for a thoroughly evangelical book would not provoke a smile, or ridicule.'

"The Lord gives us pleasant evidence that our living here is not in vain. I will mention two incidents. One man who formerly spent all his evenings in drinking-houses, now spends them with the Bible, which he finds his joy and comfort. He reads God's Word to others when opportunity presents, and seems anxious to be useful. His wife says, 'He is kind and thoughtful now, and we are very happy.'

"Another man calling upon us some

time since, said, 'I want to talk with you upon religious matters, for I have confidence in you.' He stated his doubts and fears. He was upon the brink of despair and unbelief. To talk to such a hungry, needy soul was a great delight. A few days later he remarked, 'I have found peace and am so happy, yes, more than happy! Had I not made your acquaintance I should have been a lost soul.' Meeting him at another time, he said, 'I have been greatly helped. Yesterday I had a trial so severe that had it befallen me when I was in unbelief I should certainly have shot myself.' Suicide in Austria is no uncommon event. The statistical monthly gives the sad record of 1,213 cases in the first six months of 1876. Many of these may be charged to the account of infidelity."

MISSIONS OF OTHER SOCIETIES.

IRISH PRESBYTERIAN MISSION.

THE Presbyterian Church in Ireland has a mission in India, of which the last Report gives the following statistics: —

PRINCIPAL STATIONS	6
BRANCH STATIONS	6
(including Christian Villages	3)
Christian Agency employed.	
Ordained European Missionaries	10
Of whom at home on furlough or sick leave	3
European Principal, Mission High School	1
European Head Master	1
Native Catechists	10
" Colporters	2
" School Teachers	*31
Native Church.	
Communicants	230
Baptized, but not Communicants	613
Baptized since last Report	134
Total number Baptized	843
Unbaptized Adherents	817
Total Number connected with the Native Church	1,660
Mission High Schools	2
Scholars (all boys) in average attendance	270
Vernacular Schools	32
Scholars, about	1,300
Total Number of Scholars in average attendance	1,570
Orphanage Buildings	1
Orphans (boys, 30; girls, 46)	76

* Besides, there are 32 non Christian teachers.

The Report also states: "When we turn to the work of the mission itself, there is in India little shadow, but a gracious and extending light. The number of baptisms since the last report has been 134, and adding these to the numbers recorded in 1875 and 1874, we have 405, as many as the total number of baptized persons in 1873, or in *three* years as many as before in *thirty*. The character of the Mission Schools never stood so high. There are now more than 1,700 pupils on the roll. . . . .

"The ingathering among the Dherds has been no less remarkable than before. The following table exhibits the growth of this movement up till last October: —

	1872	1873	1874	1875
Villages with Christians,	4	17	27	54
Christian families	40	79	216	324
Baptized persons	109	215	242	310
Candidates for baptism	54	87	446	514
Professing adherents	163	302	686	935

"But in February the number of villages had been increased to over seventy, and the other numbers in proportion. It would be impossible to say how far the gospel may thus extend. It is not to be supposed that it sinks as deep as it spreads wide. Many are ill instructed, and, scattered as they are over a wide district, there is no sufficient body of teachers competent to reach them all. The growth of the movement has been too rapid for that. Some have fallen away from their wish to be Christians; and an active and wide-spread persecution has set in that is likely to affect the ignorant and waverers. But there is no indication that the Word has lost its power. . . . .

"There is the same practical earnestness in the building of churches. The people are so poor that the average income from their failing trade of weaving does not exceed two-and-sixpence a week for a family. Yet about four hundred of these families have resolved to subscribe two shillings to every house of worship

that is erected in their district; and in one place, the village of *Pundola*, they have, with a little help, already raised one homely structure, which, though it only cost £6, and has an earthen floor and no window, allows a hundred people to meet in it. . . . .

"It was thought last year that some of the communities that worship in the Dherd villages would have been already organized into Christian congregations with native pastors; but church building, it was found, had laid hold of the minds of the people to the exclusion of all else, and church organization has meanwhile been postponed. Yet at *Shahawadi* elders have been ordained, and the postponement cannot be anywhere for long."

The income of the year, for the mission, was £9,396 12*s.* 2*d.* (about $46,983).

UNITED PRESBYTERIAN CHURCH—SCOTLAND.

THE last Report of the Foreign Mission Board of this Church, presents the following statistical view of the missions: —

NAME OF MISSION.	Ordained European Missionaries.	Ordained Native Missionaries.	European Medical Missionaries.	European Male Teachers.	European Female Teachers.	Native Catechists or Evangelists.	Schoolmasters.	Native Female Teachers.	Other Agents.	Principal Stations.	Out-Stations.	Communicants.	Pupils in Schools.	Total Educated Agency.
Jamaica	15	5	–	1	1	13	46	9	–	27	79	5,729	5,156	90
Trinidad	1	1	–	–	–	–	–	1	–	3	3	208	40	3
Old Calabar . . .	4	1	–	4	4	12	–	2	3	5	22	159	601	30
Caffraria	8	–	–	2	1	24	17	4	1	9	27	891	711	57
India	11	–	4	2	3	28	97	2	3	7	–	195	3,759	150
China	3	–	1	–	–	3	2	2	4	2	7	52	55	15
Spain	2	1	–	–	–	2	–	4	6	3	1	110	501	15
Algeria	1	–	–	–	–	–	–	–	–	1	1	–	–	1
Japan	3	–	1	–	1	–	–	–	–	1	–	–	–	5
Totals (1875) . .	48	8	6	9	10	82	162	24	17	58	140	7,344	10,823	366

Besides supporting these missions, the Report notices grants by the Foreign Committee, and contributions by individuals sent through the Synod's treasurer, to various evangelistic efforts in France, Belgium, Bohemia, Italy, Canada, Australia, New Zealand, etc., amounting in all to more than $23,000.

GENERAL BAPTIST MISSIONARY SOCIETY (ENGLISH).

ASIDE from the support of a single laborer in Rome, the operations of this Society are in the Orissa district, India. Here the last Report gives 7 stations and 6 branch stations. Only three places, however, are occupied by English missionaries. There are 6 missionaries, 8 female assistant missionaries, 23 native preachers, 6 churches, with 854 members. The additions by baptism last year were 67.

The home income of the Society for the year was £4,463 15*s.* 3*d.* To this is to be added income in India, from donations and grants for maintenance of orphans, £3,541 13*s.* 2*d.*, and from printing-office at Cuttack, £1,506 9*s.* 6*d.*; making a total of £9,955 9*s.* 1*d.*; about $49,777.

The Report makes an earnest appeal for young missionaries. Of the six now connected with the mission one went out thirty-one, another thirty-two, and another thirty-five years ago, so that it is said, "God, in his great love, has given a good average of life to your missionaries, quite as good as that of ministers in this country." But such veterans cannot look for many more years of active service, and young men are wanted for the positions they must soon leave.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

THE last Report of this Society gives the income for the year as £41,363 ($206,815), — larger than in any previous year of the Society's existence. The aggregate expenditure was £42,881 12*s.* 11*d.* (about $214,408). The following table presents a view of the stations occupied and the laborers employed: —

STATIONS.	Ordained Missionaries.	Unordained Missionaries, and Superior Lay Agents.	Colporters, Scripture Readers, Depositaries, and Assistants.	School Masters and Mistresses.	Totals.
London	5	4	3	4	16
Liverpool	1	1	–	–	2
Manchester	–	1	–	–	1
Amsterdam } Rotterdam }	1	–	2	–	3
Konigsberg	–	1	–	–	1
Danzig	2	–	1	–	3
Hamburg	1	–	1	–	2
Berlin	2	–	3	–	5
Leipzig	–	1	–	–	1
Posen	–	1	1	–	2
Breslau	3	1	–	–	4
Lemberg	1	–	–	–	1
Cracow	1	2	–	–	3
Kischineff	1	–	1	–	2
Frankfurt-on-the-Maine	1	1	1	–	3
Carlsruhe	1	–	1	–	2
Strasbourg	–	–	1	1	2
Crefeld & Cologne	1	–	–	–	1
Vienna	–	1	–	–	1
Paris	1	–	–	–	1
Marseilles	–	–	–	–	–
Rome	1	–	–	–	1
Trieste	1	1	1	–	3
Bucharest	1	–	4	3	8
Constantinople	1	–	2	3	6
Smyrna	1	1	1	–	3
Jerusalem	3	2	8	8	21
Damascus	1	–	1	–	2
Algiers	1	1	2	7	11
Mogador	–	–	–	–	–
Tunis	1	–	1	8	10
Alexandria	–	–	1	–	1
Abyssinia	–	1	10	2	13
Total employed during the year	33	20	46	36	135
Reduction by retirement or otherwise	4	2	–	–	6
Total on 31st March, 1876.	29	18	46	36	129

The Report announces the recent establishment of a station at Mogador, for the large Jewish population in the empire of Morocco, and the receipt of a document from the government of Russia, setting forth conditions (which will be at once accepted) on which the agents of the Society may labor in Poland, and holding out encouragement that they will soon be permitted to labor in all the provinces of Russia where Jews reside. Missionaries are already appointed for the city of Warsaw.

WESLEYAN METHODIST MISSIONARY SOCIETY (ENGLISH).

THE total home receipts of this Society for the year ending April, 1876, were £137,000 13*s.* There were also foreign receipts amounting to £22,105 11*s.* 9*d.*, making a total of £159,106 5*s.* 6*d.* (about $795,531). The expenditures were £151,109 5*s.* 7*d.* The operations of the Society are much more largely in nominally Christian lands, in British dependencies, and among English colonists, than among the heathen.

The following condensed table presents some of the prominent statistics of various conferences and mission fields: —

	Missionaries and Assistant Missionaries.	Paid Catechists, Teachers, etc.	Unpaid Local Preachers.	Full Church Members.	Total Number of Scholars.	Attendants on Public Worship.
France, Switzerland, and Corsica	37	24	103	1,989	2,689	10,528
Brussels	1	–	–	–	40	130
Germany	20	9	88	2,344	2,361	9,904
Italy	23	31	11	1,149	866	1,903
Spain	3	33	14	246	1,106	1,190
Ireland	35	24	26	3,506	1,770	11,0 4
Ceylon	53	285	90	2,492	10,035	5,5761
India	33	375	36	1,064	8,393	2,2511
China	12	28	5	260	460	554
Southern Africa	94	262	254	15,886	18,213	86,535
Western Africa	25	166	237	10,849	8,091	58,907
West Indies and Guiana	91	268	469	43,652	28,456	149,422
Australia and Polynesia	370	3,665	3,174	52,692	63,980	306,073
Totals	797	5,170	5,267	136,189	146,510	624,057

1 Returns not full.

CHINA INLAND MISSION.

THE missionary effort of English Christians of different denominations known by this name has been in operation ten years. The first company of missionaries sailed for China May 26, 1866, and special commemorative meetings were held last May, on the tenth anniversary of that occasion. Statements made on that occasion notice

the object of the movement, which was, by "forming a mission on a catholic basis," "in which members of various evangelical churches, sound in the faith on fundamental points, might work together," to occupy as soon as possible all the then unoccupied provinces of China with evangelistic efforts, beginning in the province of *Cheh-kiang*. Respecting the progress of the work it was said:—

"In the first and preliminary effort, that of opening stations in unevangelized districts of Cheh-kiang (as also the adjoining province of Kiang-su), we have been prospered. About forty stations have been opened in these provinces, and are worked principally by native evangelists, under the superintendence of missionaries who are, or have been, located in twelve of them.

"In one of the previously unoccupied provinces, Ganhwuy, eight stations have been opened successfully, and two others attempted.

"In another province, Kiang-si, which was unoccupied when the mission was organized, but in which the American Methodist Episcopal Mission commenced work before us, we have one station and one out-station.

"And lastly, a station has been opened at Wu-chang, in Hu-peh, as a basis for operations in the regions beyond. In these five provinces, twenty-eight little churches have been gathered, and in some of the other out-stations there are converts. The total number of stations and out-stations is fifty-two, and the number of native agents, including Bible-women, exceeds seventy. . . . .

"Our first prayer was for *suitable men and women* to go out to the field. The need was made known in various ways, and candidates offered themselves from different parts of the United Kingdom, from among whom, after suitable training and probation, missionaries have been selected from time to time.

"Mr. Meadows, our senior missionary, went out in 1862. In 1865 five others were sent; and on the 26th May, 1866, a party of seventeen sailed in the *Lammermuir*, making altogether twenty-three in the field.

"From 1867–70 sixteen others arrived in China; from 1872–74 eight followed; and during 1875–76, *twenty-two* have been added; making a total of sixty-nine persons, of whom fifty-two (namely, sixteen married and twenty single missionaries) are now in connection with the work."

The income for the last year was £8,119 14*s*. 2*d*. ($40,598).

MISCELLANY.

REVIVAL AMONG THE NESTORIANS.

Dr. Holmes, of the Presbyterian mission to Persia, formerly the Nestorian mission of the American Board, wrote January 23d (in the "Foreign Missionary"): "A most interesting series of meetings has been in progress in Gulpachin for a number of weeks; the interest still continuing. Upwards of seventy persons have asked for admission to the church, a large proportion of whom will doubtless be received. In Wassarawa, the scene of an interesting work last winter, twenty have been accepted. In the city [Oroomiah], the chapel has been crowded day and night for two weeks, and a large number of inquirers have come forward. In the female seminary, nearly all the girls appear to be under conviction of sin, and Misses Van Duzee and Poage express the hope that thirteen or more have been converted. A carpenter in the city, who was awakened last winter, but who has not yet been received into the church, upon his own responsibility undertook the visitation of a village near the city, which had hitherto been closed to the Gospel. He succeeded in inducing a number to meet with him regularly, for spiritual conversation and prayer, and now they send a request for a teacher to be sent them, promising to furnish him a room and fuel, and stating that they want meetings every evening. In Nazee, Sherabad, Cheragoosha, and other villages, earnest revivals are in progress,

while in others preparations have been made, by continued prayer and house to house visitation, for the work of the Holy Spirit which is anticipated. Mr. and Mrs. Whipple start to-morrow for Gavalan, in response to an earnest call, and a request for assistance to come from other quarters. It looks as if the harvest-time, for Oroomiah at least, was coming, and that the seed planted and watered through so many years is now bringing forth abundant fruit for eternity."

Mr. Whipple wrote earlier, January 8th, in regard to the work at Gulpachin: "The special meetings were of such a character that they went even beyond our own expectations. Three meetings a day were held, for one week, with from three hundred to three hundred and fifty, and even four hundred souls present, and such interest and solemnity manifested as I have never seen here. The meetings, some of them, would continue two or three hours without any signs of weariness. One evening thirty-five impenitent ones arose, confessed their sinfulness and desire to be Christ's, and asked the prayers of God's people in their behalf. These included all ages and sexes. The result of these meetings is not yet evident, for they are still continued. They hold two meetings daily, and this Week of Prayer they will hold three daily meetings. But there are about one hundred souls who have expressed the wish to follow Christ and be his true disciples.

"Priest Yonan, the pastor of the city church, who was there and assisted in the meetings, in giving an account of them to his people, remarked that he had never seen such meetings; they were wonderful; and expressed a wish that all his church members could have been there and witnessed the workings of the Holy Spirit."

JEWISH CONVERTS TO CHRISTIANITY.

The "Record" of the Free Church of Scotland gives the following statements, from another publication: "The number of Jews existing throughout the world has been estimated at about seven millions. We believe this computation to be excessive, but shall assume its accuracy for the present. Though mission work among them is as yet only in its infancy, and though the missionary laboring among them has difficulties to encounter of which his colleague in the Gentile field knows nothing, there are at present over twenty thousand converted and baptized Jews living in the communion of Christian churches. There is also a large and increasing number of persons who are Christians in their hearts, but who, 'fearing the Jews,' have not made any public confession of their change of belief. Of the twenty thousand who have received baptism, no fewer than three hundred and twenty are at this moment occupying high and influential positions as ministers, theological professors, and teachers in the Christian church. In England alone one hundred and ten of these are ministers of the Established Church. In the Presbyterian and Dissenting churches some of the most eminent divines of our day are children of the house of Jacob. In the professional ranks of Germany are numbered among the bravest and most devoted soldiers of the Cross not a few Jews, some of whom have won for themselves world-wide reputation as commentators and expounders of Scripture. And it is well worthy of note, in passing, that some of the brightest centers of evangelical light on the Continent are universities where Jewish-Christian doctors occupy chairs."

THE FAMINE IN INDIA.

Mr. Rendall, of the Madura mission, wrote in January last: "The year opens with one of the most fearful famines the district has ever experienced. Certainly I have never before seen such a total failure of crops during my long residence in India. Thousands of the people have left for Ceylon and other parts, and thousands are now in great distress. The Government officials are very active in getting up relief works, and I trust in many cases the lives of the sufferers will be spared. It will be a year of trial to us. Our people, many of them, will be reduced to starvation." He adds:—

"It has occurred to me that there are

friends in America who would be glad, in this time of great distress, to aid the people, suffering so severely; and if you see your way clear to take subscriptions for this purpose, — in no way to interfere with the funds of the Board, it would be a great relief, and would be highly appreciated by a suffering people. We shall feel obliged to spend largely from our own private means in this way. It makes one's heart bleed to see his own people pining away from actual starvation."

Yet, "in view of the distress of the Board," while "thankful for the suggestion," the missionaries did not feel like availing themselves of a proposed relief in the matter of their own too small salaries.

THE MEN WANTED.

Dr. Osgood, of the Foochow mission, in a recent letter, urges the immediate sending of another physician to that field, and says: "China requires the best men; and every Christian physician under thirty-five years of age, who has a good paying practice, or a prospect of obtaining one, should ask himself the question. 'How can I best serve my Saviour? By remaining where others would gladly do the work which I am doing, or by giving my life, my skill, my all to the missionary cause?' The man who *fails* at home, should remain there."

GLEANINGS.

—— The Canada "Presbyterian Record" for March has this very pleasant statement: "Perhaps in no department of our church's work are there more hopeful and encouraging signs of progress than in that under the care of the Board of French Evangelization. The work is assuming large proportions, not only in the cities, but also in the rural districts of the Province of Quebec; the openings at present far exceeding the ability of the Board, both as to means and missionaries, to undertake."

—— The "Jewish Intelligence," for March, reports in regard to Abyssinia: "Though much political disorder exists in that country, yet the Lord's work is progressing. Since Mr. Flad left there, no fewer than thirty-six adult Falashas have been baptized at the three mission stations. Our agents have not been imprisoned by King John, but some of the converts have been tied with strings, in order to extort money from them. All of them have been robbed by savage soldiers. Nevertheless, the schools at Genda and Assosa are well attended, both by Falasha and Christian boys, and the converts have been able to continue the Bible classes and prayer meetings and other services, with only short interruptions, during which they lived in jungles for fear of the soldiers."

—— The same paper says again: "A Falasha from Omara came one day to our agents at Assosa (the distance is about six days' journey), and said that fourteen years ago he had received an Amharic Bible from Mr. Flad. That Bible he carried to his native village. He studied the prophecies relating to the Messiah, and taught the people the same, and now he and a great part of the inhabitants have found Jesus Christ to be the Messiah and their Saviour. He with the others would be thankful to receive instruction for baptism, and are ready to make a public profession of their faith."

—— Dr. Schaff, in a recent letter to the "New York Exangelist," reports the Protestants in Rome as numbering about 4,000, in a population of 245,000. There are seven distinct evangelical denominations at work in Rome, or, including subdivisions, as English Methodists, American Methodists, etc., twelve. It would seem, therefore, that there is no special need there of Congregationalists.

DEPARTURE.

Rev. Giles F. Montgomery and wife, of Marash, Central Turkey mission, sailed from New York, March 24th, returning to their field.

DEATH.

Intelligence is received just in season for this number of the Herald, of the sudden death of Rev. B. W. Parker, at Honolulu, Sandwich Islands, on the 23d of March, aged 73. He sailed to join the Sandwich Islands Mission in November, 1832, and never revisited the United States until 1876.

OFFERINGS FOR THE DEBT.

MAINE.

Woolwich, a member of Cong. church,		$2 00

NEW HAMPSHIRE.

Suncook, a friend,		5 00

MASSACHUSETTS.

Leverett, Mrs. R. A. Field,	1 00	
South Deerfield, Two Friends,	2 00	3 00

CONNECTICUT.

Jersey City, a friend,	10 00	
New Haven, Lyman Osborn,	1 20	11 20

INDIANA.

Indianapolis, Widow's mite,		$4 00

MICHIGAN

Romeo, H. O. Smith,		2 45

IOWA.

Glenwood, Rev. L. S. Williams,		5 00
Received for the "Debt" in March,		32 65
Previously acknowledged (see April "Herald"),		8,659 36
		$8,692 01

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.		
Scarborough, "Tithes,"	150 00	
Yarmouth, 1st Cong. ch. and so., to const SAMUEL B. SOULE, H. M.	100 63	250 63
Lincoln and Sagadahoc counties.		
Woolwich, a member of Cong. church,		1 00
Penobscot county Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.		4 50
Piscataquis county.		
Garland, Cong. ch. and so. m. c.		5 00
Somerset county.		
Skowhegan, Cong. ch. and so.		15 50
York county.		
Wells, 1st Cong. ch. and so.		6 50
		283 13

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Sullivan, Cong. ch. and so.		5 00
Grafton county.		
Bristol, Cong. ch. and so.		3 15
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Goffstown, Cong. ch. and so.	31 56	
New Boston, Mrs. Mary S. Dodge, deceased, 30; ditto for Papal Lands, 30;	60 00	
Wilton, 2d Cong ch. and so.	29 39	120 95
Merrimac county Aux. Society.		
Concord, 1st Cong. ch. and so., to const. ANDREW BUNKER and R. G. MORRISON, H. M.		210 00
Rockingham county.		
Stratham, Mrs. MARY G. WINGATE, to const. herself H. M.		100 00
Strafford county.		
Durham, Cong. ch. and so.		47 50
		486 60

VERMONT.

Bennington county.		
Manchester, a friend, for work in Bulgaria,		5 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Lower Waterford, Cong. ch. and so. 38.47; Rev. M. H. Wells 20;	58 47	
St. Johnsbury, 1st Cong ch. and so. 9.25; Rev. Henry Fairbanks, 500;	509 25	567 72
Chittenden county.		
Burlington, 1st Cong. ch. and so.	122 80	
Charlotte, a thank-offering from two friends,	25 00	147 80
Essex county.		
Granby and Victory, Cong. ch. and so.		7 35
Lamoille county.		
Marshfield, Cong. ch. and so.	15 10	
Stowe, 1st Cong. ch. and so.	53 06	68 16
Orleans county.		
Newport, Cong. ch. and so.		13 50
Windham co. Aux. Soc. C. F. Thompson, Tr.		
Brattleboro, Cen. Cong. ch. and so. m. c.	71 76	
Saxton's River, E. H. Pettingill,	5 00	
West Westminster, Gents, 55.35; Ladies, 24.25;	79 60	156 36
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Chester, Cong. ch. and so.	15 00	
Norwich, Cong. ch. and so.	10 00	
Royalton, Cong. ch. and so.	45 00	70 00
——, H.		10 00
		1,045 89
Legacies.—Alvan Tenney, balance, by Dr. S H Griswold,	225 00	
St. Johnsbury, Eunice Spencer,	50 00	
Thetford, Eunice White, by Samuel Fletcher, Ex'r, in part,	800 00	
Waitsfield, Lovina Phelps, by H. N. Bushnell, Ex'r,	1,875 59	2,950 59
		3,996 48

MASSACHUSETTS.

Barnstable county.		
Hyannis, a friend,	80	
Yarmouth, 1st Cong. ch. and so. 62, m. c. 21.70;	83 70	84 50
Berkshire county.		
Curtisville, Cong. ch. and so.	13 20	
North Adams, Cong. ch. and so.	29 73	
Pittsfield, Zenobia,	30 00	
Sheffield, Cong. ch. and so.	4 28	77 21
Bristol county.		
Fall River, 1st Cong. ch. and so. 310.20; Central ch. and so., for Papal Lands, 66 31;	376 51	
Seekonk and East Providence, Cong. ch and so.	26 85	403 36
Brookfield Asso'n. William Hyde, Tr.		
Barre, Cong. ch. and so.		192 67
Essex county.		
Lawrence, South Cong. ch. and so.		33 14
Essex county, North.		
Amesbury and Salisbury, Mills Village Cong. ch. and so. 10; Union Evan. ch. and so. 7.23;	17 23	
Byfield, m. c.	1 18	
Haverhill, Centre Cong. ch. and so., to const. Mrs. S. R. KELLY, H. M., 124; West Cong. ch. and so. 10; a friend, 8;	142 00	
Newbury, 1st Cong. ch. and so.	25 58	
South Byfield, a friend,	2 30	188 29
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane St. ch. m. c.	7 26	
Lynn, 1st Cong. ch. and so.	67 59	
Nahant, Mr. and Mrs. W. H. Johnson,	10 00	
Salem, Tabernacle ch., Miss Susan Felt, deceased, 100; a deceased friend, 75;	175 00	259 85
Franklin co. Aux. Soc. William F. Root, Tr.		
East Hawley, Thank-offering from a friend,	2 00	
Sunderland, Benevolent Societies,	100 00	
Warwick, Trin. Cong ch. and so.	2 52	
Whately, Cong. ch. and so.	5 80	110 32
Hampden county Aux. Soc. Charles Marsh, Tr.		
Chicopee, 2d Cong. ch. and so.	53 75	
Springfield, 1st Cong. ch. and so. 177 27; South ch., A. E. T., 10;	187 27	
West Granville, a friend,	10 00	
Westfield, M. M. R.	10 00	261 02
Hampshire county Aux. Society.		
Easthampton, 1st Cong. ch. and so.	96 15	
Hadley, Russell ch. m. c.	15 72	
Northampton, 1st Cong. ch. and so. m. c. 21.91; a friend, 10;	31 91	

Southampton, a friend, 5 60
South Amherst, Cong. ch. and so. 10 09
South Hadley, 1st Cong. ch. and so. 54 00
Williamsburgh, Cong. ch. and so. 36 00—248 78

Middlesex county.
Burlington, Cong. ch. and so. 18 67
Cambridge. North Avenue Cong. ch. and so. 172.50; Prospect St. ch., A. E Hildreth, 100; 272 50
Lowell, Pawtucket Cong. ch. and so. 19 31
Malden, 1st Cong. ch. and so. 76 31
Newton Centre, 1st Cong. ch. and so. 248 00
Somerville, Franklin St. ch. and so. m. c. 17.86; Prospect Hill ch. and so 5.47; 23 33
South Framingham, South Cong. ch. and so. 80 40
West Somerville, Cong. ch. and so. 3 44
Winchester, Cong. ch. and so. 345 06—1,087 02

Middlesex Union.
Townsend, Cong. ch. and so. 24 65

Norfolk county.
South Weymouth, 2d Cong. ch. and so., with other dona., to const. CLARENCE FEARING, H. M. 50 00
Wrentham, Jemima Hawes, 44 00—94 00

Plymouth county.
Abington, 1st Cong. ch. and so. 12 66
Rockland, Cong. ch. and so. 50 00
Scotland, Rev. Isaac Dunham, 5 00—67 66

Suffolk county.
Boston, Union ch. 549.17; Vine St. ch. (of wh. m. c. 10; Rev. J. O. Means, 50; F. O. White, 15; F. Jackson Ward, 15; James Fisher, 100; J. S. Ropes, 100; Silas Potter, 50), 420; Highland ch. 307 85; Phillips ch. 265; Eliot ch. 224.03; Old South ch., for Papal Lands, 176.65; Cottage St. ch (Dorchester), 63.25; Park St. ch. 50; Mount Vernon ch. 50; Olivet ch. 35; Holland ch. 9; Central ch. m. c. 7.73; Shawmut ch. 2; a friend, 500; Rev. H. B. Hooker, 25; C. F. D. (Jamaica Plain), 25; John P. Nichols, 12; Silas A. Quincy, 10; 2,731 68
Chelsea, 1st Cong. ch. and so. 88.40; Central Cong. ch. and so. 20.79; 109 19—2,840 87
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 32 00
Princeton, Simeon Clark, 1 00
Southboro, Cong. ch. and so. (of wh. 31 m. c.), 60 72
Worcester, Old South ch. and so. 66 35—160 07
———, a friend, 10 00
6,143 41

Legacies.—Boston, Eliza A. Vinton, by Robert G. Living, Ex'r, 100 00
6,243 41

RHODE ISLAND.

Little Compton, Male and Female Mis. Societies, 20 25
Providence, Union Cong. ch. and so. 1,874 37; Pilgrim Cong. ch. and so. 57.44; 1,931 81—1,952 06

CONNECTICUT.

Fairfield county.
Greenwich, 2d Cong. ch. and so. 510 00
Ridgefield, 1st Cong. ch. and so. 140 00—650 00

Hartford county. E. W. Parsons, Tr.
Berlin, A member of 2d Cong. ch. 10 00
Collinsville, Cong. ch. and so. 20 00
Enfield, North ch. and so. m. c. 10 00
Hartford, Center ch. and so. m. c. 12.24; Asylum Hill ch., a friend, 3; a lover of missions, 500; a friend, 20; 535 24—575 24

Litchfield county. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 31 50
Lakeville, Village Prayer-meeting, 17 98
Norfolk, Cong. ch. and so. 2 00
Salisbury, Cong. ch. and so. m. c. 10 79
Warren, 1st Eccl. Society, 19 60
West Winsted, 2d Cong ch. and so. 61 43
Woodbury, Mrs. C. P. Churchill, 5 00—147 70

Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so. 55 55
East Haddam, 1st Cong. ch. and so. 90 05
Hadlyme, Cong. ch. and so. 35 00
Middletown, 1st Cong. ch. and so. 20 50
West Brook, Cong. ch. and so., with other dona., to const. Rev. D. R. ATKINS, H. M. 10 50—211 60

New Haven county. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. m. c. 79 52
Meriden, Center Cong. ch. and so. 30 00
Middlebury, Cong. ch. and so. 22 17
New Haven, 1st ch. m. c. 17.88; Davenport ch. m. c. 16.40; North ch. m. c. 5.86; Mrs. Mary L. Skinner, 1,000; 1,040 14
North Haven, Cong. ch. and so., to const. Mrs. ANNA F. C. HART, H. M. 115 49
South Meriden, Cong ch. and so. 17 20
Wolcott, Cong. ch. and so. 6 50—1,311 02

New London county. C. Butler and L. A. Hyde, Trs.
Grassy Hill, Cong. ch. and so. 24 00
New London, L. Miles, 3 90—27 90

Tolland county. E. C. Chapman, Tr.
Rockville, 1st Cong. ch. and so., to const. Mrs. J. J. ROBINSON, Mrs. HEBER TOWNSEND, and Miss LUCINDA BAILEY, H. M. 300 00

Windham county.
Chaplin, Cong. ch. and so., to const. JOHN K. UTLEY, H. M. 136 10
Woodstock, 1st Cong. ch. and so. 31 25—167 35
3,390 81

Legacies.—East Hartford, Rufus Smith, by J. B. Smith, 1,000 00
Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, 42 30
New Haven, Mrs. Emilia L. Bennett, by J. W. Bennett, 37 50
North Granby, Mrs. L. A. Bently, by E. W. Parsons, 395 65
West Hartford, Abigail Talcott, by E. W. Parsons, 98 64—1,574 09
4,964 90

NEW YORK.

Albany, 1st Cong. ch. and so. 182 32
Albion, C. Farwell, 5 00
Antwerp, 1st Cong. ch. and so. 20 73
Brockport, a friend, 4 00
Bronxville, Mrs. A. R. Prescott, 4 00
Brooklyn, Ch. of the Pilgrims, Mrs. Packer, 100; Miss Smith, 50; J. Q. A. Butler, 25; A. C. Brownell, 10; George T. Clark, 10; 195 00
Cutchogue, S. Whaley, 1 00
Fishkill, Mrs. M. A. Davies, 65
Leeds, I. E. S. 2 00
Malone, 1st Cong. ch and so. 60 00
New York, Madison Square Presb. ch. 250; W. Williams, 5; Mrs. A. L. Ely, 3.90; 258 90
Otisco, Cong. ch. and so. 7 10
Oxford, Assoc. Presb. ch. m. c. 2 48
Palmyra, G. G. Jessup, 2 00
Potsdam, Mrs. Abner Clark, 21 12
Prattsburgh, C. Waldo, 1 80—768 10

Legacies.—East Bloomfield, Elisha S. Tracy, by William C. Tracy, Ex'r, for 1876, and for education of students at Harpoot Seminary, 70 00
New York, Mrs. Azuba F. Barney, by B. B. Gurnee and L. L. Barney, Exec. 5,000 00
Westport, Aaron B. Mack, by Aaron Clark, Ex'r, 507 00—5,577 00
6,345 10

NEW JERSEY.

Bricksburg, Presb. church, 17 00
Chester, Cong. ch. and so. 20 00
Princeton, A. Guyot, 25 00—62 00

PENNSYLVANIA.

Audenried, Cong. ch. and so.	6 35	
East Smithfield, Cong. ch. and so.	20 00	
West Spring Creek, Dr. Grant,	1 00	—27 35

OHIO.

Brooklyn, 1st Cong. ch. and so.	6 50	
Coolville, A friend of missions,	24 70	
Delaware, Rev. John H. Jones,	140 00	
Elyria, I. S Metcalf,	20 00	
Mantua, Cong. ch. and so.	5 00	
Marietta, 1st Cong. ch. and so.	40 00	
Paddy's Run, Cong. ch. and so.	29 25	
Pomeroy, Welsh Cong. ch. and so.	5 50	
Steubenville, Cong. ch. and so.	40 00	
Troy, Rev. M. G. Grosvenor,	10 00	
West Andover, Mrs. H. W. Palmer,	3 75	
Windham, 1st Cong. ch. and so. 23; A. Jagger, 5;	28 00	—352 70

INDIANA.

Crawfordsville, Prof. Caleb Mills,		10 00

ILLINOIS.

Chicago, New England ch. m. c.	20 43	
Crystal Lake, 1st Cong. ch. and so.	6 20	
Elmwood, a friend,	5 00	
Farmington, Cong. ch. and so.	77 25	
Galesburg, A member of 1st Cong. ch.	1 00	
Henry, Mrs. F. A. Raymond,	1 00	
Kewanee, Cong. ch. and so.	200 00	
Marysville, Ludden & Morse,	1 00	
Morris, Cong. ch. and so.	13 25	
Newark, Horace Day,	5 00	
Olney, 1st Cong. ch. and so.	27 75	
Pittsfield, Mrs. E. Carter,	10 00	
Springfield, 2d Presb. ch., John A. Mason,	250 00	
Sycamore, 1st Cong. ch. and so.	40 04	
Tolono, Mrs. L. Haskell,	10 00	
Wilton, Mrs. Sophronia Osborn,	5 00	—672 92
Legacies. — Crystal Lake, S. S. Gates, in part, by William D. Gates, Ex'r,	500 00	
Quincy, Mrs. Mary Ballard, by B. Burroughs, Ex'r,	1,000 00	
Springfield, Joseph Thayer, by E. R. Thayer, Ex'r (present value of $5,000, due in two years),	4,166 67	—5,666 67

MICHIGAN.

Alamo, Cong. ch. and so.	5 25	
Bensonia, Friends, for Japan,	5 00	
Cold Water, George H Barber,	10 00	
Edwardsburg, Julia S. Smith,	19 00	
Kalamazoo, 1st Cong. ch. and so.	36 00	
Manistee, Cong. ch. and so.	48 15	
Richmond, Cong. ch. and so.	21 64	—145 04

MISSOURI.

Independence, Harriett N. Pixley,	3 00	
Jake's Prairie, Rev. J. Denton,	4 10	
Neosho, 1st Cong. ch. and so.	16 25	—23 35

MINNESOTA.

Belgrade, Union ch. and so.	3 15	
Brownsdale, a friend,	5 00	
Mankato, Rev. D. B. Eells,	5 20	
Minneapolis, Plymouth ch. and so. 21.04; 2d Cong. ch. and so. 6;	27 04	
Providence, Cong. ch. and so.	1 65	
Winona, 1st Cong. ch. and so.	41 56	
———, Friends of Missions,	3 60	—87 20

IOWA.

Belmond, Rev. J. D. Sands,	1 00	
Burlington, John G. Foote,	1 80	
Chapin, Rev. W. P. Avery,	2 00	
Chester, Cong ch. and so.	32 30	
Denmark, H K. Edson,	25 00	
Genoa Bluff, Cong ch. and so.	23 05	
Green Mountain, Cong. ch. and so.	54 75	
Maquoketa, Cong Miss. Soc.	18 16	
Sherrill's Mount, German Cong. ch.	1 00	
———, a friend,	1 00	—160 06
Legacies. — Independence, Mary C. Pease, by B. S. Brownell, Ex'r (500 less exchange)	499 25	
	659 31	

WISCONSIN.

Appleton, Ann S. Kimball,	25 00	
Beloit, 1st Cong. ch. and so. 182.56; Rev. S. R. Riggs, a thank-offering, 10;	192 56	
Dartford, Rev. S. B. and J. J. Demarest,	5 40	
Menasha, Cong. ch. and so. m. c.	13 37	
Milton, Cong. ch. and so.	12 00	
Princeton, Cong. ch. and so.	3 00	
Ripon, 1st Cong. ch. and so.	142 50	
Waupun, Cong. ch. and so.	25 00	
Wauwatosa, Sally Green,	10 00	—428 83

NEBRASKA.

Schuyler, Avails of Otter skin, by Rev. Amos Dresser,		6 00

CALIFORNIA.

Benicia, Cong. ch. and so.	15 75	
Dixon, Cong. ch. and so.	6 30	
Oakland, 1st Cong. ch. and so.	111 22	—133 27

DAKOTA TERRITORY.

Greenwood, Rev. J. P. Williamson,	4 00	
Richland and Riverside, Friends of Foreign Missions,	5 00	—9 00

CANADA.

Province of Quebec, —		
Montreal, James Court,	26 25	
Sherbrooke, Union Woman's Board of Missions,	20 95	
Southwold, Phineas Barber,	10 40	—57 60

NOVA SCOTIA.

Yarmouth, Young People's Miss. Soc. of Tabernacle church,		10 48

FOREIGN LANDS AND MISSIONARY STATIONS.

European Turkey, Bansko ch., for Japan,	3 00
Sandwich Islands, a friend,	1,050 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part,	4,001 00

MISSION SCHOOL ENTERPRISE.

Maine. — Norridgewock, Penny Contribution,	31 00
New Hampshire. — Gilmanton, Cen. Cong. s. s. 15; Mount Vernon, a s s. class at the Bellevue House, 1.20; Newcastle, Mrs. H. Martin, Mrs. S. A. Neal, and Miss D. N. Vennard, 2.25;	18 45
Vermont. — Dummerston, Cong. s. s. 10.73; Morrisville, Cong. s. s., for Mr. Montgomery's school at Marash, 17;	27 73
Massachusetts. — Boston, Old South s. s., for student in Bulgaria, 55; Lexington, Mrs. Goodwin's s. s. class, for support of Sourpouhie, in Miss Cull's school, Manisa, Turkey, 40; Springfield, Olivet s. s. 2.50; Yarmouth, 1st Cong. s. s. 7;	104 50
Connecticut. — New Haven, 3d church, Mrs. Nicholson, for Theol. Seminary, Ahmednuggur,	10 00
New York. — Brooklyn, Rochester Avenue s. s., for native scholar in Harpoot, 30; East Bloomfield, W. C. Tracy, for student in care of Mr. Allen, Harpoot, 67.07;	97 07
Illinois. — Morris, Cong. s. s.	10 00
Michigan. — Richmond, Cong. s. s.	4 36
Wisconsin. — Green Bay, Oak Grove Miss. s. s., for a child under care of Miss Closson,	40 00
Donations received in March,	21,652 91
" for the Debt, in March,	32 65
	21,685 56
Legacies received in March,	16,367 60
	$38,053 16

Total, from Sept. 1st, 1876, to March 31st, 1877, $220,480 75

THE

MISSIONARY HERALD.

VOL. LXXIII. — JUNE, 1877. — No. VI.

THE NEW MISSIONS TO CENTRAL AFRICA.

A FAREWELL meeting of great interest was held in Memorial Hall, London, on Monday evening, March 26, in connection with the sending of six missionaries, by the London Missionary Society, to commence a new mission on the shores of Lake Tanganika, in eastern Central Africa. Addresses made on the occasion brought together facts of great interest in relation to the three missions (this being the third) which the leading missionary societies of Great Britain have recently commenced in those newly-explored portions of Africa. The Missionary Herald has heretofore mentioned the missions of other societies to other African lakes, but readers will be glad to see here a brief connected notice of the three undertakings, made up, mainly, of extracts from addresses by different speakers at this farewell meeting. Every lover of missions, every lover of Christ and his cause, must heartily rejoice in such efforts for the enlightenment of what has recently, and with good reason, been called "the lost continent." The three great lakes on which the missions are to be established, it will be remembered, are in eastern Africa, but a considerable distance inland, the Victoria Nyanza, extending from about half a degree north of the equator to two and a half degrees south; longitude from about 31° 30′ to 34° 40′ east. The Tanganika (or Tanganyika), somewhat farther west, is long and narrow, between 3° and 9° south latitude; and the Nyassa, also long and narrow, extends from about 10° to 15° south, according to the map at hand.

The "English Independent" of March 29, presenting an account of the farewell meeting, remarks: —

"It is sometimes said that great and noble men, who have passed away into the invisible, may be made aware of the fruits of the work to which they devoted the unremitting energies of their lives. If this be in any measure true, Dr. David Livingstone enjoys that reward now. His splendid self-sacrifices, heroic endurance, patient self-reliance, inspiring hopefulness, and ultimate martyrdom in the cause of Africa have produced a magnificent result. The Christian sentiment of England is responding to his appeals in a manner that is unspeakably gratifying, and full of the richest promise for the future. Not one section of the church, but several sections, have now undertaken the work so

near his heart. With a unanimity of purpose not often seen, but greatly to be desired, and worthy of hearty commendation, several missionary societies have decided to send some of their best men forth to evangelize a portion of that vast continent. The land has been so divided that no energy will be wasted by the missions overlapping and interfering with each other. The three Presbyterian churches of Scotland have, in this noble enterprise, forgotten their differences and united their forces, and have fixed upon the Lake Nyassa as the region of their operations; and they have already established a settlement there, under the euphonious name of Livingstonia. The Church Missionary Society has not been behind, but has resolved to send agents to the kingdom of Uganda, on the northwest side of the Victoria Nyanza; and now a small company of brave-hearted men is about to go forth under the auspices of the London Missionary Society, to carry the Gospel into the neighborhood of Lake Tanganika. Each of these great institutions is wishing their brethren a warm and sincere God-speed. There is no spark of jealousy, and only that holy rivalry to carry out their Master's work with an enthusiasm that shall not be surpassed, which is eminently praiseworthy and sustaining. . . . . It is not to be expected that they will be able to send glowing reports of immediate success in civilizing and Christianizing the populations among whom they are about to settle. . . . . What, however, we may hope for is an amelioration of the condition of the people, so far as that 'sum of villanies' — slavery — is concerned. The mere presence of a band of watchful Englishmen will at least be a check on the accursed system, and if nothing more than this is done during the next few years, it will be an abundant compensation for all the money expended, the labor involved, the sacrifice endured, and the risks encountered. To give 'liberty to the captive' will be one of the great objects of the men now starting for Africa, and we have no doubt that they will earn the blessing which Dr. Livingstone desired in the last sentence of the last letter he wrote. 'All I can add in my loneliness,' he says, 'is, may Heaven's rich blessing come down on every one — American, English, or Turk — who will help to heal the open sore of the world.' As friends and liberators of poor, down-trodden humanity, as civilizers of a debased people, as servants of the Lord Jesus Christ, as preachers of the 'glorious gospel of the blessed God,' they enlist our fullest sympathy and call forth our most earnest prayers."

The leader of the new mission is the Rev. Roger Price, "the son-in-law of Moffat, the brother-in-law of Livingstone," who has already spent seventeen or eighteen years in South Africa, and who was sent some months ago to make preliminary examinations in Eastern Africa with reference to this enterprise. Two of the brethren who go leave their wives and children in England for the present, not deeming it wise to take them to meet the perils and hardships of the first journey to the proposed field.

SYMPATHY OF THE CHURCH MISSIONARY SOCIETY.

At a meeting of the directors of the London Missionary Society, on Monday afternoon, the Clerical Secretary of the Church Missionary Society made an address, in which he said: —

"Our sympathies, and the sympathy of our society, and I am sure of all the supporters of our society, have been greatly enlisted in this mission of yours.

. . . . It is a subject of congratulation among us all, that there are three great efforts being made, by three great sections of the Christian church, for the evangelization of Africa; and it is gratifying to think that we are thus united in this great enterprise. If our fathers could have foreseen the opportunities we have now of entering on the interior of Africa, it would have made their hearts glad. The fact that we are thus united should be a source of strength to us all; may it prove to be a three-fold cord, not easily broken. . . . . In connection with the Church Missionary Society we have had many prayers for the mission to Africa, and we have linked you and the work of this society in those prayers. As we are of one heart and one mind at home, we look for coöperation in the field."

STATEMENTS OF DR. MULLENS.

At the meeting Monday evening, Rev. Dr. Mullens, Secretary of the London Missionary Society, stated: —

"It is a little over two years ago that, owing to a variety of circumstances, the attention of our country in general, and especially of the Christian churches of our country, was directed to this part of the world. On the one hand we had the 'Last Journals of David Livingstone,' opening up to us such terrible pictures of the havoc created by the slave trade. We knew how busy the cruisers of the English navy were along the east coast of Africa, and how many signs they everywhere detected of the prevalence and power of that inhuman traffic. Then came the wonderful walk across Africa, occupying three years, of the young officer in the navy who has won such honor by his geographical discoveries, now Commander Cameron. . . . . All these things incited afresh a deep interest in this mighty question in the hearts of our humane countrymen, and especially of all Christian people; and it was felt at once that there was no real cure for all the evils of slavery but in the teachings of the gospel of Christ, which will raise up these many tribes into Christian men and Christian women, and so cure the evil at its very heart. . . . . It was a wonderful thing that the veil which had settled over Central Africa for so many ages and generations, seemed suddenly to be lifted. . . . . Suddenly we seemed to know all about it, and there was mourning, desolation, and woe prevalent everywhere. Thank God, these things touched the heart of the Church. First came our Presbyterian brethren in Scotland, the members of the Free Church at the head, and the members of the United Presbyterian Church, and the Established Church of Scotland; and these brethren, with one heart and one mind, consulting together in Edinburgh and Glasgow, said: 'Let us Presbyterian churches join together in one enterprise.' They fixed upon the Lake Nyassa, the southern one of the three great lakes in the interior of Africa, and they said: 'Let us have a settlement in honor of Livingstone, calling it by his name, Livingstonia.' All the members of the mission have now been placed there, and their work is fairly begun. Then came the brethren of the Church Missionary Society, stimulated by the generous effort of one who was, in his Christian humility, pleased to call himself an unprofitable servant, but who in that humility, and in his longing for the benefit and the enlightenment of the oppressed, was prepared to consecrate a large gift to the service of Christ's church and kingdom; and then the Church Missionary Society undertook a mission to a country that

Stanley's more recent letters had suddenly revealed to us — the kingdom of Uganda, on the northwest side of the Victoria Nyanza. Stanley had told more than we knew of that lake, and told us specially about King Mtesa in this little kingdom of Uganda. We were then reminded how Captain Speke many years ago, had also hit upon another kingdom close to Uganda, the kingdom of Karague, with Rumanika, its humane and kind-hearted king; and he, too, was prepared to receive missionaries among his people. It was this that stirred up the heart of our friend Mr. Arthington, of Leeds, and in the most happy way, accepting the position of our two bands of brethren on the Nyassa in the south and the Nyanza in the north, he said, 'Why should not you and I make a great effort together, and strive to occupy the centre lake of Tanganika, where Livingstone at last was found?' .... Having stated the scheme, it seemed to take hold of the minds of our directors with wonderful power. I think I never saw the directors of this society — diligent, devoted, and self-denying as their service on behalf of the society is — take a deeper interest in any new scheme than they have done in this one. .....

"Well, the first result of these discussions was this: we had our brother, Mr. Price, home with us from Africa. We knew his worth. We knew what he had done, and we knew what he could do; and it was a happy suggestion made by one of the directors in the Mission House, that we should invite Mr. Price to go and make preliminary inquiries on the coast of East Africa; .... and he found what most of us were earnestly desiring, the possibility of carrying out the same system in East Africa which we had in Southern Africa, that of traveling by large wagons drawn by long teams of bullocks..... On that ground the mission has been prepared. The wagons have been built in Yorkshire. But Zanzibar and the east coast of Africa have for many ages and generations been connected with the west coast of India also; and not only is Yorkshire to have a share in fitting out our brethren and providing the conveniences of travel, but from the Church Missionary Institution in the little town of Nassick, in the Bombay presidency, the industrial school has also provided us with a set of carts, which the natives of the Deccan have been accustomed to use for successive generations, and which have been tried with success on the rough roads in India. Thus India has also some little share in providing the conveyances our brethren stand in need of. Our brethren have before them a long journey — the road from the coast to Lake Tanganika runs over about 700 miles of country. There are about 200 miles among the hills and the slopes of mountains, and then it comes out on a level plateau; and then, for 400 or 500 miles more, they pass over a vast rolling country, about 4,000 feet above the sea. The great difficulty they have to contend with is in Ugogo, where there is a considerable lack of water. In other parts there are great belts of trees passing across the country. Vast bowlders are in their way, too, at many points; then at last they come to Arab stations, but they have also abundance of native villages and native tribes. Though the Arabs are not friends in certain respects, the native villages are prepared in many ways heartily to welcome Englishmen amongst them. Well, they go well provided; and their destination is the town of Ujiji, on the Lake Tanganika..... Our Church Missionary friends take the post in the north, the Presbyterians have one in the south, and we take the one right in the centre."

INTENTIONS — HEARTY COÖPERATION BY DIFFERENT SOCIETIES.

Mr. Arthur Marshall, Chairman of the Southern Committee of the London Missionary Society, said: —

"The work had been undertaken with the full faith that the churches throughout the country would amply make up the sum required, because in the course of two or three years it would be necessary to reinforce the present number by some additional missionaries, and, if possible, to send out a small steamer for the purpose of sailing on Lake Tanganika, in competition with the Presbyterians, who had a steamer afloat on Lake Nyassa. He hoped that the Church Missionary Society would soon have their steamer afloat on Lake Nyanza. The mission to Central Africa was full of nothing but encouragement, and if the Wesleyans and the Baptists from the east coast could be persuaded to work up towards Lake Tanganika, each station being within a few hundred miles of the other, they would begin to see the dawn of day, as far as Christianity was concerned, for Central Africa."

"The Rev. C. T. Perks, of the Wesleyan Missionary Society, said "he had recently made a tolerably extensive tour through Cape Colony and Natal, and had seen what the gospel had accomplished, and he had no misgivings as to the ultimate evangelization of the most degraded tribes of South Africa. They had had given to them day-schools and literature, and happy homes, and prosperous churches, and a native ministry; and if this experiment were repeated on a larger scale, the problem would be solved."

Mr. Hutchinson, Lay Secretary of the Church Missionary Society, remarked: "The Church Missionary Society has for many years had its special attention directed to the cause of the negro. . . . . I never will forget the emotion with which I received that letter in my hands, stating that 'an unprofitable servant' would subscribe £5,000, if the Church Missionary Society would undertake a mission to Central Africa; and as soon as it was known that the Church Missionary Society was prepared to do it, £15,000 flowed into our coffers for this very purpose, and it came at the right time. I remember we had a pleasant meeting of the Secretaries of all missionary societies, and we parted the land among us. . . . . The one thing we have been long laboring for and urging is, that *England* should rise to a sense of its responsibility in this matter, to a sense of its real interests, and that with England should lie the development and ultimate civilization of Central Africa. I am confident of this, that if the London Missionary Society is in the centre, the Church Missionary Society in the north, and Scotland at the south, no one shall wrest from us the inheritance of England, which is these great lakes her sons have discovered. I would say one word with regard to the importance of your position on Lake Tanganika, and it is just this: While you will be enabled to coöperate with us in the north, and with those at Nyassa in the south, you are in the very centre, as it were, of future exploration for the benefit of the African continent. . . . . I hoped that Bishop Crowther would have been amongst us to-night. He is at this moment excessively anxious about the Upper Niger, and is pleading for a steamer to enable him to ascend the Benue branch of the Niger, so that we might reach the portions of Africa of which we have been speaking; and he told me to-day this very re-

markable fact, that at the farthest point on the Niger he met an Arab trader, who came apparently from the southeast, and who had seen at the southeastern limit of his travels a lake, which on further examination he pronounced to be Lake Tanganika. If that Arab trader could go from the southeast to Lake Tanganika, that is the direction in which future work may be done; and you may trust the Church Missionary Society to make the effort. I think you will see how wonderful a scheme there lies before us in the providence of God. I look upon this meeting as one of the crowning things of the day. There is no doubt that no question occupies so large a place in the intelligent philanthropic mind of this country as the evangelization of the centre of Africa; and we wish God-speed, and give our prayers and sympathies, to those who are working with the Church Missionary Society. Go on, then, dear friends, in this work. Make it a matter of prayer and a matter of reality."

A FITTING TRIBUTE.

The history of missions furnishes many examples of the possible influence the individual missionary may exert upon the welfare of millions of his fellowmen. A fresh illustration is presented in the long and honorable career of Hon. S. Wells Williams, LL. D., who has just returned to this country, after more than forty years of invaluable service to the cause of missions and of humanity in the Chinese empire. Few men, and least of all Dr. Williams himself, anticipated the future before him, when, as a missionary printer, he went out to China in connection with the American Board.

The following tribute rendered him on leaving the field of his labors a few months since is copied from the "Chinese Recorder" of November, 1876:—

"S. Wells Williams, LL. D., having finally resigned his office as Secretary to the United States Legation at Peking, arrived from the north by the *Chihli* on November 4th. On Monday evening, the 13th, he met by invitation, at the house of the Rev. Y. J. Allen, all the missionaries residing in Shanghai, the occasion proving one of marked enjoyment to those present. . . . . On Wednesday, the 16th, Dr. Williams left the shores of China, apparently for the last time, by the *Nevada;* more than forty-three years from the time he first landed; a retrospect of a life of well-spent service, in immediate connection or the closest sympathy with the missionary cause throughout. Before leaving the wharf, a deputation waited upon him with the following address, inscribed on vellum, and signed by seventeen missionaries, which was read by Dr. Nelson:—

"Shanghai, China, *November* 14, 1876.

"S. Wells Williams, LL. D.

"Dear Sir,— On the eve of your final departure from China, we beg to offer you the expression, not only of our regret that we can no longer have you in our midst, but also of our affection for yourself, our reverence for your personal character and influence, and our high appreciation of your literary attainments, and large contributions from your abundant stores in aid of the work of others.

"Your kindly cheerfulness, and patient industry, and Christian consistency, have won our hearts, commanded our admiration, and given us an example full of instruction and encouragement.

"Your labors as Editor, Author, and Lexicographer have laid us, and all students of Chinese history and the Chinese language, under great and lasting obligations to your extensive and accurate knowledge, and to your painstaking and generous efforts in giving it to others.

"The high official position which you have so long occupied, as United States Secretary of Legation and Interpreter, and, nine several times, as United States Chargé d'Affaires, has given you many and important opportunities of turning your knowledge and experience to valuable account for the benefit of the Chinese, the good of your own country, and, above all, for the advancement of the cause of Christianity in China. And we would express our grateful sense of the conscientious faithfulness with which you have discharged the duties of this responsible post.

"But especially shall we delight to remember, that in all your relations, literary, diplomatic, and social, towards natives and foreigners in China, for the unprecedented term of forty-three years, you have faithfully and consistently stood by your colors as a Christian man and missionary.

"We congratulate you, that you may carry with you the true 'wealth of the Indies,' in the consciousness of a life well spent in them, to the glory of the living and true God, and the highest good of your fellow-men.

"Wishing you God-speed in your future work, and God's blessings here and hereafter, we bid you an affectionate farewell!"

With such an example before them, need young men fear any lack of scope for their best powers, on missionary ground?

Another Christian printer, of like possibilities of character and influence, is greatly needed to take charge of the printing establishment at Peking, for which the Board is indebted to the generous consideration of Dr. Williams.

THE MISSIONARY PHYSICIAN.

By one of those singular coincidences, — providences shall we not call them? — of which there are so many occurring constantly in the progress of the missionary work, a few months since a call was made for a physician to join two families at a new station, two hundred and fifty miles inland from Foochow, in South China, and the same week an offer of service was sent the Secretaries of the Board from a young man in New Hampshire, expressing a preference for this particular field. The offer was accepted, and the physician was on his way to China, and to the very station in need, when the call was received in Boston.

The missionary physician who follows in the steps of the Master, using his medical knowledge and skill to open the way for the gospel, has opportunities for influence second to none, and often greater than are given to other members of a mission. His labors command respect and compel regard at once, and secure a welcome to missionaries and to their instructions, that would otherwise have been refused. A Turkish Pasha interposed to prevent the expulsion of missionaries from Aintab because one of them was a physician. Dr. West, of Sivas, was honored by all classes alike for his eminent services, and though not

a preacher himself, induced many to listen to the gospel from the lips of others.

But aside from the direct value of his medical labors in the native communities, in saving the lives often of thousands of persons, by popularizing medical knowledge, and introducing remedies that have made prevalent diseases, formerly fatal, comparatively harmless; and aside from the evangelical work he can engage in directly and indirectly; the presence of a physician in a mission is of the greatest moment to the comfort and moral support of missionary families. Some years since, on the death of Dr. Wright, of the Nestorian mission, considerable time elapsed before another physician could be secured to take his place. The nervous anxiety induced by the delay told upon the health of every family in the mission, and a general improvement was observed the moment the new physician arrived. Every parent, and especially every mother, will understand this, and realize the importance of medical aid within call.

The number of physicians connected with the different missions of the Board is sixteen, including six ordained missionaries and three ladies, distributed as follows: Raynolds at Van, Parmelee at Erzroom, and Thom at Mardin, in Eastern Turkey; Ballantine and Miss Norris, in the Mahratta Mission; Chester, Mrs. Capron, and Miss Ogden, of the Madura mission; Osgood and Whitney, of the Foochow mission; Porter, in N. China; Berry, Taylor, Gordon, and Adams, in Japan; and Pease, soon to leave for Micronesia. Details in reference to each, interesting as they might be, and illustrative of the work they are doing, distinctively missionary as well as medical, cannot here be given. Enough has been said to show that the American Board is not insensible to the great value of this department of the missionary enterprise.

Notwithstanding the number already in the field, several more are in great request, — one at Sivas, to take the place of the lamented Dr. West, and one at Manisa, in Asia Minor; a third at Samokov, European Turkey; a lady physician for the Home in Constantinople, another for Ceylon, and two for North China. Who will respond to these calls?

WORK FOR WOMAN ABROAD.

Are there any "female men" here, asked some Chinese women, a few years since, at the outer gate of the inclosure of a missionary's house. Unfortunately there were none, and they turned sadly away. They had come, awakened to a sense of their spiritual needs, to talk with Christian women, of the new religion. The customs of their country forbade their entering the missionary's house when only men were present, and they turned back into darkness.

The saddest sound that falls on the missionary's ear in China is the monotonous repetition of the name of Buddha, over and over for the thousandth time, by women, in obedience to the instructions of priests as ignorant as themselves, in the vain hope of deliverance from the burden of sin; a burden that often weighs heavily on the hearts of the more thoughtful as they pass on into middle and later life. And it is to their own sex in Christian lands that they must look for help. What a duty, what a privilege is thus presented to Christian women

— the spiritual enlightenment of these millions upon millions of immortal souls!

And then look at the millions more in India and Japan, where the efforts of missionary ladies are already so abundantly blessed, and seem so indispensable to the success of the gospel. It is only of late that this great work of woman for woman in foreign lands has been possible, yet how grandly has it been begun! Without trenching on other forms of Christian activity and benevolence, but rather quickening and enlarging them, the organizations for work in connection with the different foreign missionary societies are now offering the blessings of the gospel, of Christian education and Christian homes, to hundreds of thousands of women in all parts of the globe; and *the millions are waiting.*

Who shall estimate the results attending the labors of a single missionary like Miss Shattuck in Oorfa, — alone, superintending the schools, and holding meetings among the women of that city; or of Miss Hillis, visiting a score or more of villages in Ceylon, and telling to eager groups "the old, old story;" or of hundreds more, married and single, now in the mission fields.

The influence of organizations at home, in awakening Christian sympathy and fellowship among the women of the churches, and in calling out a larger measure of prayer and unselfish effort for the progress of the gospel, has been of the greatest moment, — worth far more than they have cost, had there been no work nor result abroad. Not the least evidence of their value is the fact that contributions for home charities have suffered no diversion or diminution, but have been steadily increasing. There is no conflict of interests. Not less in any one line, but more in all, is the spirit which rules in the hearts of the Christian women who are most alive to the privileges of the hour.

SYSTEMATIC GIVING.

The following report shows the working of the plan adopted by the Congregational Church of Rockland, Mass.: —

"Under the old system, of passing the contribution boxes on the first Sunday of every month, the amount collected in 1872 was $474.01. In 1873 cards were sent to the regular attendants upon worship, requesting pledges of the amount to be paid monthly, during the year. The result was, ninety subscribed $1,104. Amount paid in, $1,106.42. Additional, collected in boxes outside of envelopes, $237.92. Total, $1,344.34, — nearly treble the amount given the preceding year. In 1874, ninety-three subscribed $1,164.14. Total contributions, $1,371.09. In 1875, eighty-four subscribed $1,018.20. Total, $1,210.63. In 1876, one hundred and three subscribed $1,175.22."

In the distribution of this amount between our great home missionary work, represented by several associations, and our greater foreign missionary work, represented mainly by one organization, this church has done well, giving, on an average, about seventy-five per cent. to the home work, and about twenty-five to the foreign work. It is a fair question for consideration, whether one-third is not the *minimum* of what appropriately belongs to the foreign missionary work. Moreover, since some of the churches give but ten

or fifteen per cent. of their contributions to the foreign work, and some even less than that, would it be regarded as over-estimating the proportion for those who are most intelligent and generous in their benevolent gifts, that one half should go to the spread of the Gospel among the unevangelized nations? This is a subject for each donor and each church thoughtfully to consider.

THE ORIENTAL DEACON — ONE RESPONSE.

Before the close of April, the Treasurer of the American Board received the following response to one article in the May number of the Missionary Herald. If other "deacons" do not remember the case, will they please look again at that number, page 143: —

"Dear Sir, — I have to-day received the May number of the Herald, and, looking into it for a few minutes, my eye fell upon the 'Salutations of an Oriental Deacon,' which I have read and re-read; I hope not unprofitably. I doubt not it will meet with a warm response from many hearts — and pockets; and so, for one little rill to swell the 'Deacon's Fund,' I inclose a check for $5.00. If the project succeeds, as I do not doubt it will, I hope to be able to continue it for more than one year, at least.

"I hope there will be some brother deacon, nearly enough like him, and the Master, in spirit, who will write him, as he requests. I hope to see him hereafter, but it seems, in reading his letter, as if it would be at a distance; — nearer the throne than I shall get. May the Lord bestow upon the whole fellowship of deacons not only, but upon all his servants, a like spirit."

CAUTIONARY SIGNAL.

Eight months of our financial year closed April 30. Many of the friends of the Board are asking, with some solicitude, in relation to the financial outlook. Our reply is not a cry of alarm, but as indicated in the title to this statement, a "cautionary signal."

The amount received thus far, from legacies, is larger than the amoun received from that source during the same period of the previous year; so that we may reasonably expect that, at the close of the year, this portion of our income will equal, and perhaps exceed, the amount derived from the same source during the preceding year. So far, we hope, the morning cometh.

On the other hand, while the regular donations from the churches for the eight months ending April 30, 1876, summed up $214,433.44, the total for the same period this year is only $187,112.56, a falling off of $27,320.88.

This is a serious matter. Our main source of supply must be from the steady, systematic, generous contributions of the churches. We cannot afford to be forgotten by a single church. We ought to be remembered by each individual member.

If the regular annual contribution for the Board has already been taken, will pastors and officers of the churches kindly inquire whether the amount equals that given the preceding year, and if found wanting, suggest the im-

portance of quietly making up the deficiency? If the annual contribution has not yet been taken, or if it is taken by installments, through weekly, monthly, or quarterly offerings, will pastors speak the "word in season" at the next opportunity, which shall secure as liberal a gift as possible?

Prompt, efficient action just now, from each pastor and church interested, will give an impulse in the right direction, in such a manner that we may reasonably hope to close the year without an increase of debt.

Would that the tide of religious feeling which has risen in so many of our churches, and which is gathering in such an army of new recruits, might manifest itself in a grateful overflow of consecrated giving during the remaining four months of our financial year. Let every disciple of Christ who has received a fresh anointing from on high; let every parent whose child, long prayed for, has at length been brought to Christ; let every young convert in the freshness of his new joy in the Lord, who hath bought him, present a memorial gift for the proclamation of the same good tidings to the benighted millions. So shall we close the year singing "Hallelujah" all along the missionary line.

ITEMS FROM THE MISSIONS.

On the first Sabbath in March, nine persons were received to the church at Kobe, *Japan*, on profession. The work there "continues to prosper." The church members are "all actively engaged in business; but they do more Christian work than most church members in America do." The Japanese government, constrained by the want of funds, and the present war with rebels, has closed all but three of its high schools. This is likely to increase largely the opportunity and the call for imparting a Christian education in mission schools. Three new members were received to church fellowship at Kioto, March 4, — among them Mr. Neesima's father and a merchant of the city, — the first one in the city to close his store on the Sabbath. Various letters from Japan speak of the rebellion, headed by the Sumarai of Satsuma. The case was somewhat serious, but it was not supposed that the rebels could hold out long against the government forces. Dr. Berry notices the urgent call for enlargement of the girls' seminary building at Kobe, the teachers having been forced, by want of room, to turn away girls from a distance, seeking admission. He hopes to raise money for the purpose at Kobe.

Mr. Blodget reports three young men baptized at Peking, *North China*, on the 18th of February. "They are from the country, but do business in the city. There are other applicants for baptism."

Mr. Blakely, of Shau-wu, the new station of the *Foochow* mission, reports that the helper who went there with the missionaries from Foochow, has been obliged to leave on account of sickness in his family; and that Mr. Walker's servant, also from Foochow, "one of the loveliest Christians I ever knew, either in China or America," has been removed by death.

Mr. Fuller wrote from Aintab, *Central Turkey*, March 22, "It is a terrible thing, with the common people, for a *Mussulman boy*, when doing any mischief, to be struck by a Christian; but a score of *Christian merchants* may be beaten in the markets, for nothing at all, and no account is made of it. Gradually, however, this feeling is changing, and it is beginning to be understood that Christians have rights which even Mussulmans are bound to respect.

"The government is now nervously anxious not only about the safety but even the *opinion* of foreigners, and they are very prompt to render us any aid we ask. We have nothing to fear while the present government stands, except it be from some vicious or fanatical person planning secret mischief, or from some suddenly excited and reckless mob. The Moslems always seem friendly to us, and great numbers call on us and show marked tokens of respect. Yet, in these times, some sudden passion may outweigh it all."

Mr. Locke, of Samokov, *European Turkey*, wrote March 22d: "Our students have just returned from their winter's labors. They bring glowing accounts of the work, and of fields white for harvest. It seems to be a critical time with the Bulgarians. *Many* hearts seem open, *are* open now, to the reception of the truth. There is such a desire for the Word of God as we have not seen for some time. Some of the young men have come back feeling that they cannot leave their people. We thank God for such a blessing. *Do not cease to pray for us all.* The Spirit can help us, as money and men cannot."

Mr. Edwards writes from Guadalajara, *Western Mexico*, April 5: "The work is growing. There are twenty or more candidates for baptism and membership. But before admission they must be subjected to a probation of some months, and to rigid examination. There is no room for those that crowd to hear the Word, and multitudes do not come for lack of room. In several of the pueblos the work is doing well."

MISSIONS OF THE BOARD.

Japan Mission.

NEED OF MORE SINGLE LADIES AT KIOTO.

On the 20th of February last, Mr. Davis wrote at some length, in regard to the work, and some of its special needs, at Kioto. He dwells first, and earnestly, upon his view of the existing call for more missionary women in that field, saying: —

"There never was another field in which, and there never was a time before when there was such a golden harvest going to waste for want of reapers, as now, among the women of this city. Here the gospel is being preached in over fifty different places by men, — missionaries and students in our training-school, — but it is a terribly one-sided affair. These very young men have just come out of a heathenism in which the most of their mothers and sisters are still groping. These preachers are just beginning to grasp, blindly as it were, the great truth that the gospel is for *all*, male and female; but they do not know how to reach, and did they know how, the usages of society are such that they could

not reach, the women of this city. Our churches already organized have hardly any women in them.

"It is useless to try to get ladies for Kioto from the other stations. The work is opening and pressing everywhere; and I want to say, that unless the four ladies whom the mission have just asked to have sent to Kioto are absolutely *booked through* to this place before they start, and understand that they are to come here, at least half of them will stop in Kobe and Osaka. If only two should be sent they would keep one of them in Kobe if they could. There really ought to be seven or eight more ladies sent out, so that one or two could go as a reinforcement to each of the other stations, Kobe and Osaka.

"If we are to found and carry on the school for girls here, as it ought to be carried on, and do a tithe of the work, which is waiting to be done among the three millions of women within a few hours' ride of this city, where our theological students are going to work, then *we* must have four more ladies. A dozen could work to advantage, but with less than five we cannot hope to train up female workers and superintend the work, so as to evangelize these millions in the near future."

"ROSE-COLORED" PREDICTIONS SURPASSED BY EVENTS.

In regard to the future of Christianity in Japan, Mr. Davis is as hopeful as ever. He writes: —

"I know it has been hard work for you to believe my words about Japan. I know I have been called a 'rose-colored' writer. But nothing that I have written during the last five years, in a prophetic vein, equals the reality, as we see it in reference to some of its phases to-day. I can only write and pray, and do the little that I can. I am not responsible for the unbelief of others when my words are not believed."

WHAT HAS BEEN AT KIOTO — NEED OF A GIRLS' SCHOOL.

Noticing the importance of the proposed boarding-school for girls at Kioto, and the necessity of providing for it, to some extent, from America, Mr. Davis refers to the state of feeling in that community when the missionaries first went there, saying: —

"Our first entrance into the city was the signal for the explosion of a volcano of wrath on the part of the ten or twelve thousand priests. . . . . Not a woman dared to set her foot in our yard for more than six months after our arrival here, and even now Mrs. Neesima's neighbors run from her approach. Curiosity has brought thousands of men to our houses, to inquire about and hear the truth. Prejudice has been wonderfully removed. We are now able to preach the gospel, through our students, in over fifty different places every week; but this is done in private houses, and in a quiet way. I have again and again tried to preach in this way, but the people are afraid to have me come, while they are not afraid to have their own countrymen come and preach to them.

"With one exception, we have not yet got hold of the hearts of any of the great ones or any of the rich ones here. The one exception is the case of a brother of the Sanda daimio, who, as I have elsewhere stated, gave five hundred dollars toward the Kobe Home.

"You may say now, If this is the state of the case, the field is not yet ready for a girls' school. I wish you could be on the ground for a few months. I wish you could see how little (next to nothing) is being done for the higher education of women in this empire. The normal school for girls in Yedo just abolished; girls excluded from every high school, grammar school, and college in the empire; the seventeen millions of women in this empire to be reached by women, if reached at all, and by women trained in Christian schools, and led to consecrate themselves to the work of preaching Christ! I wish you could see the fifty Christian young men in this school, who must look among heathen girls for their wives, and among girls who are not only heathen, but who, for lack of education and training, are wholly unfit to become companions for them, so that their *homes* will be more than half heathen, instead of being the

bright examples of Christian love and intercourse which are so much needed here.

"Leaving out of the account the immediate pressing need of single trained female workers, — without whom these fields, already white to the harvest, will never be reaped — we ought to have here at once a girls' school of fifty members, in training, with reference to the need which all these Christian young men have of suitable helpmeets in their life-work. They can do something unmarried, or with heathen wives, but they could do ten times as much with Christian, educated, companionable wives, who would be helpers together with them both by precept and by example.

"If such a school were in operation here to-day, tens of thousands of souls would be reached and saved, for Christian work and for Heaven, during this generation, who will be lost forever by its postponement; and if the Christians of America are unwilling to risk the seed corn necessary to start it at once, then they postpone one of the richest harvests which it was ever the privilege of men, or angels, to reap. The school would not be filled at first largely from Kioto. It would be filled rather, as our training school is, in great measure by those from a distance. The report of this school has gone out throughout the length and breadth of this Empire, as a *Bible School*, and young men come to enter it as a Bible School, and they are surprised, some of them, that anything but the Bible is taught in it. Had we a girls' school, it would be filled largely, at first, by the sisters and friends of these young men, who would come here, stay a few years, and then go back to bless their former homes, or some other homes, and to be a blessing to thousands forever.

"Is it strange that a young man who has the love of Christ in his heart, who is having his heart enlarged and blessed by the great truths of God, and by other truths, day after day and year after year, who has consecrated his life to the work of preaching Christ, and who sees that his success in this great work will depend largely on the kind of wife he has, who sees, moreover, what our homes are and what our wives are, who studies the Bible with our wives, perhaps, every day, — is it strange that such a young man has some friend away off in his distant native town, that he wishes to get into a Christian school? It is not strange; but it is cruelly strange that he cannot do it, and it would be cruelly strange if we did not find something for some of these girls to do, so that they can be in such a school, even if we have to set them to 'scouring the anchor' to do it; and if, also, we have to pinch ourselves and our children to do it.

CANNOT WAIT FOR THE RICH — STRUGGLES OF THE POOR.

"If we wait for the sons and daughters of the very few rich men in this land, who can be supported entirely by their parents, to be sent to our schools, converted, and go out to convert this nation, we shall wait till the golden opportunity is past in Japan. Take, for example, the graduates of Captain Janes' school, who are here now in our training school, and who, we are expecting, will become so many Pauls to evangelize half of Japan. Every one of them is poor, they are disowned of their parents, possessing generally only an English Bible, and the clothes on their backs. They have an education, and a knowledge of the English language, which would enable them to command easily one hundred dollars per month, were they willing to go into government employ and work up for a year or two, according to the excellent civil service system of Japan. They are working here and receiving three dollars and fifty cents per month, while they prepare for the still harder service of preaching Christ. They pay back two dollars and fifty cents per month for board, tuition, etc., and have one dollar per month left during this winter season, for clothes, lights, fuel, pens, pencils, paper, postage, books, bath money, barber money, washing, etc., including benevolence, for they all give something every week for the spread of the Gospel!

"I do not believe there is an instance on this planet of greater self-denial for Christ that we have here in our school; yet we have not heard one breathing of complaint.

POVERTY AND CHRISTIAN EFFORT.

"Our churches are poor. We have eight churches, with a membership of about two hundred and forty. The aggregate yearly income of the whole would not probably exceed $10,000. If they tithe that, and give $1,000 for the support of the Gospel, they will have less than forty dollars each left, on an average, for the support of themselves for a year. Now what should they aim to do?

"1st. Support eight pastors.

"2d. Send their own members out on tours to preach the Gospel.

"3d. Pay for some Bibles and religious books, which they want to give away in exceptional cases.

"4th. Aid their poor young men and young women who are preparing for the ministry in the schools.

"5th. Send out missionaries to begin the work in the interior.

"I want to put these five things on our native churches from the start, assisting them in reference to some of them, when it is necessary With 15,000,000 of people to be evangelized, and with the work among these 15,000,000, all ripe, and calling for action at once, I feel that this work will absorb all the money they can give for the next ten years at least. To expect them to be able to found schools and put up buildings in addition, is to expect an impossibility. . . . .

"I have run on to a great length, but I have simply been thinking aloud, or with my pen. These matters are all upon us. We cannot escape them. Waking or sleeping they haunt us. Our only rest, our only hope, is in God. The situation is, however, so grave, that without giving you a faithful view of it I could not feel that I had fully discharged my responsibility. And now it is, so far forth, not mine but yours, under God."

GENERAL ASPECT OF THE WORK.

The next day Mr. Davis wrote an additional page, saying: —

"I want to add a word in regard to the work. It goes on quietly, in the school and out. About twenty-five of the younger boys of the school have formed a prayer-band. Ten of these are already members of our churches, and we hope the others soon will be. One of the first members of the school, a fine young man, for whom we have long been praying, himself prayed this morning as we began the class in the Prophecies, of which he is a member.

"I am holding an inquiry meeting now every Monday evening, at the house of the ex-daimio, — a brother of the Sanda Daimio, — who lives in this city. He prayed in public for the first time last Monday evening. We hope soon to organize a church there, and also in another centre, where Dr. and Mrs. Taylor are working."

North China Mission.

A FEW PLEASANT THINGS, AND ONE UNPLEASANT.

Mr. Stanley wrote from Tientsin, February 5th: —

"Since I last wrote you, we have been permitted to baptize *four* persons, — three on the second Sabbath in December, and one on the first Sabbath in January. One of these is a resident of Tientsin; one lives fifty li [17 miles] south of this, on the road to our Shantung work; and the other two are from Shun-teh-fu, one hundred li beyond our Ning Ching work, or seven hundred li from here. One of these, Mr. Hsü, is a literary graduate, ranking between the first and second full grades, who was returning from the examinations at Peking. Coming into our church one day, and getting into conversation with one of the helpers, he became interested at once, and is one of the most satisfactory cases of conversion I have met in China. He forms one of our winter class, and has proved very satisfactory so far. His mind is clear, and works more logically than that of any Chinaman I have ever met before; and better than all, the truth seems to have taken full possession of his *heart*.

"The members of our class this winter are all men of years, experience, and some literary acquirements. I think they are all likely to prove useful men in the church."

From Tung-cho, on the 6th of February, Mr. Chapin wrote: —

"The week of prayer has brought us a measure of blessing. Several of our servants and school boys, and one or two others, are applicants for baptism. On the whole, the aspect of things is more encouraging than I have seen it for several years. The return of Miss Andrews has infused some new life into the work for women.

"You have probably been informed of the sad defection of Li, one of our helpers, who was licensed to preach at the last mission meeting, and whom we regarded as one of the pillars of our little church. He has been suspended from connection with the church, and has left us and taken up his abode in Peking. For almost eight years he has been a member of our church, so that the sundering of these ties has been a most severe trial to us. God is now giving us comfort in these new cases of interest.

"We hear of great ingatherings in Shantung, especially in connection with the labors of the Methodist brethren from Tientsin. Our turn will surely come in time."

Madura Mission — Southern Hindostan.

DISTRESS FROM THE FAMINE.

Our brethren of the Madura mission are constrained, from time to time, to reiterate their cry of distress, in view of the terrible sufferings of the people around them; and it is fitting that the attention of Christians in this land of plenty should be called, again and again, to this fearful temporal distress, as well as to the spiritual needs of those among whom disciples of Christ, sent abroad from our churches, are called to labor. Mr. John E. Chandler wrote from Pulney, March 8th: —

"The fact of most painful interest to us is the famine, which is sore in the land. The Pulney Talook is suffering more than any other in the Madura district. Relief works are started by the government, in which hundreds and perhaps thousands of the poor people are employed, and they get a small sum of money at the close of each day. But there are myriads of poor people too weak to do any work, and they must be fed or starve. Many of our Christian people in this place are at the point of starvation. We feed from six to eight every day, from our own table; or rather, we have one of the poor women cook for the old people and children, who seem scarcely to have tissue enough left to keep skin and bones together.

"The price of rice, though very high, is kept stationary by the efficient means provided by the government. Many thousands of tons of rice are shipped to Madras and other points on the coast. The cars are overloaded, and railway laborers are constantly overburdened, in getting this grain into the suffering famine districts. Long lines of carts are employed to take the grain to the villages where the railway train does not pass. Large inclosures, with sheds, are provided for the poorer people. There is one within two or three hundred yards of our house, which they are enlarging so that five hundred poor, starving beggars can be fed and housed. There yet remain four months in which there will be neither earing nor harvest.

"Thus we are called to sympathize with and help the poor starving people. The most meagre allowance of food, in many of these feeding places, is doled out to the people, as if they were beasts of very little value. The water famine is also very distressing to all classes of people. We have to pay for bringing even our bathing-water, and much more, as we have to send much further, to get good water for drinking."

A PLEASANT WORD.

At the close of his letter Mr. Chandler mentions the loss, by death, of one of the best catechists of the station, but adds: —

"There are encouraging signs here and there. Some ten families in one village, about six miles from here, recently applied to be received under instruction, and promised to leave their heathenism. The native pastor of the church here, though originally from the lower caste, has the respect of the highest caste people and the officials. All will trust him, and he is a very practical, good preacher."

Mahratta Mission — Western India.

A GROWING AND PLEASANT WORK.

Mr. E. S. Hume, who went to India in 1875, wrote from Bombay, December 15th: —

"Since the beginning of the year, our work has grown upon our hands most pleasantly. The Sabbath-school has continued to increase, and to improve very much. Last Sabbath we had an attendance of one hundred and five, distributed in fourteen classes. The day-schools, too, have improved. When we first came here, we started a small school in the house, for the Christian children in the compound, hoping that the children of the native Christians would also come. Mrs. Hume taught this little school at first, but we concluded to move it to the school-room in the Byculla compound, which is much nearer the Christians, and since then we have engaged a Christian young man to teach the older classes, and Vishnupunt's daughter has the younger ones. Mrs. Hume still goes to the school an hour and a half or two hours each day. There are twenty scholars now, and we feel very much pleased with the work done. *We have no funds for this work*, so we give what we can, and add to this what we can get here, and the needful has thus far been provided. Schools for Hindoo children I regard as *very* important. Government supports schools, but not for the class of poor, low caste people for whom we have intended these schools. These children are taught the Bible daily, and are required to come to Sabbath-school. I think no part of our work more truly evangelistic than this. I go into these schools often, and work as much as possible for the parents of the children. These schools are centers for preaching, and for work among the women, such as Bible-women could do, if we only had more of them."

ENJOYING THE WORK.

"Both Mrs. Hume and I are enjoying our work *exceedingly*, and feel far more attached to it than we supposed we could be in so short a time. We feel encouraged, also, in our efforts thus far. There are evident signs of the presence of the Holy Spirit in our church, and there is a good spirit generally in the city. It is proposed to hold a series of tent gospel services on the esplanade, intended for both Europeans and natives. We are hoping that they may prove a great blessing to us all."

FALSE VIEWS — A BED OF SPIKES.

Mr. Wells, of this mission, sent on the 3d of March the following account of "a day in a native village," and the inspection of one of those beds of spikes on which Hindoo devotees are supposed to torture themselves to please their gods: —

"We left home at daylight; descended the mountain into the valley two thousand feet below, and reached a native village at sunrise. We first preached to the Mahars, a low caste of natives, who always live outside of the village. After preaching to them for an hour we went into the village, where we had a large audience. For more than an hour they listened to what we had to say about God and the way of salvation through Christ. They say God is everywhere, and therefore, wherever you put your faith, whether it be on a tree or on an idol of stone or wood, that is, to you, God! Their minds are filled with false notions. They all say God gives us bad thoughts and desires as well as good ones; all is from him; so that we are not responsible for the evil we do. We not only have to tell them of the true God, but must root out of their minds many false notions.

"I had with me a native preacher, — Haribu. He is an earnest Christian man and a good preacher, and is of great assistance to me. Besides preaching well, he is a good singer, and the people seem never to tire of hearing music. They listen to Haribu's singing of the gospel with much interest. It is something new for them to hear songs free from impurity.

"After preaching in the village we went outside, near the temple, under a large tree, to have our breakfast. It was half-past nine, and we were hungry. After breakfast we looked around to see what we might find of interest. Near the temple was an iron-spiked bed (as

they call it). It is a thick plank, with short legs, about eighteen inches wide and four feet long. Most of the upper surface is filled with iron spikes, some two inches long and one inch apart. The people told us that once a year, at the annual religious festival held there, the carpenter of the village, with his clothing removed from the upper part of his body, lies on these spikes, and allows a man to tread on his back. It made me tremble to think of those ugly irons thrust into his bare body; but when we asked the people if the carpenter was badly cut and hurt, they said he was not, for the god kept him from harm! Not having the same faith in their god that they have, we investigated the matter a little more. Besides the help given by the god (as they say), we found other things in the carpenter's favor. The spikes are all of the same height, so that the body presses evenly on them all, and they are not sharp on the top. We found also that there was a little space at either end, where his hands and knees could rest, and he could bear himself up and prevent the spikes from entering his flesh; so that he would really suffer little or no pain.

"When we learned that this man received for this *religious* act, each year, one turban, one sheep, and the use of a large piece of land, we thought many a poor man would be willing to take his place.

"I thought this spike-bed would be a great curiosity to others, so I offered a good price for it; but they said they could not part with it for any amount of money, — the god would be angry with them!

"During the day we talked much with the people, and in the afternoon preached again to the Mahars. About four o'clock we started for home, hoping to visit the village again soon."

Central Turkey Mission.

MISS SHATTUCK AT OORFA.

Miss Shattuck, one of the teachers in the girls' boarding-school at *Aintab*, spent some months, last winter, at the out-station Oorfa, in the hope of doing more good there than, for the time, she could do at Aintab. The following letter from her, written at Oorfa, February 20th, is encouraging and very suggestive, — as to the great and good work open for women of the right stamp abroad, and the importance of pressing on in "woman's work for woman": —

"Our school, opened December 1st, continues with increasing interest, on the part of both pupils and parents. The number is yet small (twenty), but considering the state of the girls' school here during the past few years, it is encouraging to find these attending with enthusiasm, and in many cases under circumstances of considerable self-denial to the mothers, who feel the need of help from their large daughters. The girls are studying the New Testament with a zeal and tender interest I have not seen exceeded by any class in our seminary at Aintab, and their fixed attention and moistened eyes often encourage me to feel that God is giving me the desire of my heart in coming here this winter, alone, — *i. e.*, that he is leading these girls into a new life.

"A new impulse has been given to the pupils of the primary school, by having this school of higher grade to look forward to, and I am exceedingly desirous that this new school shall be put on a permanent foundation, so that, in future, we may see the girls of Oorfa as well educated as those of Marash and Aintab. The salary of my assistant (one hundred piastres [about $4] per month), is paid thus far, promptly, by the *women* of the church here.

"They, too, are working well this winter, considering their ability. I realize more than ever the effect of our seminary on the Aintab people, since seeing the condition of the young women here. With the exception of two, or possibly three, there are none fitted for working well, either in Sabbath school or from house to house (as we organized our women last year for work in Aintab), except elderly women, few of whom can *read* the Bible. We selected eighteen of

the best, however, and on New Year's day they began their visitations for religious work, and are still engaged in it, with increasing interest, as they awaken more and more to a realization that they have a work given them by the Master. The prayer-meeting, organized last spring when I was here, still continues and is well sustained, seldom less than thirty being present, and often fifty. I take special pains not to assume such leadership in these meetings, or in Sabbath-school work, as shall leave them weak when I shall, perhaps, be obliged to go away, but try to arrange for the continuance of the work by their own members, — helping by being one *among* them, rather than their *leader*.

"Last Friday, after school, I went out to Germish for the Sabbath, returning Monday morning before school. The teacher of the school there having been sick all winter, the care of the children has been thrown on the pastor. He is much encouraged in his work in the different parts of the village, where he holds meetings five evenings of the week, in the houses of Protestants, for study of the Scriptures. Many Armenian neighbors attend, often forty or fifty, and these gradually find their way to the chapel on the Sabbath.

"I do feel that one of us teachers ought to be permanently located here, for work among the schools of this city, Germish, and Adayman, and am almost certain that we cannot bring the schools up except by this. It has been only by persistent, unceasing effort, that Marash and Aintab have come up to their present position, which, in the case of Aintab, is only such as to make us about *half* satisfied with the common schools, while here there has never been a resident *teacher*, and but little has been done by the married women, in the matter of schools, on account of their family cares. I cannot easily solve the problem as to what can be done, but am praying that we may be guided in such a way that these hopeful beginnings may not be fruitless of a permanent good to the schools of this region."

Western Turkey Mission.

CRIMES AND DANGERS.

For months past, the disturbed condition of Turkey has of course placed the missionaries, as well as the people, often, in trying circumstances; and it is well that friends at home should be made somewhat familiar with their trials, that they may be the better prepared to bear them on their hearts before the Throne of Grace. Mr. Leonard wrote from Marsovan (three hundred and fifty miles east of Constantinople), on the 14th of March: —

"Among the crimes and casualties of the last few months some have touched us sorely, and others have come unpleasantly near. A young man, Mugurditch by name, who had studied two years in the Theological School, and labored two winters in the vicinity of Chorshamba, was brutally murdered for the pittance of money upon his person, and the goods in his saddle-bags. This was last spring. The perpetrators of the deed are still at large. Government does nothing except where it is galvanized into action by some external force. In November several theological students going to labor for the winter in Sivas were waylaid by Circassians, near Amasia, and stripped of all their goods. Bedding, clothing, books even, were taken from them, to the value of some four hundred dollars. With great suffering they plodded back fifteen miles to the city. Complaint was made to the Governor, but to no profit as yet. Just now, while I am writing, comes in one of our teachers from Herek, a town three days' journey east of us. He and his companion were relieved on the road of purse, watch, and clothing, by four armed Circassians. They are very poor, and the loss comes heavily upon them. Our sympathies are enlisted for all. Of course we share their woes, and sooner or later, in some measure, bear their burdens.

ATTEMPT TO BURN THE PROTESTANT CHURCH.

"Last autumn our sexton, on entering the meeting-house one day, discovered upon one of the cushions on the floor, a

bundle of pitch-pine fagots, bound up with matches, powder, and rags, all saturated with petroleum. Attached to this inflammable compound was a slow match, which had burned a little way and then stopped! The bundle had been placed there by some unknown person, whose steps we traced through an upper window to the roof of an adjoining house. He still goes uncaught and unwhipt of justice, but the meeting-house, preserved to us as by a divine hand, still stands; and half a thousand worshippers assembling in it every Sabbath, praise the Redeemer of sinful men."

A MOST HAPPY DEATH — FRUIT FROM THE MISSION'S PLANTING.

After this brief notice of disturbances and crimes, Mr. Leonard says: —

"I turn from the record of crime and danger to mention another event, which, though sad in some of its aspects, is adapted to fill the heart with gratitude for the unspeakable gift of salvation by Christ. I allude to the sickness and death of one of our brightest and most earnest native helpers, Hohannes Torosian. Trained in our schools; graduating from the Theological Seminary in 1870; five years a successful teacher in the large Protestant school of Marsovan, his home; then preacher at Samsoon, where he displayed great zeal, tact, and ability; his strong active frame at length yielded to inherited disease, and at the early age of twenty-eight his earthly career closed, February 9th, in the Prussian hospital at Constantinople. It was during the last months, while lying in that hospital, that the power of divine grace in Torosian was most remarkably revealed. His patience under suffering, though of a naturally fiery disposition; his cheerful acquiescence in the divine will; his humility, faith, and triumphant hope in the moment of death, deeply impressed all who were conversant with him. A friend and classmate, who was often by his bedside, has given an account of one or two interviews with him, published in the 'Armenian Messenger' (*Avedaper*), from which I will venture to make a few extracts.

"Alluding to his bodily sufferings, and the great disappointment of cherished hopes at this period of life, the writer says, 'Yet never from his lips did fall a word of murmur or complaint. One day Torosian said to me, "God, by this sickness, has been *filing* me, that if I live I may be a worthy Christian, and if I die I may go to be with Him." Truly God had "*filed*" him, and wrought in him a wonderful change. He deeply realized his unworthiness, and powerfully believed God's gracious gift. He longed to live that he might work for God. Almost his last request was that a younger brother might be trained for the ministry to fill his place, and he fervently prayed, "Grant, O Lord, that our name may never fail from the service of thine house." A few days before his death, a friend pitying his sufferings, the sufferer replied, "Not these light afflictions but eternal torments are my desert; but I am saved by free grace.'"

"'I was thinking of you this morning,' said the patient, with a feeble voice and faltering breath, as his friend came in, — 'whether you are ready to go with me. What will you do in this world of sorrow? Oh, let us go together. This morning they came for me, but went back again. Ah! I thought I should be with Him.' 'Who came for you?' asked the friend. After a moment's silence, casting his eyes upward, he exclaimed, 'O Lord, send them quickly.'

"After a brief absence again the friend returns to that low room in the Prussian hospital, now 'privileged beyond the common walks of life, quite in the verge of Heaven,' that he might have the privilege of witnessing a fellow student's triumph over death. 'Would that I were able,' he says, 'to convey to others the sentiments and emotions of that dying Christian. Would that his other ten class-mates might have stood with me around his bed. There they would have learned, from one of their companions, in a most impressive manner, what is the evidence of a future world, and what is newness of heart, what is hope and faith.'

"To the question, 'Are you ready?' the dying man replied, 'Ready! By my

own righteousness how can I be? Who am I? What virtue have I that I should be ready to die? I am by nature fallen, — a vile sinner. But I know that He is faithful to his promise. He will not frustrate the hope of them who trust in Him. I have not a doubt He will keep me. Oh, how great, how great are his promises, made to such a worm as I! Oh, how sweet is eternal life! I am bewildered with joy. He is by my side. We are just now going. I have no fear of death. My heart is full of peace, for He hath conquered death. O, Lord Jesus, all this is of thy merits, not mine. Come, O Saviour! Strengthen my faith, confirm my hope, that as I go through the valley of death I may not separate from Thee.' After praying in this manner for some time he asked for water. 'Oh, how delicious,' he remarked after tasting it, and added, 'now, O Jesus! give me one drop from thy living fountain; that only can quench my thirst.' Soon after this the spirit left the body. His hand was uplifted as if in prayer; and the last word distinctly heard from his lips was the name, the all-prevailing name, of *Jesus*.

"Who can doubt that those prayers were indited by the Holy Comforter? That those longings, and that strong faith in the hour of dissolution, were granted by the Saviour to one who had his feet already planted on the rock? And who does not see, in such a trophy of grace, abundant testimony to the value of missionary work? Here is a youth, born and reared in poverty, at first surrounded by the sights and impressive customs of false religions, scarcely better than dark heathenism. He is rescued by the foreign missionary, brought under the influence of the Gospel, trained in mission schools, and made a preacher of Christ. Hundreds of pupils pass under his instruction, and several of them are prepared for entering the Theological School. A few are already in the evangelistic work. Here is reward to the laborer, — a cluster of ripe grapes from the vineyard. Is there not here an argument to the hesitating students at home, to come and join the missionaries in holding up the light of truth before these waiting nations?"

A GOOD EXAMPLE FOR HOME PASTORS AND CHURCHES.

Mr. Parsons, of Nicomedia, wrote on the 7th of March, reporting a tour of seventeen days among the out-stations of his field. Like Mr. Leonard, he is constrained to speak of deeds of violence, saying: —

"The condition of the country renders it unsafe to travel. Hunger drives the poor people to desperate deeds. Robberies and murders, even, are of every day occurrence. On our first day out, a Turk was murdered within half an hour of Bardezag. The second morning we saw a man by the road-side freshly murdered, — shot through the head. In the café where I usually sleep, in Nice, a Turk was shot by a drunken Armenian. Near Keremet, a Greek was murdered and burned in the woods. In every place we had to listen to tales of violence and blood. All roads leading to the capital are swarming with soldiers, and even soldiers of the third class (of old men), under no control. These, without discriminating nationality, do all sorts of iniquity; even Turks are robbed and beaten by them."

Noticing the out-stations visited, he mentions, in regard to one place, facts of deep and instructive interest: —

"I think I have written you about Koordbeleng, and the wise and successful labors of preacher Hagop. He has gone on organizing all connected with the congregation for work. I wrote about the *Little Flock*, who give and labor for the Turks, principally through their parents and brothers, who go to the markets and to Turkish villages. They have put into circulation, among the Turks, hundreds of the gospels and other portions of Scripture. Pastor H. has now organized the women into a society, called *Avedagh* (Gospelers, or Publishers of Glad Tidings.) They meet once a week; each member contributing at least five paras a week [the para is about one tenth of a cent], and report what they have done, corresponding to their name and calling. The brethren are organized under a name signifying *Light Spreaders*. They meet Sabbath evenings and report what they

have done, and make plans for the week to come. The smallest share is ten paras a week, which they contribute for the objects of the society. The evening I was there the preacher himself reported his labors in the coffee shops, and from house to house, and called upon each member, by name, to do the same.

"*Here*, in Bardezag, I am glad to be able to report that those who, in the time of misrule, went off, have all come back. Preacher Stepan is growing in the regards of the people and in influence. He has recently taken one of Miss Farnham's girls as a wife. Things are beginning to look up in Nicomedia also."

Zulu Mission — Southeastern Africa.

A VISIT TO IFUMI. — RELIGIOUS INTEREST.

DURING the week of prayer in January last, Mr. Ireland, now of the Adams (Amanzimtote) station, was at his former station (Ifumi) visiting among the people, attending meetings, preaching, etc., and was permitted to witness a cheering degree of religious interest among the people, with cases of hopeful conversion. He wrote from that place January 11th: "In addition to the morning and evening meetings, I preached on Sunday to an attentive and appreciative audience, who seemed very glad and thankful to have their old missionary among them again. Several of those who were in my employ as far back as 1849 and 1850, as young, unmarried people, were there with their wives and children, many of the latter now grown up, and some of them having now families of their own. Each day, thus far, we have had interesting, and I believe profitable meetings, near the time of sunrise and sunset. I always have more or less to say on these occasions, but they are a part of the time conducted by the deacons and other active members of the church. On Monday I made a number of pastoral calls, talking and praying with the people at their own homes, and trying to get acquainted with the young people of various ages who have been growing up during the fourteen years since this has ceased to be my missionary home. On Tuesday I was engaged for some time in listening to the confessions of two men who had fallen into sin; and then had a consultation with Mr. Thomson and others. While we were thus engaged a congregation of more than two hundred were collecting for a noon-day service, to which the outside heathen were invited. About a hundred of these latter were present, including some of the principal men from three different tribes, one of whom is a well known and important chief. My heart was enlarged, my tongue was unloosed, and I brought to their minds many of the truths they had heard from me in the years long by-gone. I especially warned them against the growing evil of intemperance, which has of late been spreading fearfully in all parts of our mission field, in consequence of numerous drinking places kept by white men, where bad brandy is sold. During this day I had some conversation with one very promising young man and one married woman, who have recently expressed their determination to be the Lord's, and who are desirous of uniting with his people. On Wednesday, besides the regular meetings already referred to I had a meeting with the women, more than thirty of whom were present; and to-day (Thursday) I got together about the same number of young people. The meeting was addressed by Jeremiah Mali, and another young man whose home is here, and who is also a graduate of our Seminary. And now this afternoon, while writing the above, I have been delightfully interrupted by receiving a call from another of our Seminary graduates, whose home is here, and who has for the past three years been the efficient teacher of the Inanda station school. He came to tell me that during the meetings of the present week he has come to the full determination to be the Lord's. He said he could not rest until he had opened his heart to me."

On the 11th Mr. Ireland added: "At the close of another pleasant and interesting Sabbath, we bring this series of meetings, embracing the week of prayer, to a close. This morning I preached on

the characteristics of acceptable prayer. Afterwards the Lord's Supper was administered, and in this service I was assisted by Pastor James Dube, of the Lindley Church, who was present. He also made an earnest, effective address at our closing meeting this afternoon."

A PAINFUL CASE.

The next day Mr. Ireland was called to leave Ifumi for much less pleasant labor than had fallen to him there, — to join others in a council to investigate charges against the native pastor of the Umzumbi church, the first ordained, and a much loved and trusted Zulu pastor. As the result of investigations, he was dismissed from his charge, and "forbidden to exercise his functions in other respects as a messenger of the churches, for at least one year, and until, in the judgment of the resident missionary, he is entitled to a full restoration of public confidence." Mr. Ireland says: "He would probably have been formally deposed, but for his previous exemplary deportment and blameless life, taken in connection with his present humility and penitence. In the course of the discussion the native brethren, as well as the missionaries present, gave expression to their unfeigned surprise and sorrow that so great a reproach had fallen upon our native Christian community, and that such an opportunity had been given for the enemies of God to blaspheme."

INTEREST AT UMSUNDUZI — ADDITIONS.

Mr. Tyler wrote from Umsunduzi, February 2d: —

"The week of prayer was observed by all the natives on this station, and a gracious influence pervaded our meetings. I have never known the people so much interested in extra religious services, and I hope that good is in store for them. Some of them came cheerfully to the morning prayer meetings, held at sunrise, though they were obliged to walk through the grass, wet with dew, a distance of two miles. The assurance that many praying Christians in distant lands were remembering them, especially during the day set apart for that special purpose, affected them quite perceptibly, and led them to pray more fervently for themselves. Several, who had for a long time been 'halting between two opinions' came out on the Lord's side. We received ten to church fellowship, among whom was one of our own daughters."

THE BASUTU MISSION TO THE INTERIOR.

In the same letter Mr. Tyler refers to a movement of great interest by Basutu churches and their French missionaries, as follows: —

"You will remember, perhaps, a reference that was made in the 'Herald' for April of last year [page 114] to a party of missionaries preparing to leave Basutu land for the Banyai tribe, far away towards Central Africa. Unfortunately, that mission was for a time broken up. The party was arrested by some semi-civilized and mission-hating Dutch Boers, as they were peacefully passing through the Transvaal (Dutch Republic). But we rejoice that the native churches (Basutu) are not going to give up the enterprise. They are to start again, and under the most favorable auspices, headed this time by the Rev. J. Coillard and wife, French missionaries, well known in Natal and most highly esteemed. Mr. Coillard has a large and flourishing station (of which Miss Hance gave you some account in the January 'Herald' for 1876, page 27), and his missionary society can ill afford to spare such a man; but the Banyai mission is a 'new departure,' calling for a leader of long experience and superior knowledge, and so they give him up; and this call from the interior of Africa is so loud that our good brother volunteers, with a Pauline readiness and zeal, not counting his life dear unto himself. The best wishes and most fervent prayers of all the friends of the African will go with this missionary band."

MR. PINKERTON AND HIS NEW STATION.

The Herald for May presented statements from Mr. Pinkerton respecting the commencement of his new work, at a station farther inland than any one before occupied by the mission. On the 23d of January he wrote again, from Indunduma: —

"Since writing you in November last, I have made some progress in building, so that we are more comfortable than we were then, and have also made progress in teaching boys and girls to read, and in teaching the people divine truth in my preaching.

"There is much interest in learning to read, write, and cipher, so that I have all I have time to do in that line. Plenty of boys come to work at small wages, whom I teach, and a good number from the kraals about come to be taught. Considerable interest in clothing also appears, and some children's clothing has been sought by purchase. A part of our congregation are clothed already, and I hope are coming to a right mind as well. The congregation is increasing in numbers. I now use the large hut for meeting, so that we have room for more. Fifty have been present at one time. If we have wisdom and grace to carry this work steadily forward, as it has advanced since it began, we shall soon see a good sized congregation, growing in knowledge and respectability. Conversions will follow, and the Lord's church will be planted in this tribe.

"The people are wicked and very low. Polygamy, even, is not one of their greatest sins. A mystical witchcraft, which consists of imposture and lies, is practiced among them.

"A woman near by has been ailing for near a year with liver complaint, or something of that kind. Her husband was rich in cattle and goats. The conjurers have been all along telling him that the spirits of his ancestors were hungry and angry; that he must kill cattle and goats, and make beer for them. He has killed eight oxen and many goats at different times, and made great quantities of extra nice beer. The conjurers have been paid for telling him to do this, and all the people of the region have gathered from time to time to eat the beef and drink the beer. But the poor woman is still ailing. There is a witch woman in the neighborhood who can explain any mystery, from the losing of a knife, upward. She has a scale of prices for telling secrets. The people say she has a large basketful of coins."

After briefly noticing some of the crimes and vices prevalent among the people, Mr. Pinkerton adds: —

"These facts will show that, while much may be said of the good qualities of Kafirs as compared with other barbarians, they are old fashioned sinners, who are walking the way that wicked men have trod; that they can only be helped by the loving and severe old truths of the Bible; that we are nothing without the Spirit of God, but with the Spirit we may turn some to the kingdom of God. I am preaching much about God as an eternal and universal king, and about the immortality of the soul and its condition. Their minds are dark, but God can give us light wherewith to enlighten them. Pray for this."

Mission to Austria.

THE SITUATION AT BRUNN.

Mr. Schauffler wrote on the 29th of March, that he thought it not best, at present, to hold public meetings. He states: —

"I hold only private meetings, in my dwelling. These are attended by between twenty and twenty-five, besides my family, — almost all persons who have been more or less affected by divine truth, and have found, or are seeking to know, the way of salvation. Of course there is much ignorance and prejudice to combat, and fear of persecution is not wanting; but the Spirit of God is among us. Several, who we hope were brought to a saving knowledge of the truth two years ago, have, after deep heart-searchings, been quickened. A few others are manifestly growing Christians, and others still are in a state of mind that greatly encourages us to plead with the Lord for their salvation. Recently two young ladies were with us several hours, wishing to talk of nothing but the way of salvation. I have commenced a Bible-class with some of the most serious men who attend meeting, and hope much from a

more informal way of discussing the truth presented.

"Our numbers are small, and we are despised and hated. A lady of high position recently told an English teacher, that if she visited us she would lose all her friends and her employment. But if the 'mustard seed' only be here, and the Spirit of God fructify it, it is all we ask. What we need above all things is the convincing and converting power of the Spirit of God."

Mission to Spain.

INCREASED OPPOSITION AT ZARAGOZA.

Mr. Thomas L. Gulick wrote from Zaragoza, April 10: —

"As our work is now being blessed more than in previous months, and our numbers are increasing, the enemy is being stirred up to unwonted activity and opposition. The colporter in Zaragoza was suddenly thrown into prison last week, and kept there into the third day, without any charges being made against him or any reason given him for this tyrannical treatment.

"When we talked boldly to the Governor, demanding justice, he as suddenly let him go, without ever having told him what his crime was!

"The *very* poor, of whom we have many in our congregation, are being especially tempted by offers of food, clothing and other charity, if they will leave the simple Gospel of Christ for the church of images, pictures, music, saints, processions, pomp, and power, — 'the church of their *fathers*,' — full of all subtilty.

"Soldiers are threatened by their superior officers, forbidden to come to our services, and *commanded* to go to the Roman church and take part in its rites.

"One of our members, a soldier, of whom we had a good opinion, has been so intimidated by the threats and commands of his superior officers, that he has taken his boy from our school to send him to the Escolapians, and has allowed them to baptize his infant child in the Romish Church, and even rebaptize his other children, who had received baptism in the evangelical church in Barcelona. He has had a terrible struggle, has lost his appetite and become melancholy, but the poor man had not courage to overcome their combined forces.

"The preaching against us in the Romish churches has, we hear, assumed new bitterness and energy. A new Roman Catholic school has just been opened, at the very next door to ours, and we understand that it is to be free. The boys and girls in our schools are persistently enticed to go to other schools. So the battle goes on. The weak and the partially instructed will fall. A church which knows how to convince a Newman and a Lord Ripon, has plausible arguments for every class and condition of men, women, and children. The judge before whom the colporter was brought told him he might better be a robber than a vendor of such vile books, *i. e.*, Bibles, Testaments, etc."

Dakota Mission.

THE NEW STATION AT FORT BERTHOLD.

It will be remembered that when the American Board met at Chicago, in 1875, a strong desire was expressed by many that more effort should be made to Christianize the Indians of the northwest. In accordance with this desire, Rev. Charles L. Hall and wife were appointed to the work, and sent to Fort Berthold, Dakota Territory, where they arrived in May, 1876. A letter recently received from Mr. Hall, dated March 26, 1877, gives some account of the beginnings of their effort. He states: —

"Perhaps I ought to have written before; but hands and head have found so much that must be done, that few letters have been written.

"After we had been here a few days, I sent for one carpenter, to frame into a small mission house the materials I had brought, in part, from Yankton, nine hundred miles down the Missouri River from here. The agent obtained permission to furnish me rough lumber, at a low rate; my carpenter came by the middle of

June; and soon he and I were at work; and all summer we two worked hard, with very little help. I had a hand in every part.

"When the house was enclosed, and one room partly finished, we moved into that, and so saved a walk of more than two miles every day. All this time, and after, we should not have been surprised if 'Sitting Bull' had pounced upon us. But the Lord took care of that, and all alarms proved false. The Indians here were in the main friendly, though one, the mouthpiece of an opposition element, threatened to burn. The agent gave them some of the money I paid for lumber and they had a feast; and the next day the chiefs signed an agreement to protect us in our work. From that time we have had no trouble, except a display of spite in the breaking of some trestles, the throwing of some bowlders we had hauled for foundation stones into the cellar, and the pilfering of shingles and nails while we were building. Now the hostile Indians are far away; and those who secretly coöperated with them at the agencies below us, on the river, have been dismounted and disarmed, and we feel secure.

SABBATH SERVICES. — SCHOOLS.

"Our Sabbath services have been attended sometimes by large and sometimes by small numbers, since we first came. We hope some truth has been sown; though with an audience speaking three or four different tongues, and interpreters with no religious ideas, or perverted ones, it has often seemed useless to make the attempt.

"We have now two day schools, one for Gros Ventres and Mandans, and one for Rees. A Christian young lady, paid by the government, takes charge of the Rees, and I am trying to do something with the Gros Ventres. There are various hindrances to education among a tribe of Indians, as you may well suppose. Some of the people say they 'don't see any money in it.' Some, on the other hand, do *see money* in it; like White Shield, the Ree chief, who recommends us to feed the children, for then they will come to school, as flies come to sugar! Others are superstitious, and think that the children who go to school cough more than the others, and that the school has a mysteriously evil influence upon them. The old Mandan chief asked if the children who went to mission houses were not apt to die. Others, still, are opposed to anything that will break up old heathen ways. There is no law to compel attendance; and no community or parental authority to fall back upon, for the enforcement of discipline in schools. If with these hindrances schools are not large, no one need be astonished.

AGRICULTURE.

"The Indians here are doing more at agriculture than any others I have heard of, and that in spite of grasshoppers, drought, and short seasons. Oats are raised on the agency farm, but no wheat. The Indian products are corn, potatoes, squashes, peas, and beans. The government gives flour, pork, and beef, in weekly rations to all. Sugar and coffee are given for an equivalent in labor. The Indians cut a great deal of wood to supply the Agency and the river steamboats. They bring in skins, furs, and game, for themselves and for trading. If they can be gradually induced to scatter upon little farms, and raise some stock instead of their numerous horses and dogs, they may easily support themselves in comfort, even in this country.

DISPOSING OF THE DEAD.

"Last Sunday, on my way from the house to a camp of soldiers on the prairie, I passed by the graveyard, just as three women came out to bury a child. One had a rough wooden box, another the body of a child about two years old, the third a small buffalo robe and some pieces of calico. With these they wrapped the body, — its face painted with red bars, — and put it in the box. They got me to nail up the box, nail a blanket around it, and help them lift it upon a scaffold of four poles, about eight feet high. Part of these Indians bury their dead, and part still put them on scaffolds.

"When I came back towards home, a number of woman (no men) had gathered, sitting on the ground; while one, with bare legs, besmeared with red paint, stood before the scaffold in a bitter cold wind, praying, *i. e.*, screaming, as loudly as possible. To-day the mother is sick from the effects of exposure. Poor humanity! God help us all! Pray that they may get light! *Send* it!"

MISCELLANY.

MISSIONARY INTELLIGENCE MORE THAN FOOD.

THE following extract is from a letter from the daughter of the honored Harlan Page: "I often wonder if there are many who regard the Missionary Herald as my mother's sister did, in Norwich, Conn., when I was a child, forty-five or fifty years ago. Her husband thought he would discontinue his subscription, but said nothing to his wife about it. At the breakfast table, she said, 'I do wonder why the Herald does n't come.' At dinner she said again, 'I would gladly go without my dinner if I could only get the Herald.' This was enough; her husband immediately renewed his subscription. If it was more to his wife than her necessary food, she should surely have it."

HOW ONE FRIEND FEELS.

A DISTRICT Secretary sends this extract from a letter recently received by him: —

"Yours of the 28th treats of a subject very near my heart. I am very sorry the Prudential Committee find it necessary to retrench. I do not purpose to attempt to cheat the Lord's treasury out of the small amount I contribute to it. My wife contributes through the Woman's Board. [Their united contributions this year are $250.] I hope before long to be able to double the amount I give; and I hope and pray that the treasury may be filled."

A LINK IN THE CHAIN.

THE Treasurer, not long since, received the following: "A small box will accompany this, containing a plain gold ring for disposal towards 'the debt.'

"I want to give it as a thank offering for God's great goodness to me during years of sickness. Oh, that it might be a little link in the chain that shall at length bind the world to Christ."

MORE THAN FROM INCOME.

THE treasurer has this, recently: —

"DEAR BROTHER: Believing that just now the Lord is calling on some of us for more than a part of our *income*, I enclose herewith the first payment on a little lot of real estate. Please apply for the reduction of the disgraceful debt."

Are there not others who will do likewise?

BIBLIOGRAPHICAL.

Myra; or a Child's Story of Missionary Life. By C. C. TRACY, of Marsovan, Turkey. pp. 89. Boston: Congregational Publishing Society.

THIS is a choice narrative, beautifully illustrative of the fruits of divine grace in the heart of a child. It has an added charm from the peculiar incidents of a missionary life, and from the pictures of a foreign land. The story is simply and happily told, as only a loving parent could tell it, whose heart finds relief for its sorrow in recalling the sweet ways of a little one now gathered into the Saviour's fold.

The Indian Evangelical Review.

The January number of this review, just received, presents an uncommonly valuable series of articles. The first, "Should Missionaries preach Theology?" is quite as applicable to the latitude of New England as to India. It brings up, substantially, the same questions that are raised here; and they are discussed with a clearness and force of style only surpassed by the vigor of thought displayed. The second article, on "Bazaar Preaching," is well suited to attract the atten-

tion of missionaries in India. Still more practical, if possible, is the article on "Evangelistic Plans in India." Very valuable suggestions are there made on the subject of itineracy, based on actual experience and successful labor. The question now agitating the Indian mind in reference to "Child Marriages" receives very careful attention, and we cannot but hope that much good will come from the manner in which this subject is discussed in this Review. The last paper, on "Caste," shows that missionaries have by no means escaped the embarrassments attending this hindrance to evangelical work. All dallying with this evil, all compromising with it, is seen to be futile. The conclusion is wisely reached, that caste will not die of itself, nor is it likely to be weakened and gradually extinguished by bringing to bear upon it the influences of a healthy public Christian opinion. A system that harmonizes so completely with the selfish nature of men will not die by any such means.

This number of the Review is enriched by notes and intelligence such as have attracted special attention in former issues.

GLEANINGS.

—— In Persia, unusual interest in the gospel is now shown by the Moslems. They are less under constraint there than in the Turkish Empire.

—— The "Wesleyan Missionary Notices" mentions a "steady and dreadful decrease of the population of Fiji — apart altogether from the awful plague which swept over the islands a short time ago — which is as four deaths to one birth."

—— The "Notices" also reports a revival of much interest in Fiji.

—— The Dublin "Daily Express" states that, since 1801, while the Roman Catholics, in Great Britain and Ireland have increased at the rate of 28 per cent., the Protestants have increased at the rate of 120 per cent. Protestantism has, therefore, been advancing nearly five times faster than Romanism since the beginning of the present century."

—— The *end of heathenism* in the York Factory district, in Northwestern America, is announced by Archdeacon Kirby. Beardy, the chief of the Samatawa tribe, and sixteen others of his party, were baptized on Whit Sunday. York Factory station was founded by the Church Missionary Society in 1854. Now, Mr. Kirby says, "heathenism, with all its cruelties, has become a thing of the past."

—— The Church Missionary Society is vigorously pushing forward its work in Palestine, since Bishop Gobat, so long at Jerusalem, has passed over his various enterprises to its care. Besides Jerusalem, it is occupying Nazareth, Salt, Joppa, Ramleh, Lydd, Nablous, Acca, Shefamer, and the Hauran, — embraced in a region to the south of the field occupied by the American Presbyterian mission.

—— A remarkable work is in progress in connection with the Irish Presbyterian mission, among the Dherds, an aboriginal race scattered over the region about Baroda, near the head of the Gulf of Cambay, in the Bombay Presidency. In four years the professed adherents to the gospel have increased from 163 to 1,126, and they have spread from four to over sixty villages. These Dherds are the very lowest and most despised of the population. Their readiness to make personal sacrifices, when they seem to be at the lowest condition of want, is simply amazing. Their average income does not exceed sixty cents a week to a family; and yet four hundred of these families have pledged four shillings (about a dollar) for every house of worship erected in their district.

—— The Church Missionary Society (English), has now *seventy-five* men under training for missionary service. Four years ago the number was twenty-three. Great advance in the regular funds is required, in view of the heavy additional expenditure which a so largely increased staff will involve.

—— Miss Everett reports fifty-six pupils in the Seminary proper at Beirut, and one hundred and ninety-four names enrolled in the primary department, of whom *fifty-eight are Moslems.* The way seems rapidly opening for work among

the Mohammedans. May the present war be overruled to this end!

REV. B. W. PARKER.

Of this brother, whose death was noticed in the Herald for May, the "Honolulu Commercial Advertiser" says: "Mr. Parker was a native of Reading, Mass. With his wife, who survives him, he came to these islands in 1833 as a missionary of the A. B. C. F. M., in company with the Rev. Lowell Smith and wife. Shortly after arriving here he sailed for the Marquesas Islands, together with the Rev. Messrs. Armstrong and Alexander. Returning here from the then unsuccessful attempt to estab ish a mission on those islands, Mr. Parker was stationed at Kaneohe, on this island, where he labored as a missionary of the Board until the change was brought about which placed the Hawaiian churches under the charge of native pastors, since which time he has resided in this city, attending to his duties as principal of the Native Hawaiian Theological School. Last year he revisited his native land, after an absence of a third of a century, and came back with invigorated health, which he continued to enjoy until recently. He was one that might emphatically be spoken of as a good man."

ARRIVALS.

Mr. and Mrs. Perry, formerly of the Central Turkey mission, who sailed from New York September 16, 1876, reached Sivas, where they are now to labor in connection with the Western Turkey mission, October 30th.

Dr. and Mrs. Whitney, who sailed from San Francisco February 1st, reached Hong Kong, China, March 16th, and Foochow March 26th.

DEATH.

A slip from a Honolulu paper is received just in season for this number of the Herald, with this announcement: "Died at sea, April 4, on board R. M. S. *Australia*, from San Francisco to Honolulu, of paralysis, the Rev. Claudius B. Andrews, late of Makawao, Maui, aged 59 years and 9 months. Mr. Andrews had been absent in the United States for a year past, in search of health, and was on his return to his island home in company with his wife, when death intervened. On Sabbath, April 1, although in a very feeble condition, he held Divine service and preached to the assembled passengers in the saloon of the steamer, taking his text from Psalm l. 7, and laying particular stress upon the last clause — 'I am God, even thy God.' From that time he continued to grow worse, until shortly before 8 o'clock on the morning of the 4th, when he sank peacefully to rest. The body was brought to this city for interment, and the funeral took place yesterday afternoon, from the residence of the Rev. J. F. Pogue. Mr. Andrews arrived at these islands in 1844, as missionary of the A. B. C. F. M."

PACKAGES FOR TURKEY.

In view of frequent inquiries on the subject, it may be well to state here, that packages for missionaries in Turkey are still sent from the Missionary Rooms, as heretofore. No change in this respect has been made on account of the war.

SPECIAL NOTICE.

All friends who may have failed to receive acknowledgments of their donations by mail, or to find them printed in the Missionary Herald, are desired (if they have not already done so) to report to the Treasurer at once

both the amount and date of their remittances, and the form in which they were made. By a recent arrest of a post-office clerk for stealing, it is found that letters to the Board had been taken and destroyed by him.

OFFERINGS FOR THE DEBT.

MAINE.	
Calais, Samuel Gallagher,	2 10
NEW HAMPSHIRE.	
New London, Mrs. E. S. Trussell,	10 00
CONNECTICUT.	
Canaan, Fanny S. Cowles,	5 00
IOWA.	
Council Bluffs, Rev. B. Talbot,	10 00
Received for the "Debt" in April,	27 10
Previously acknowledged (see May "Herald"),	8,692 01
	$8,719 11

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.		
Gorham, Cong. ch. and so. 14.67; a gift, 1;	25 67	
Minot Centre, Cong. ch. and so.	44 00	
New Gloucester, Cong. ch. and so. to const. Rev. J. G. LEAVITT, H. M.	91 75	
Portland, Welsh Cong. ch. and so., for Mexico, 8; Rev. JOHN G. WILSON to const. himself H. M. 50;	58 00	
South Freeport Cong. ch. and so.	16 50—235 92	
Kennebec county.		
Gardiner, Cong. ch. and so.	17 80	
Penobscot county Aux. Soc. E. F. Duren, Tr.		
Hampden, Cong. ch. and so.	11 00	
Union Conf. of Churches.		
Hiram, Cong. ch. and so.	2 50	
Waldo county.		
Winterport, Cong. ch. and so.	5 00	
York county.		
Biddeford, Pavilion ch. and so.	15 00	
Elliot, Miss E. Guptill,	1 00	
Limington, Cong. ch. and so.	32 38—48 38	
	320 60	
Legacies. — Bath, Mrs. Charlotte Houghton, by L. W. Houghton,	300 00	
	620 60	

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Alstead, 3d Cong. ch. and s. s.	25 30	
Drewsville, Miss A. Woodward,	1 00	
Fitzwilliam, a friend,	5 00—31 30	
Grafton county.		
Hanover Cong. ch. and so.	22 48	
Hillsboro county Conf. of Ch's. George Swain, Tr.		
Bennington, Cong. ch. and so.	20 00	
Goffstown, Rev. Abel Manning,	12 00	
Manchester, 1st Cong. ch. and so.	91 30	
Nashua, 1st Cong. ch. and so.	31 42—154 72	
Rockingham county.		
Hampstead, Cong. ch. and so.	22 07	
Kensington, a friend,	3 00	
Newmarket, Cong. ch. and so. 22.25; T. H. Wiswall, 10;	32 25—57 32	
Strafford county.		
Wolfeboro, Rev. S. Clark,	8 00	
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Langdon, Cong. ch. and so.	9 00	
	282 82	
Legacies. — Derry, Mary J. Whidden, by Joseph Blanchard, Ex'r,	400 00	
	682 82	

VERMONT.

Bennington county.		
Bennington, 2d Cong. ch. and so.	42 57	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Danville, Cong. ch. and so.	24 65	
Lyndon, 1st Cong. ch. and so.	18.66—43 31	
Chittenden county.		
Milton, P. Herrick,	1 00	
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Franklin, Mrs. L. S. French,	50	
Orleans county.		
Greensboro, Cong. ch. and so.	3 50	
Windham co. Aux. Soc. C. F. Thompson, Tr.		
West Brattleboro, Cong. ch. and so.	11 56	
Westminster, Cong. ch. and so.	25 35—36 91	
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Pomfret, Cong. ch. and so.	6 53	
Sharon, Mrs. E. B. C.	5 00	
Springfield, Lincoln Whitcomb,	11 00	
West Hartford, H. H. Hayes,	90	
Woodstock, 1st Cong. ch. and so.	75 11—98 54	
	226 33	
Legacies. — Chelsea, Erastus Morton, by J. P. Tracy, Ex'r,	100 00	
	326 33	

MASSACHUSETTS.

Barnstable county.		
Centreville, Cong. ch. and so.	7 17	
Orleans, Cong. ch. and so.	20 00	
West Barnstable, Cong. ch. and so.	10 00—37 17	
Berkshire county.		
Lenox, Mrs. Amanda Washburn, 10; Mrs. Emily Washburn, 12; a friend, 58;	80 00	
Pittsfield, R. S. Jones,	35 00—115 00	
Bristol county.		
East Taunton, Cong. ch. and so.	18 00	
Brookfield Asso'n. William Hyde, Tr.		
North Brookfield, 1st Cong. ch. and so.	60 00	
Essex county.		
Lawrence, Lawrence St. ch. and so.	100 00	
North Andover, Cong. ch. and so. add'l,	20 00—120 00	
Essex county, North.		
Groveland, Cong. ch. and so. 11.30; a friend, 5;	16 30	
Ipswich, 1st Cong. ch. and so.	28 00	
Newbury, 1st Cong. ch. and so. 5; a friend, 150;	155 00	
Salisbury, Mrs. Abby Morrill,	50 00—249 30	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane St. ch. m. c.	18 58	
Lynnfield Centre, Cong. ch. and so. 17.80; a friend, 3.50;	21 30	
Marblehead, 1st Cong. ch. and so. to const. LIZZIE THOMPSON, H. M., 121; North Cong. ch. and so. 5;	126 00	
Salem, Tabernacle ch. and so., to const. GEORGE P. WOODBURY and EZRA L. WOODBURY, H. M.	648 20—814 08	
Franklin co. Aux. Soc. William F. Root, Tr.		
Conway, Cong. ch. and so. m. c.	26 95	

Hampden county Aux. Soc. Charles Marsh, Tr.
- Holyoke, 2d Cong. ch. and so. 52 46
- Monson, D. N. Coburn, 10 00
- Springfield, Unabridged, 1,000; a warm friend of S. B. Treat, 500; 1,500 00
- Tolland, two ladies of Cong. ch. 10 00
- Westfield, N. T. Leonard, for the Eastern Turkey mission, 121.50; M. A. K. 5; H. Holland, 2; 128 50—1,700 96

Hampshire county Aux. Society.
- Cummington, Village Cong. ch. and so. 19 33

Middlesex county.
- Cambridge, Z. and S. (of which 2.50 for Papal Lands and 2.50 for the Indians), 10 00
- Reading, Bethesda Church, 25 00
- Somerville, Prospect St. ch. m. c. 7 77
- Sudbury, Evang. Cong. ch. and so. 60 75—103 52

Middlesex Union.
- Ayer, Cong. ch. and so. 7 90
- Townsend, Cong. ch. and so., for Papal Lands, 7 50—15 40

Norfolk county.
- Brookline, Harvard Cong. ch. and so. 640 73
- Holbrook, Miss ANNA E. HOLBROOK, to const. herself H. M. 100 00
- Quincy, Evang. Cong. ch. m. c. 32 00
- Walpole, Ortho. Cong. ch. and so. 26 14
- Wollaston Heights, Cong. ch. and so. 7 50—806 37

Old Colony Auxiliary.
- New Bedford, Friends, 5 50

Plymouth county.
- Abington, 1st Cong. ch. and so. 2 50
- Campello, S. Packard, 25 00
- Middleboro, 1st Cong. ch. and so. 9 19
- Plymouth, Ch. of the Pilgrimage, 46 20
- South Plymouth, Cong. ch. and so. 6 29—89 18

Suffolk county.
- Boston, Old South ch. 400; Union ch. 60.62; do. m. c. 39.22; Mt. Vernon ch. 35; Olivet ch. 26.14; Central ch. (Jamaica Plain) 22; S. D. S. 332.50; Silas A. Quincy, 10; 925 48

Worcester county, North.
- Athol, Cong. ch. and so. 2 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.
- Oxford, 1st Cong. ch. and so. 18 00
- Shrewsbury, Cong. ch. and so. 33.09; m. c. 26; 59 09
- Webster, Cong. ch. and so. 44 72
- West Berlin, F. R. 2 00
- Worcester, Union ch. m. c. 90.59; H. M. Wheeler, 5; 95 59—219 40

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
- Uxbridge, 1st Cong. and so. 82 00
- Westboro, Evang. Cong. ch. and so. 18 90—100 90

5,423 54

Legacies. — Dudley, Abigail Marsh, by Thomas Marsh, Ex'r, 50 00
- Holliston, Caleb Marsh, bal. by L. M. Child, Adm'r of estate of Sallie Marsh, 15 21
- Leicester, Mrs. Roxana Rice, by W. W. Rice, Ex'r, 100 00
- Longmeadow, Ethan Ely, by Ethan C. Ely, Ex'r, 1,000 00
- New Marlborough, Lorrin Smith, by Edward Rhoades, Ex'r, 2,637 29
- Eliza Smith, by E. Rhoades, Ex'r, 2,685 09
- West Medway, Clarissa A. Pond, by A. Pond, 250 00

12,161 13

RHODE ISLAND

Barrington, Cong. ch. and so., for Papal Lands, 50 00
- Coventry, Mrs. Orin Spencer, 5 00
- Little Compton, United Cong. ch. and so. 40 18
- North Scituate, Cong. ch. and so. 10 50—105 68

CONNECTICUT.

Fairfield county.
- Bridgeport, 2d Cong. ch. and so. 148 00
- Fairfield, 1st Cong. ch. and so. (of which 28.26 for Papal Lands), 301.87; "a member of Cong. Ch." 20; 321 87
- Redding, Cong. ch. and so. 30.63; La. Society for Woman's work, 19.37 = 50, to const. Rev. SIDNEY G. LAW, H. M. 50 00
- Wilton, Cong. ch. and so. 7 51—527 38

Hartford county. E. W. Parsons, Tr.
- East Hartland, Cong. ch. and so. 4 62
- East Windsor, 1st Cong. ch. and so. 40 00
- Hartford, Center ch. m. c. 5 80; do. for Papal Lands, 259 79; Park ch. for Papal Lands, 41; Theol. Seminary m. c. 22.66; Mrs. Thomas L. Brown, 6; 334 75
- Scitico, Mr. and Mrs. J. W. Stowe, a centennial offering, 20 00
- Windsor, Cong. ch. and so. 20 66—420 03

Litchfield county. G. C. Woodruff, Tr.
- New Hartford, North Cong. ch. and so. 28 40
- Roxbury, Cong. ch. and so. 14 75
- Thomaston, Cong. ch. and so. 90 88—134 03

Middlesex co. E. C. Hungerford, Tr.
- Middletown, 1st Cong. ch. and so. 16 00
- West Brook, Cong. ch. and so., for Papal Lands, 7.27; Elihu Chapman, 20; 27 27
- West Chester, Cong. ch. and so. 28 50—71 77

New Haven county. F. T. Jarman, Agent.
- Ansonia, Cong. ch. and so. 12 38
- Meriden, 1st Cong. ch. and so 90 20
- New Haven, 1st ch. m. c. 6.66; 3d ch. 59.42; North ch. m. c. 6.80; 72 88
- Northford, Cong. ch. and so 26 15
- West Meriden, E. K. Breckenridge, 10 00—211 61

New London county. C. Butler and L. A. Hyde, Trs.
- Hanover, Cong. ch. and so. 30 00
- Jewett City, Cong. ch. and so. 9 30
- Ledyard, Cong. ch. and so. 11 60
- New London, 1st Cong. ch. and so. m. c. 101 71—152 61

Windham county.
- Canterbury, Cong. ch. and so. 22 50
- Dayville, 2d Cong. ch. and so. 16 00—38 50

1,555 93

Legacies. — Hartford, Sarah Isham, by M. W. Graves, Adm'r, 3,000 00
- New Haven, Lucy Starr, by John P. Phillips, 500 00
- New London, Rachel Robertson, add'l, 17 50
- New London, Mrs. Lydia Learned, by E. Learned, Ex'r, 500 00
- Sharon, Harry Cowles, add'l, by Richard Smith, Ex'r, 387 43

5,960 86

NEW YORK.

Binghamton, C. L. N. 1 00
- Brooklyn, Tompkins Av., Cong. ch. and so. 83.06; South Cong. ch. m. c. 25.98; Park Cong. ch. and so. 10; Church of the Covenant, 10; 129 04
- Buffalo, R. W. B. 200 00
- Durham, W. Crawford, 4 00
- Elmira, Mrs. Lottie M. West, 5 00
- Flushing, 1st Cong. ch. and so. 77 05
- Fredonia, E. S. Ely, 2 00
- Gaines, Cong. ch. and so. 20 12
- Lisbon, 1st Cong. ch. and so 11 00
- New York, Broadway Tab. ch. J. T. Leavitt, 50; Edwin West, 10; Chas. Dana, to const. EDITH HOWE, H. M., 100; 160 00
- North Pitcher, Cong. ch. and so. 12 75
- Pitcher, Cong. ch. and so. 50 00
- Rochester, Mrs. C. Dewey, 25 00
- Steuben, 1st Cong. ch. and so. 20 00
- Stockholm, Cong. ch. and so. 10; Mrs. Lucy Livingston, deceased, 2.50; 12 50—729 46

PENNSYLVANIA.

Farmington, A. Cowles,	2 00	
Philadelphia, "Theodore"	50 00	
Shamokin, Welsh Cong. ch. and so.	5 93	
Van Buren, Penn. Synod's Com. on Missions, C. P. Church,	70 00	127 93

TENNESSEE.

Knoxville, Welsh Cong. ch. and so. for Mexico,		10 50

OHIO.

Cleveland, R. H. Fitch,	10 00	
Gambier, Cong. ch. and so.	5 00	
Greenwich, a friend of missions, 7; A. M. Mead, 3;	10 00	
Hudson, W. R. College ch. add'l,	3 00	
Kinsman, Cong. Presb. ch.	52 00	
Lodi, Cong. ch. and so.	15 00	
Mansfield, 1st Cong. ch. and so.	34 03	
Yellow Springs, Æ	10 00	139 03
Legacies. — Cleveland, Elisha Taylor, add'l, by J. W. Taylor, Ex'r,		100 11
		239 14

INDIANA.

Michigan City, Cong. ch. and so		215 02

ILLINOIS.

Annawan, Cong. ch. and so.	2 50	
Atkinson, Cong. ch. and so.	12 50	
Chesterfield, Cong. ch. and so. 15,25; "Sell and give," 158.60;	173 85	
Creston, Cong. ch. and so.	14 00	
Dallas City, Cong. ch. and so.	5 00	
Du Quoin, W. Arms,	2 25	
Evanston, Cong. ch. and so.	52 69	
Granville, Cong. ch. and s. s.	19 50	
Lee Center, Cong. ch. and so.	9 00	
Milburn, Cong. ch. and so.	12 25	
Oak Park, Cong. ch. and so.	16 58	
Payson, Cong. ch. and so.	15 00	
Prospect Park, E. Standish,	100 00	
Springfield, Mrs. Sarah J. Dickerman,	10 00	
Summer Hill, Cong. ch. and so.	12 15	
Wilmette, Cong. ch. and so.	5 00	
Woodburn, A. L. Sturges, with prev. dona. to const. FREDERICK HAMILTON, H. M.	50 00	512 27

MICHIGAN.

Allegan, a friend,	3 00	
Armada, Cong. ch. and so.	14 69	
Detroit, J. S. Farrand,	5 00	
Eaton Rapids, 1st Cong. ch. and so.	50 00	
Middleville, 1st Cong. ch. and so.	4 00	
Richland, 1st Presb. ch.	50 00	
St. Clair, Cong. ch. and so.	15 03	141 72

MISSOURI.

Lamar, Mrs. Pamelia Cadwell, deceased,	10 00	
North Springfield, Cong. ch. and so. to const. Rev. G. H. ASHLEY, H. M.	87 45	97 45

MINNESOTA.

Cannon Falls, Cong. ch. and s. s.	12 00	
Fergus Falls, 1st Cong. ch. and so.	1 77	
Minneapolis, Plymouth ch. and so.	15 25	
Spring Valley, Cong. ch. and so.	21 45	50 47

IOWA.

Council Bluffs, Cong. ch. and so.	20 10	
Independence, New England Cong. ch. and so.	17 00	
Muscatine, Cong. ch. and so. 40; Ger. Cong. ch. and so. 2.50;	42 50	79 60

WISCONSIN.

Green Bay, 1st Presb. ch.	43 52	
Janesville, Cong. ch. and so.	20 06	
Menemonie. 1st Cong. ch. and so. 14; a friend, 25;	39 00	102 58

KANSAS.

Eureka, Cong. ch. and so.	20 00	
Neodesha, Cong. ch. and so.	1 50	
Sedgwick City, Rev John Vetter,	5 00	
Tonganoxie, Rev. H. E. Woodcock,	1 00	27 50

NEBRASKA.

Olive Branch, Ger. Cong. ch. and so.	2 50	
Omaha, 1st Cong. ch. and so.	50 00	52 50

OREGON.

Forest Grove, Cong. ch. and so. m. c.		4 25

DAKOTA TERRITORY.

Elk Point, Cong. ch. and so.		2 00

WASHINGTON TERRITORY.

Skokomish, Rev. Cushing Eells, to const. ARTHUR H. EELLS, H. M. 100; Mr. Edwin Eells and Rev. M. Eells, to const. REV. CUSHING EELLS, H. M. 50;	150 00	

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta, Major G. A. Jacob, 40; Thomas Grahame, 25; E. T. Candy, 25;	90 00	
Turkey, Harpoot, Rev. H. N. Barnum and wife, 25; Van, Dr. G. C. Raynolds and wife, 70;	95 00	
Victoria, Penshurst, Yulangah, John Machichan,	25 95	

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part,	4,001 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.
Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.*

	2,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.
Mrs. R. E. Cole, Oakland, California, *Treasurer.*

	500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, Pavilion s. s. 1.82; Castine, Cong. s. s. 18; Presque Isle, Cong. s. s. 5; South Berwick, Cong. s. s. 7.35; Misses' Circle, 3.12; Yarmouth, 1st Cong. s. s. 60;	95 29
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25; East Alstead, Cong. s. s. 10; Kensington, Cong. s. s. 10; North Hampton, Cong. s. s. 22.52; Sullivan, Cong. s. s. 10;	77 52
VERMONT. — Albargh, Cong. s. s. 3; Middletown, Cong. s. s. 8; Plainfield, Cong. s. s. 9;	20 00
MASSACHUSETTS. — Orleans, Cong. s. s.	10 00
CONNECTICUT. — New Britain, 1st Cong. s. s. for the church school at Vizir Kupreu, 100; New Haven, Yale College, a friend, for the Theol. Sem'y, Ahmednuggur, 80; North Stonington, Cong. s. s. 30.76; Suffield, 1st Cong. s. s. 20; Waterbury, Mrs. William Brown, for the Theol. Sem'y, Ahmednuggur, 10;	240 76
NEW YORK. — Gaines, Cong. s. s. penny collections, 8.03; New York, a friend for scholar in Japan, 30; Olivet s. s. mis. assoc. for Olivet school in Harpoot field, 36; Rodman, Cong. s. s. mis. soc. 27.90; Warsaw, Cong. s. s. for special tract work in Japan, 25.15;	127 08
PENNSYLVANIA. — Williamsport, 1st Cong. s. s.	18 00
OHIO. — Madison, Pearl Gatherers,	5 00
ILLINOIS. — Godfrey, Cong. s. s. 9.52; Princeton, Cong. s. s. 2 25; Ridgefield, Willie and Mattie Dixon, 1; Wilmette, Cong. s. s. 1.50;	14 27
MISSOURI. — St. Louis, Colored mis. s. s. of 2d Presb. ch. for support of a boy in Adams school, South Africa, 25;	25.00
Donations received in April,	17,702 05
" for the Debt, in April,	27 10
	17,729 15
Legacies received in April,	12,042 63
	$29,771 78

Total, from Sept. 1st, 1876, to April 30th, 1877, $250,252 5

THE

MISSIONARY HERALD.

VOL. LXXIII. — JULY, 1877. — No. VII.

MICRONESIA — A DELEGATE'S REPORT.

MR. BAILEY, the delegate sent by the Hawaiian Board, by the last trip of the *Morning Star*, to visit the different mission stations in Micronesia, has made a pretty full report of what he saw of the condition of the people and the progress of the evangelizing work. Various extracts, gathered under different headings, may serve to give a more distinct impression than, perhaps, most readers have of the field, of trials which cultivated and refined Christian laborers must encounter when they go among such a people, and also of the success which has attended effort, of results which have already been attained, and of the work remaining to be done.

DEGRADED CONDITION OF THE PEOPLE.

It may be doubted whether most even among constant readers of the Missionary Herald realize how debased is the condition of Pacific islanders when Christian laborers first go to them. It may have been too much forgotten, that such trials as the first missionaries to the Sandwich Islands met, among nearly naked savages, more than fifty years ago, the first who go to unevangelized islands in Micronesia are likely to meet now. A few passages from Mr. Bailey's report may serve to set this matter in its proper light, and to enlist renewed sympathy and prayer for those who give themselves to work for Christ in such a field. Of Tapiteuea, in the Gilbert group, occupied by Hawaiian laborers, he says: —

"The population of the island in 1874 was 6,170, and the greater part of them are wild pagans, who consider clothing a badge of shame, intended to hide some deformity, and a hindrance to the display of the very numerous and ghastly scars received in their ever recurring quarrels.

"The people are ranked as Christians and pagans, and the one part is adverse to the other in many respects. The heathen seem as unconscious of their nakedness as are the cattle."

Again he writes: "The farther you go north in the Gilbert Islands the less you see of the horrid scars which on Tapiteuea disfigure, or as they think distinguish, all the male sex. But at the same time, as you go north, there seems a

greater intent to kill than at the south, where the intention seems to be rather to lacerate and make the most horrid wounds, those which will produce the greatest amount of misery. . . . . One singular propensity of an excited Gilbert Islander is to bite off noses. This accounts for the great number of noseless persons one meets. A few years ago one of them, in his wrath, climbed up and bit off the nose from the figure-head of the *Morning Star!* It has since been replaced with one of lead."

"It must be noted how the people come around the missionary on these islands, and pour into his house and yard, with their very disagreeable presence, and make themselves familiar to annoyance. The missionaries are very patient with them, and have much of this sort to bear. They do not, however, allow those who are quite nude such privileges, except sometimes, in the case of chiefs, who are spoiled children in a superlative degree."

Respecting some of the Caroline Islands west of Ponape, where Ponapean missionaries have been so greatly prospered in their recent work, Mr. Bailey writes: —

"As we were examining the candidates, Mr. Sturges asked the question, 'Can we receive these so nude people into the church?' The dress of the men was, for the greater number, simply a maro, though some had on the native mantle; the women had only a pau [?] in the style of Hawaiians formerly, with now and then a bead belt, except in a very few cases of those who had a calico dress. This is a general description of the Mortlock dress, with the addition of various ornaments about the head, neck, and ears. The face, dress, and everything about them, it should be understood, is more or less thickly smeared over with turmeric. No trading vessel having been here for two years, they have had no opportunity to provide themselves with Christian apparel. No consciousness of impropriety appeared; and we could only receive those whom we believed Christ had already received."

A BRIGHTER SIDE — THE MORTLOCK ISLANDS AND PEOPLE.

The character of these Mortlock Islanders, however, would seem to be very different from that of the Gilbert Islands' people. The report states: "The whole population of the group is supposed to be about 3,500. Three years ago teachers were first left among them, at that time a perfectly heathen people. Now the whole people may be said to be Christianized. We can only wonder at the gracious work of God. All our intercourse with them was of a very pleasing kind. We were constantly among them, and were often exposed to any evil deeds they might choose to perpetrate. It would seem that theft is mostly unknown. The people are as yet simple and unsophisticated, and show no repulsive traits. Among themselves, there appears to be the greatest harmony and good feeling. How could it ever have been dangerous, as stated in Findlay's sailing directions, to go among them? As we saw them they were simple and inoffensive."

"Like all the Mortlock islets, Oniop is a narrow strip of land, in a line with the reef encircling the lagoon, and is covered with a magnificent forest of cocoanut, bread-fruit, and jack-fruit trees, with some pandanus, etc., etc. It has also a large common taro patch in the centre, from which the people get a good supply of food. These taro patches are supplied with water from ever recurring

showers. The surface of the sand near the shore is elevated for a few rods in width, two or three feet above high-tide, while the centre of the islands, where the taro patches are, is depressed to near its level. The almost continuous village is scattered along through the centre of the island, in the deep forest, not far from the taro patches."

In regard to Satoan, another island, it is said: "The island is an exceedingly rich one for this group, and is well husbanded. Here may be seen, in great perfection, the peculiar Mortlock system of dividing up the land into lots, which are surrounded by a slight fence, — sometimes a single card to warn off intruders. Narrow lanes, between the lots, open up from the shore to the village inside; all the houses, apparently, being on common land, while the fenced lots are all along shore. . . . . I cannot forbear to remark on the majestic beauty of the views into the interior of the island, as seen from the shore. The towering trunks of the bread-fruit, jack-fruit, and cocoa-nut trees nearly filled the view, except where an occasional slip of dark shade beyond, and a setting of the loveliest green completed the picture."

ORIGIN OF THE MORTLOCK PEOPLE.

"As to race, one can hardly doubt that this finely framed and often beautiful people are of Malayan stock. Whether their mental habits, language, etc., will corroborate this idea, time and further observation must decide. As yet there has been little time or opportunity for scientific investigation.

"We were here more especially impressed with the beauty of this people. In this respect they are quite unlike the other natives of Micronesia seen by us. Occasionally fine muscular forms may be seen in other places, but nowhere else are the people so universally well formed, or so pleasant of countenance."

HOUSES — CANOES — CHURCHES.

"The dwellings of the people are, as yet, little improved. They are mere thatched huts, the slopes of the roofs reaching nearly to the ground. The ends of the huts are always closed up with an irregular fitting of plank and wattle, fitted illy together, so that one can see the whole inside of the hut through them, and they have light enough without windows. The door is a nearly square hole through one of the planks in the end, just large enough for a person to creep through. A few small mats, and a few simple utensils, are all that is seen in them. I do not suppose the people live in them much. Their canoes are much superior to those of Ponape and Kusaie, and are housed with great care, in great houses, which are found at very regular distances along near the shore, on all the islands. They have given their teachers some of their best canoes, which enable them to travel about on their tours. They have also built for their teachers houses much better than their own. The plank floors are elevated a few feet from the ground, and the sides are usually of plank. The teachers lack no provisions which the natives can furnish.

"Their churches are in some respects peculiar. That at Oniop was new, finished in their best style of art, and is an average sample of the whole. The architecture of the churches is like that of their canoe houses. There is a row of very large square posts, two or more according to the size of the house, set in the ground on each side of the house, at a distance of one third from the

side to the centre. On the top of these posts is a large purlin, often round hewed, running the entire length of the house, supporting the rafters at one-third their height from the eaves. On the top of this purlin a beam lies across the house over each pair of posts. This beam is also massive and square, from its centre springs the king post, which supports the heavy ridge pole. All the large timbers are of bread-fruit. Then the necessary rafters, with smaller sticks crossing both ways, to which the thatch is fastened. The whole is fastened with an abundance of small cord, of the cocoa-nut fibre. The sides — from five to ten feet high — are sometimes of thatch, and sometimes of plank, with plenty of openings for a free circulation of air. All the large timbers are ornamented with various figures, first carved in the wood and then painted red, white, or black. These figures are evidently quite original, being unlike any seen to the eastward. There are a few of the same kind in their canoe houses, but they have done their best on their churches. In various other ways, also, they have shown that they wished to do their best for God. In size their churches average thirty-five by fifty feet, and the main posts are from ten to fourteen feet above the floor, which is raised two or three feet from the ground, and planked with native hewn planks. Their canoe houses are of much the same size, but mostly open at the ends. They are a sort of public house."

At Kutu "we entered a new church, the best one we saw at the Mortlocks, though the sides were still unfinished. The whole inside of the frame, even to the rafters and ridge pole, was elaborately carved and painted, with their quaint devices. The figures were mostly unlike any seen west [east ?] of the Mortlocks. Some of them were a striking and by no means complimentary exhibition of foreigners, as they appear to them. It is to be hoped that before the present order of things shall pass away, some clever artist may photograph them for the public benefit. They are too good to be lost."

PROGRESS OF THE MISSION WORK.

From many passages in the report which bring to view the success that has attended the labors of the missionaries in the islands occupied, a few only can be given here; representing different portions of the field.

Of Marakei, in the Gilbert Islands, occupied by a Hawaiian missionary, it is said: "Mr. Kanoho reports seventy-five church members, and that there is much desire for instruction. Testaments and Hymn Books are in great demand, with no supply. There is as much drunkenness here as in Tapiteuea; but there is also a strong determination on the part of many to hold on to the ways of the Lord. It would seem that this island is among the brightest spots in the Gilbert group."

Of Apaiang, Gilbert Islands, formerly occupied by Mr. Bingham, and since by Mr. Taylor, the report states: "The training school had prospered; the church seemed to be in a good, healthy condition; and the people generally seemed much more respectful and decorous than they had been. We attended church while there in August, and, although the house was not filled, the attendance was good and the people seemed interested; but when we were there in December the house was full, and the interest seemed to have deepened. It appeared as if the heavy clouds were ready to break away, and that an era of light

would succeed in this land, where Satan had made such determined opposition."

Respecting Ebon (Marshall Islands, the station of Messrs. Snow and Whitney), it is said: "We passed one Sabbath here, saw the people in church, and attended an examination of the school, or as it might well be called academy, in which the pupils acquitted themselves well in Bible History, arithmetic, geography, composition, singing, etc., etc. The church, sixty by thirty feet, is a beautiful and commodious building of its kind. It is thatched and has a floor, and its internal architecture suggests, though it may not quite equal, some of similar proportions in the United States, on which thirty or forty thousand dollars may have been expended. It was thought the congregation on the Sabbath of our visit amounted to five hundred. The people seem neat and clean. In the matter of dress, the mat, covering from the waist downward to the ankles, is still much worn by the women, and the long, heavy fringe by the men. But many are clothed, either wholly or in part, in foreign fabrics, of a light character. The apparently intelligent interest manifested during the hours of worship, and the hearty response to the Christian greetings from the Sandwich Islands, were pleasing. Some of the youth in the school give promise of usefulness."

Of Kusaie (Caroline Islands, Mr. Snow's former field), Mr. Bailey states: "One would not fail to see that this is a changed and a Christian people. The number of inhabitants on the island is about four hundred, and there are one hundred church members. The ways of the people are gentle and winning, and it is hard to think they could so recently have been savages."

In regard to Ponape (Caroline Islands, the field of Messrs. Sturges, Logan, and Rand, and formerly of Mr. Doane also), it is said: "The work on Ponape seems more promising than ever before. The Gospel has a hold on the people which will never be lost, but will, instead, go on to a glorious consummation, and will more and more reveal precious fruits. The work has been arduous, the night dark. It has been like laboring in the very fire. How welcome must the breaking day seem to those who have toiled on through the whole, sustained only by faith in the promises of God, led only by Him. There are now thirteen churches in Ponape, containing over five hundred members."

Mokil, Caroline Islands, has been occupied for a few years only, by a Ponapean teacher. Mr. Bailey says of this island and its people: "We were surprised to find a very neat village, with a new, very neat and tasteful church, and many neat and white-washed cottages, standing in the shade of the tall trees, and presenting a very pretty appearance. The village was scattered over some veritable hills, fourteen or sixteen feet high. The whole ground was neatly strewn with pebbles from the beach, and even a ghost of a weed was not to be seen in the village proper. I noticed a very little child pulling a weed which threatened to encroach on the pathway. The taro patches, bananas, etc., are very neatly cultivated. There are about one hundred people on the Island, all well dressed and well behaved. We had meetings with them during the day, and the communion. The Christians of Mokil seemed to be adorning their profession well; and the whole community has an air of order and decency, which is very pleasing."

Pingelap is also an out-station of Ponape, occupied by natives of the island,

who had been at Ponape, became Christians, received some instruction, and went back in 1872 to tell the story of Christ to their own people. Mr. Bailey now writes: "We found the whole population of the island, about one thousand in number, living together in one very compact village, with their police, and only one foreigner — a Manila man — among them. Practically Manassah [the teacher] is king, as he evidently possesses paramount influence; but he seems to be a good man, and uses his influence for good. There is a regular police force, in very stylish hats, and carrying poles to enforce order. The whole population are more or less well dressed. The island is well cultivated. The people were much disappointed that Mr. Sturges could not visit them. . . . . There was a morning prayer meeting conducted by Manassah. After that a meeting for general exercises, at which about six hundred were present in the large stone church. Then the candidates for church membership were examined, as well as circumstances would admit. One hundred and nineteen were added to the church, which consisted of one hundred and ten members before. Then the Lord's Supper was celebrated, after which a large number of infants were baptized."

CONCLUSION.

In closing his report to the Hawaiian Board, having urged the imperative necessity of following up a work so auspiciously begun, in many cases by very illiterate native Christians, Mr. Bailey says: —

"In looking at the work in Micronesia as a whole, one cannot but feel that it is a great work, worthy of all the sacrifices that have been made for it, of all the prayers, and tears, and labors, and sufferings it has cost. In some parts, the glorious day has dawned, breaking out at once from the darkness. In others, where the battle has been harder, the smoke is rolling away, revealing the banner of Jesus in the ascendent, and given promise of abundant success. But we must not forget that in some parts the battle is still raging, amidst darkness and discouragement, while the soldiers of the cross are fainting in the way; and that the need of new recruits is imperative. In all the instructions I have given I have taken the ground, that the first great work to be done is to lead men to Christ; but then to educate them, and send them forth to win others, so that the work might go on till the end of the world is reached, and the laborers sent to the east should meet those sent to the west, and, on the other side of the world, rejoice together as they bear home the harvest. I have everywhere maintained that men come into the church to work for Christ, in whatever way they may find work for him. And God has most strikingly shown [in Micronesia] that he can use very feeble instruments to save men, and that there may be such a thing as trying to reach degraded men from a position too high above them. In the Mortlocks, Mokil, and Pingelap, men seem to have closed at once with the offers of mercy, having none to gainsay, and turn them away from the faith. But these will need to be secured when the enemy shall come in, as he surely will, to try them. Ponape was full of beachcombers from the first, and the battle has been long and hard. But a glorious day is dawning there too, and we may expect to hear wonderful things of that island in the near future. Finally, the work is the Lord's, the missionaries are his servants, and the heathen are his inheritance."

THE HAWAIIAN ISLANDS.

After the death of Mr. Treat, the manuscript of the following article, on the past and present condition of the Hawaiian Islands, what has been done and what is needed still to be done there, was found upon his table. No name is attached to it, but it is supposed to have been prepared for the Herald, at Mr. Treat's suggestion, by one of the brethren from the Islands who was at Boston a few months ago. The statements presented will serve to make more manifest the importance and the promise of the work upon which Dr. Hyde is to enter in the Pacific Institute: —

Nearly a hundred years have passed since the Hawaiian Islands were discovered by Captain Cook. Cook, after allowing himself to be deified by the natives, met with a tragical death in 1779. He was slain in battle by a chief, and some native boys partook of portions of his body, thinking it was dog's flesh. It is fifty-seven years since the Gospel was first introduced there by American missionaries. During the period that elapsed between the discovery of the islands and the introduction of Christianity, the Hawaiians were fearfully decimated by wars and pestilence, and by the vices that were introduced by foreigners. During that period, also, the first Kamehameha subdued all the islands, and brought them under his own rule. As the old heathen warrior drew near to the end of his life, he said to an attendant, who was a foreigner, "Tell me about the white man's God." A native narrator of this incident, in speaking of it said: "White man no say anything." Kamehameha died in 1819, but before his death he said to his people: "Wait, and when the god comes from over the sea, know ye that he is the true God." The missionaries reached the islands in the following year, 1820. Some writer has said, that when they arrived at Hawaii such was the spectacle of utter degradation among the people that the missionary ladies veiled their faces and wept.

We now pass a period of fifty-seven years in the history of the islands, which brings us to the present time, and what is there to show as the result of the Hawaiian mission? Let us note a few facts. In the first place, we have a civil government, the wholesome and legitimate outgrowth of the social order that was developed directly from the teachings of the missionaries, which is recognized, and its independence acknowledged, by the civilized world; a government which, though it might be better, is yet good. We can find no place on earth where life and property are more safe than in the Hawaiian Islands. The Asiatic is safer from molestation in Hawaii than in some other places that might be named. Chinamen never have been stoned to death in the streets of Honolulu. The Hawaiians are, on the whole, law-abiding citizens, though of late there have been signs of an opposite tendency, of which we shall presently speak.

Passing to our Christian work; there are churches, self-sustaining, throughout the islands; with their ecclesiastical polity, their foreign missionaries, and their home mission work, which, however, has not been prosecuted as it ought to have been. Closely allied with our churches are our Sunday-schools, and our Sunday-school associations, with their corps of workers. We may also mention here our public school system, by which the opportunities for a com-

mon school education are secured to every Hawaiian youth, in the Hawaiian language. We have, also, our higher schools and seminaries, for both sexes, in the English language as well as in the Hawaiian. In Honolulu, we have our training school for native preachers and teachers, where we must raise up pastors who shall be in advance of the present class of Christian workers, if we look for progress in the future. We have our Hawaiian teachers in the Marquesas Islands, and in Micronesia, where they labor as co-workers with American missionaries. And wherever they have gone they have honored the cause of Christ.

We may note still further, that there are many other indirect influences of good that flow out naturally and spontaneously, unseen though many of them are, save to the eye of God. They shoot forth like sparkling drops from the depths of a living spring, only to lose themselves in the overflow of the outer current. Some years ago an officer of an American ship was captured by savages on one of the Marquesas Islands. Preparations were being made to take his life, when a Hawaiian missionary arrived on the spot, and succeeded in saving him. A young man of bright intellect, but very dissipated, heard the early morning bell for prayer-meeting, morning after morning, and curiosity prompted him to go and look in, and he sat down by the door. The next day he went in and took a seat a little farther up, — he was becoming interested. The third day he went forward, and took his first step in the new way. It was the beginning of a new life. Another young man saw his aged grandfather go out every morning before daylight. One morning he followed him, out of curiosity, and was led into a prayer-meeting where he met the Spirit of God. A few years ago an American seaman lay sick in a hospital at Honolulu. He heard the old native church bell ring every morning at daylight, and wondered what it meant. When he was able to walk he went out to look into the thing, and before he knew it he found himself in an early morning prayer-meeting, with the natives round him praying and singing in an unknown tongue. It made such an impression on his mind that, under the providence of God, he was converted. Wishing now to do something for the Master, he went down town and gathered a school of Chinese, and helped on the city missionary work; and the work among the Chinese has assumed such importance that the good people of Honolulu have had to send over to San Francisco for a Chinese missionary.

We may not tarry long upon incidents like these. Hawaiian Christians are a praying, simple, childlike people. Their faith is the faith of a little child. During a season of religious interest in Honolulu, in January, 1876, while the writer was on his way to a meeting out of town, he saw quite a company of natives sitting in a circle in a large open field, with their heads bowed down to the ground. Surprised at their singular attitude he rode up to see what it meant, when, lo, it was a prayer-meeting! Every man and woman and child in that circle, in turn, offered a petition, and when they raised their heads they said, reverently, "God is here." It was an appointed day for prayer, they were reminded of it, and there being no house near at hand, they gathered in the field where they were at work, for a few moments of social prayer.

If you go out among the Hawaiian churches to-day, you will find true and tried gold. Jewels there are among them, and though the setting may be rough and unfinished, yet the stone is there, with the new name upon it. Christ

has won a victory there. The thousands that have been saved, and are safe forevermore, beyond the reach of the destroyer, we need not count. The record of the past is secure. The memories of those good old chiefs, and of their people, who stood firmly by the right in times that tried their souls, may well be treasured with honor by their descendants.

But there is another point which the Hawaiians hold, as one of the fruits of the missionary work among them, — the possibilities of the future. The question is often asked, Will they be saved, as a race? We may not be able to answer it. Are we not too apt to gauge our estimate of any enterprise by what it accomplishes for the physical and temporal order of things? We hold to this belief, that whatever is for the highest good of men, or for any race of men, in the life that now is and in that which is to come, is brought within the range of possibility through the ministrations of the gospel of Christ, and there we leave this question. Whatever may be the solution of the problem for the Hawaiian, it is certain that there never was a time before when he took so much interest in it as now. Never did he try so hard to assert his distinct nationality and individuality as now, and this leads him at times into the most absurd errors. Another thought may come in here: Hawaii, with her pleasant climate and ample resources, will not lack a people in the future. What shall be the tone of that future society? Shall it be Christian or not? Shall it be liberal, broad, and healthful, with a high standard, or shall it be the opposite? It will, in all probability, be just what the present generation of Christian workers there make it. Would that we could sink this truth into the heart of every lover of Hawaii. *Now* we have a people there in all respects ahead of every other native race of Polynesia; a people that maintain their own civil, social, and religious institutions, whom Heaven has honored with responsibilities for the future. And through all we have the demonstration of what Christian missions are capable of doing for a heathen land.

But is there no darker shade to the picture? Is there no other side to this matter? Aye, there is another side. Standing over against the triumphs of Christianity are the counter influences that are born of ignorance, united with the vices of Christian lands. The question is sometimes asked, Will the Hawaiians ever relapse into their old heathenism? No, never. The danger is on the other side. We have more to fear from the heathenism and infidelity that come to us from the outside Christian world than from the remains of Hawaiian heathenism. Worse than a pagan is that form in human shape that goes out from the midst of all the advantages of Christian culture, to a people struggling upward to a better life, and puts his arms around them to draw them down into his own loathsomeness. Preceding as well as following the missionary, are these civilized heathen. They go forth like the voice of one crying in the wilderness; they are forerunners, but not like John; and they follow the cross, but not to draw near to it.

Of late there has been developed among many of the natives a disposition to resist lawfully constituted authority. This is a dangerous sign. The strength of the Hawaiians is in a proper appreciation of their natural dependence, and in their ability to maintain self-control and social order. This new element of danger is easily accounted for. Two kings have died of late without an appointed successor, and the question of succession went to the people, who were

not ready for it. Foreign demagogues also stood by, who fanned the flame. The writer has heard a man address a mass-meeting, in a time of intense political excitement, in language like the following: "You natives are an hundred to one against the whites, and you can do as you please with your government and with foreigners." We have heard language like this, also, not openly, however: "Play off the native against the white man." It is easy to see how dangerous, as well as wicked, has been the teaching of such doctrine.

Ritualism in different forms, and other isms, have followed the evangelical work in the Islands, as the hunter tracks the deer.

We wot of other things, also, that would cause the ears to tingle if they were repeated; of confidences misplaced; of tendered kindnesses and hospitalities repaid with betrayal and robbery; of the sacredness of the family circle violated and native households scattered. We might make a long list. There are always shadows where there is light. But we have every reason to take courage, and to look on the more hopeful side. The shadows that lie around the mountain whose sides and summit are radiant with the sunlight, only prove the light. There is shadow because there is light.

One very pressing want that we have felt in our work among the Hawaiians may be mentioned here, — the need of a healthful Christian literature. They have but few books in their own language. An interesting, high toned Christian newspaper ought to be sustained in the native language, as it would be an incalculable power for good.

We might draw out the record of lights and shadows in Hawaii to a greater length, but perhaps enough has been said. To those who have known the Hawaiians, and the circumstances of their position heretofore, more especially of late years, it is a source of congratulation and thankfulness that they stand as well as they do. We are thankful for the achievements of the past, and we have hope for the future. And for the sake of the past as well as for the sake of the future, in view of the near relations of Hawaii to that island field of missions to the westward, we must still hold Hawaii, like a fort in mid ocean, for the honor of Christ's name.

MRS. ABIGAIL N. HUNT.

The death of this excellent woman, the wife of Mr. Phineas R. Hunt, is thus announced by Mr. Goodrich, of the North China mission, in a letter dated April 5th, 1877: —

"I write to-day for Brother Hunt, and by his special request. You will learn by this mail of the Providence which rends his heart asunder. Mrs. Hunt, after lingering wonderfully, passed away suddenly, March 29th at half-past three o'clock. The funeral was on Monday, April 2d, at 11 A. M., and was mostly conducted in English; though Dr. Blodget spoke a few appropriate words to the Chinese, of Mrs. H.'s love and help, and of her as an example of faith and prayer.

"When I have thought of Mrs. Hunt, I have been much impressed by noting how the mind can conquer the body. She had a weak body, but an unconquerable will (which, in wonderful measure, overcame weakness and

defied death), an excellent judgment, steady faith, warm love, and *deep humility*. She cared well for her house and her husband, until three months past, when her little minimum of strength was spent. Since then, she has received from Miss Chapin the care of a daughter, and has been watched over by her husband with the tenderest solicitude.

"Now that she has left us, let it be written, and let it be pondered by those who are stronger and who shrink from sacrifice, that Mrs. Hunt has stood by the side of her husband for *nearly two score years* of missionary service (27 years of this time in the tropics); always in weakness, often in weariness, frequently under sore trials, though meeting them with a face which showed heaven behind the tears, — burying all her children but one (one of these, her eldest born, a sacrifice on the altar of liberty), and through all has STOOD, and never murmured; STOOD, and never flinched nor drawn back; only wishing, with a great desire, that she were more worthy to do the Lord's work."

To this brief but most fitting and expressive tribute, it is hardly needful to add anything beyond the simple statement that Mrs. Hunt (Abigail Nims), from Conway, Mass. (born at Sangerfield, N. Y., December 9, 1809), was married at Boston, July 26, 1839, and sailed with her husband on the 30th of the same month for Madras, India, where Mr. H. had charge of the large mission printing establishment, conducting it with marked ability, until that mission was relinquished in 1866. After visiting the United States, Mr. and Mrs. H. joined the North China mission, reaching Peking June 13, 1868.

STATE CONFERENCES.

THE representatives of the American Board have received, as usual, a hearty welcome at the annual meetings of the Conferences and Associations in Ohio, Indiana, Michigan, Illinois, and Iowa. Rev. C. H. Wheeler and wife have done valiant service at all these meetings, and have been cordially welcomed. Dr. Bush was also present at the meeting in Springfield, Ohio, and Rev. Mr. Humphrey at the meeting in Fort Wayne, Ind. The Foreign Secretary has been in attendance, with Mr. Humphrey, at Ann Arbor, Mich., Sterling, Ill., and Des Moines, Iowa. Meetings of special interest have also been held in Chicago, Aurora, and Toulon, Ill., and in Davenport and Grinnell, Iowa. In connection with the meetings at Toulon, Mr. W. C. Dewey, a graduate of this year from Chicago Theological Seminary, under appointment to go as missionary to reinforce Dr. Andrus, at Mardin, was ordained as missionary evangelist.

BOSTON ANNIVERSARY.

THE last hour of anniversary day, Thursday, May 31st, from 4 P. M. to 5 P. M., was devoted to the American Board. After a brief statement by the Home Secretary, interesting addresses were made by Rev. Mr. Watkins, of Guadalajara, Mexico, by Rev. Mr. Freeland, of Newton, Mass., and by Rev. Dr. Noble, of New Haven, Conn.

The large and beautiful map, presented recently as both a work and a gift of

love, by Mrs. Winslow, formerly of Ceylon, was unrolled when the meeting commenced, and silently discoursed the most impressive utterance of all during the hour. Dr. Anderson was able to be present, and pronounced the benediction. To some one, who was speaking at the close of the meeting of the absence of Mr. Treat, one of the missionary mothers in Israel remarked, "Who knows but that he was present?" We may be sure, that if he could have spoken, he would have indorsed the animating word received the same morning from Dr. Wood, of Constantinople, "*The workmen fall, but the work goes on.*"

CONGRATULATION.

We cannot refrain from sending our hearty salutations to the Presbyterian Board, rejoicing in their joy in that their anticipated debt of over $43,000 was lifted by a single stroke of the pen, — the generous gift of $50,000, from one large-hearted Christian woman. We congratulate the donor, most heartily, upon her high honor and privilege in this cheerful disbursement of the Lord's money committed to her trust. There are others who, according to their measure of ability, will follow the example.

A letter has just been received by the treasurer of the A. B. C. F. M., from the daughter of one of our former Presbyterian friends, himself a royal giver, commencing in these words, "I have been quite troubled in looking over the Herald to find that last year's debt is so slowly provided for. Cannot a new effort be made, that like the Presbyterian Board you may be free before the annual meeting? Please find inclosed, towards this object, $300, which I hope to make $1,000, if the object can be accomplished. Notice it in the Herald as from 'A Friend.'"

It is quite possible that there are other "friends" who are thinking in the same direction. A proposal was made a few months ago, by a benevolent gentleman, that he would be one of thirty who should lift the debt by a gift of $1,000 each. Let all such good impulses be immediately acted upon, be the amount given smaller or greater, and we may hope at the end of the year to furnish occasion to our Presbyterian friends to give to us, what to-day we gladly give to them, congratulation that we "owe no man anything but to love another."

ITEMS FROM THE MISSIONS.

Three persons joined the church at Zaragoza, *Spain*, April 22. A fourth was intending to come forward, but was kept at home by sickness in the family.

Mr. Bartlett, of Cesarea, *Western Turkey*, wrote April 14th, reporting a visit to several outstations, at all of which he found "an encouraging state of things, and marked signs of progress." At Chomaklu fourteen persons were examined as candidates for admission to the church, at Severek nine, and at Nigdé ten. A large proportion of these would soon be received. At Nigdé five were to be received the next day, all belonging to that "large number of

interesting young men" who have, within a year, become interested in the truth in that city. The congregation there, it is said, "greatly need, and *must have*, a better place of worship." Four of the "station class" students at Cesarea united with the church there April 29th, making "20 of the 24 now church members."

Miss Proctor wrote from Aintab, *Central Turkey*, April 20th: "As we gave out tracts in our three Sabbath-schools last Sabbath, we ascertained the number in attendance to be 1,500. It was only our usual attendance on a fair day."

A few items connected with the war in Turkey may be brought together here. Mr. Parmelee wrote from Erzroom, May 1st: "We are about to retire to Trebizond for a season, in order to take our families beyond the booming of cannon and the clash of arms. . . . . We fear no personal violence if caught here, but we fear our families could not stand the nervous strain of a siege, nor our children the confinement in the bad air of the besieged city. Hence our plan of going to Trebizond, and we hope not to be obliged to go further." Mr. Pierce, of the same station, wrote May 2d, that while sending his family away, he hoped to remain himself, for a time, at Erzroom; and that Mr. Cole hoped to return there soon, after locating his family at Trebizond. Mr. Bartlett wrote from Cesarea, April 30th: "We shall continue at our work till we feel compelled to abandon it; and we trust it will not come to this." Mr. E. E. Bliss, of Constantinople, stated, May 11th: "Our city is quiet, and our work, as yet, undisturbed." Mr. Baird, of Monastir, *European Turkey*, wrote May 16th, "I think war will not trouble us much in our work." The missionaries located at Bitlis and Van have perhaps joined the Presbyterian brethren in Persia for a time, though no certain intelligence of such a movement has been received.

Mr. Rendall, of the *Madura* mission, wrote in April, stating that seven persons united with the church at Madura in January; that, notwithstanding the famine, the congregations in the city had not diminished, but there was, rather, a constant though moderate increase; and that there was "good progress in the girls' boarding school, with sixty-five pupils then in attendance, while twelve had united with the church during the year 1877. Respecting work in the villages he states that he had never known the catechists more engaged in the study of the Scriptures. "The heathen, now, in many cases, are drawing *toward* us, but find it hard to take the final step of changing their religion."

Mr. Hastings reports, from *Ceylon*, April 4th, that the proposed theological class, to be under Mr. W. W. Howland's instruction, had not been formed, a sufficient number of suitable persons not having been found to form such a class. New classes, of fifteen each, had been received to the girls' boarding schools at Oodooville and Oodoopitty. Forty-nine names were sent in as candidates at Oodooville and thirty at Oodoopitty, but some of these did not present themselves for examination.

Dr. Blodget reports that three young men were baptized at *Peking*, April 1st. He also states, April 2d, "Malicious persons are just now striving to excite popular feeling against us as connected with cutting off the queues of the Chinese. To-day a placard to this effect has been seen, and upon it the opening of girls' schools is specified as one of the sins of foreigners."

Mr. Walker, of the *Foochow* mission, wrote from Shau-wu, March 26th, that there were six or seven inquirers at that new station, some of whom appeared well. He also states: "We always have attentive audiences. We have as yet no room properly arranged for preaching, but stand at a table in the preaching room, and the people crowd up around the table, so closely that a man given to violent gestures would find it rather inconvenient. But it is hard work to get a Chinaman's mind out of the ruts of ages, so that he will have any correct idea of what the preacher really means. To get them to understand that the God we preach is something totally different from the spirits and ghosts they worship, and Christ something more than a sage, when they have little inclination to give the matter any thought (for don't they already know all that 's worth knowing), this is work."

MISSIONS OF THE BOARD.

Micronesia Mission.

THE WORK ON PONAPE — NEW CHURCHES — ADDITIONS.

A few letters from the brethren at Ponape, sent by a trading vessel, one of them dated as recently as March 1st, have reached the Missionary Rooms. Some extracts will be given, which indicate that there is still much to encourage the laborers for Christ on that island. Mr. Sturges began a letter on the 18th of November, 1876, and after mentioning the departure of the *Morning Star* he writes: —

"I did not tarry long at my old home, at Kiti, for during the year three new churches had been added to my little circuit of parishes on Ponape, one of them at the capital of the Kiti tribe, and they were waiting to welcome me. A real welcome they gave me, and I was sorry our good delegate, Mr. Bailey, who had been such a help and comfort to me all along through the Mortlock welcomes and surprises, could not be with me at Uana, where our good king Ejekaia, his queenly wife, and his strangely changed people, gave me such a resting reception, on that bright morning, after I had been out in the canoes and in the rain most of the night. Several of the police, all in uniform, met us at the landing, and escorted us to the village, some two miles, where 'his majesty,' and his body guard, met me and introduced me into the new little parsonage. A table was set, the floor covered with 'iron pots,' and the yard with baskets of cooked food, sufficient for a regiment of hungry soldiers. And could this be Uana, that dark place, that Ponape Jericho, from which the truth had so long been repulsed? The weather was delightful, and everybody was apparently happy. The forenoon was taken up with general meetings, at noon there was a kind of show off on the part of the youth, and in the afternoon we had the communion, and twenty-four were baptized, giving the church a working force of thirty-two.

"After a little rest, near sun-down, we gathered again in the church, and had one of our delightful talk-meetings. Before me sat a chief of high rank. I spoke of a little incident which occurred twenty-four years before, on the day after my landing on the island. A little boy, in a

bit of a canoe, was playing about on the water, and I was so fearful the boat would capsize and he be drowned! I asked if the company could tell who that little boy was, for he was in the house. Several were mentioned, and at length the 'high chief' was named, and when I told them he was the one, they and he were prepared to listen as I mentioned how long and carefully I had watched him, and hoped he would become a Christian; and then appealed to him to come out and take a decided stand, and help us work up his tribe and people to a new order of things. So we kept on giving incidents of the olden times, when they were sometimes friendly to the missionary, and sometimes stole from him, making such applications as seemed to interest them, and keeping up the talk probably longer than Paul did one night; though not a boy or girl could have been seen sleeping in a chamber window, if there had been such a window, for all seemed to think the meeting was for persons wide awake.

"I was very happy to be with them, but began at last to feel very weary, and when we stood up to sing the doxology I was so tired I hardly felt able to stand, and very glad to feel that my work was done, and in a few minutes I should be in bed. Then a little whispering among the leading persons present jogged my memory, and I recollected that I had quite a 'batch of folks' to marry! So we had another meeting and I performed the ceremonies for some six or eight couples! Oh, how sweet and refreshing was sleep that night! Would that young men looking out for work could know how well this missionary work pays, — how many hundred fold even here!

"Ere the day broke the next morning I was on my way to another church, where we met the people, had communion services, and baptized sixteen; and before the day was far spent we were on our way to another newly formed church, where we spent the night and a part of the next day in delightful meetings, then reaching home by sundown.

"I was greatly cheered with the appearance of things in our foreign field, and now that I am hoping to be strong for home work, I am cheered that there are such openings and such a stimulus for onward movements here.

"*January* 7, 1877. I put down a peg to mark the close of the last year by organizing the Taman Church, which is my twenty-first on heathen ground. Taman is the capital of the Meterlanim tribe, and as the head-quarters of the high chiefs, it has always been a hard place. The king and most of the high rulers have opposed our work, and some of them still do so. During the year the king seemed to soften, came to visit us and our schools, and on a few Sabbaths came to our meetings. That he might not be ditsurbed by having to come out into the country and among rustics, to worship, I proposed that he should build a chapel at his place, and we would find teachers for him. The suggestion was acted on, the house was made ready, I went occasionally and sent some one of my 'class of preachers' when I could not go. Soon the congregation gathered regularly, and they desired the Sabbath-school and the weekly prayer meeting. They made the 'stone road' up to the church, built a kind of parsonage for me to rest in over night, and I came to the conclusion that they ought to have the 'church' — an organization of believers — and so they have it; the tenth in my half of the island.

"It may not be the best way to divide our religious communities into such bits, but so far I find it works well. This plan has now provided a convenient place of worship for all the inhabitants on this southeast half of the island. Possibly, for a temporary purpose, I may organize one or two more churches, where we are trying to edge into rather tough places. I find 'flank' movements not bad in missionary tactics. We begin the new year very full of work and of cheer."

Mr. Logan, of the Renan station, wrote February 7th: —

"The work here, at Renan, is moving on quietly. I began school soon after my return from Mokil. The whole number enrolled as pupils is about ninety at present, with a good interest in study.

Spiritually we are not in so good a state as we most earnestly desire to see, yet we hope there is progress. Our work seems to be much hindered by the course of several of the highest chiefs on this part of the island.

"We made a tour of the island last week, and found things at most points encouraging. At two places especially, where a year ago all was heathenism, the state of affairs seemed very cheering. There is much to encourage us in our work on Ponape, and when we look out to Pingelap, and the Mortlocks, it is really inspiring."

Mr. Rand wrote March 1st: —

"We have just returned from a trip around the island. We found the good work prospering at all the stations we visited, — five. We feel sad when we see many who have heard, or have had opportunity to hear, the good news of salvation, living still in the darkness of heathenism; but when we see the many who have been brought into the glorious light of the gospel, and many of these anxious to help in bringing others under the same influence, we are rejoiced and encouraged."

Japan Mission.

THE GOSPEL AMONG PRISONERS.

Mr. Atkinson, writing from Kobe on the 5th of March, reports the following pleasant facts: —

"Dr. Berry obtained from the Governor of this province a situation in the prison here for one of our church members, as teacher. The man could hardly be called a chaplain; his business was to teach reading, arithmetic, and morals. Yet, as he was able, he gradually introduced and taught Christianity. This was not done without opposition, but he persevered. A little while ago he received a document from eight prisoners. The cover was ordinary paper, but in the centre there was a wreath of flowers, done in colors, in the centre of this wreath there was a cross, and on the cross four Chinese characters, which mean 'The Company of the New Covenant.' Within the covers an agreement was written out, the purport of which was, that the persons whose names were written at the close of the letter thereby entered into a solemn covenant with each other, and with God, to cease from all violations of the law of God and of the land, and to follow Jesus as their Saviour. At the end each man wrote his name, and then, as they had no seals (each man has his own seal in Japan, and always affixes it to all important documents, receipts, etc.), they did what is recognized as lawful under such circumstances, dipped the end of their thumbs into a thickened ink and impressed them on the paper, leaving the imprint of the nail and skin close up to their names.

"This seems a truly marvelous thing. And the man who taught those prisoners of Christ has been offered the position of superintendent of the prison. He has accepted it, and will, I trust, do more than he has yet been able to do for all within its gloomy walls. The governor of the province is fully acquainted with his Christian character and purpose, so that we hope for much good.

"P. S. — I have just learned that this man *is* doing more Christian work in the prison than before. 'The Company of the New Covenant' has also, quite recently, been increased by the addition of three new members — also prisoners."

North China Mission.

Mr. Sheffield wrote from Tungcho (12 miles east of Peking) on the 9th of March: "I returned a few days since from an eight days' tour to the east of Tungcho. I met some hundreds of men who listened respectfully to the truth, and some bought portions of Scripture and tracts; but I saw only two who seemed to be much impressed with the truth. These came to my room, and I read the Scriptures to them, and talked and prayed with them. They said they would come to Tungcho to hear more of the truth, and expressed their desire to become Christians."

MOVING LARGE STONE TABLETS.

He then notices the method of moving large blocks of stone in China, as witnessed by him, thus: —

"I saw an interesting sight on this tour, of which I must give you some account. You remember that the young Emperor of China, Ting Chih, died three years ago, and his death was soon followed by that of his wife. Their bodies were removed to the tombs of the present dynasty, a hundred miles east of this place. This year tablets are being erected, and the tombs put in order. They are also erecting a new tablet to the Emperor Chien Lung, as his tablet was struck last year by lightning, and destroyed. The people in telling me of the case, did not say that it was destroyed by lightning, but that it was thrown down and torn in pieces by the Dragon God!

"These tablets are all after one pattern. The base is a huge turtle, and standing on his back is a slab eighteen or twenty feet high, upon which is carved the name of the Emperor, with other writing. These stones are of great size and weight. At the Ming Tombs, north of Peking, there are stone animals, of life size, the largest of which are huge elephants. I wondered, when looking at them, what power the Chinese used in drawing them from the mountains and setting them in their places. This curiosity was satisfied as I saw them in the act of conveying the new tablet for the tomb of Chien Lung to its place. The carriage consisted of six trucks — twelve wheels — made in the strongest possible manner. These six trucks were placed in a double line, three in each line. Upon the trucks thus arranged, and binding them together, were heavy timbers, and the stone rested upon the timbers, and was drawn forward by between five and six hundred mules. There were two immense cables fastened to the carriage, as large as a man's body near the carriage, but growing smaller as they lengthened. They were each about a quarter of a mile long, and the mules were attached to these cables in groups of eight.

"Each group of animals had a driver, armed with a long whip. A man stands on the carriage and beats a gong as a signal to start; then each man cracks his whip and shouts, and the mass is rolled on. They move only from six to ten miles a day; but time and expense seem to be of no account in working for the government.

"I was impressed on the one hand with the magnitude of the work, and on the other hand, with the bungling way in which they were doing it. I think nearly half of the strength of the animals was expended in dragging those immense cables in the dirt.

ADMISSIONS TO THE CHURCH — TRAINING CLASS.

"Yesterday we examined seven persons for admission to our church, and tomorrow we expect to receive them. We have always been slower in Tungcho in baptizing men than some of our brethren; and this accounts, I think, in part, for the slower growth of the church.

"We have not yet developed a country work in connection with this station, but I hope the time has now come when we can do more in this direction. We have six young men in the training class this year; two from Tungcho, who promise well.

"Monday, 12th. "Yesterday was one of our best Sabbaths. Bro. Goodrich preached an earnest sermon from 'Remember Lot's wife," urging the native Christians to press forward in the divine life. I baptized the seven persons above spoken of, and then we all partook together of our Lord's supper."

THE WORK AT PAO-TING-FU.

Mr. Porter wrote from Pao-ting-fu (110 miles south of west from Peking), March 14: —

"My work here this winter has been an interesting one, though it gives no practical results in the way of additions. Medical patients have been numerous, though not so many as at other times. I was glad of this, for I had my hands full of other work. . . . . Daily chapel preaching has been more than usually well attended. I gave two hours every afternoon to that, and we had two helpers

who have gained a good deal of power in preaching. It is hard, and yet very pleasant, work. Many nicely dressed clerks and officials drop in. When they tire of the name of Jesus, they turn to the book-shelves, and get an idea of the curious things that Confucius never heard of.

"I planned last fall to take the extra pupils for whom there was no room at Tientsin. Five of these are with me now. Three came about one hundred and twenty miles, wheeling their bundles on a great country wheelbarrow. I was delighted with their spirit, and proved it still more by having them make their own kitchen stove. I am much interested in these young men. One is a doctor, a very well-read and intelligent man. He brought his little brother with him, a bright lad, whom I shall baptize in a week or so. They are all taking hold of Bible study with real zest, and I am glad to be able to lead them along. As I see the ease with which the simple gospel truth enters their minds, and its power over them, I am more and more convinced that even the Chinese sluggishness of spiritual thought must ere long be transmuted into an enlightened and vigorous apprehension of divine truth. I am sorry that their studies must soon be cut short. Mission meeting is almost at hand, and they must then return home."

SOME INTEREST AT KALGAN.

From Kalgan (140 miles northwest from Peking), Mr. Sprague wrote, March 27th: —

"I write a few words just to assure you that the Lord is working here, by his mighty power, as well as among the churches at home. We judge from the slight movement of the index finger, that the pulse of our Christian praying helpers is beating high and regular with prayer and love. Not that we can speak of great results; but little things mean a great deal with us.

"We are encouraged not a little by perceiving less manifestation of ill will toward us on the street, and more readiness to buy and read our books. We have sold a good many hundreds of small books on the street this winter. There has also been a good degree of interest in Bible study in the little congregation around us. Aside from morning prayers, and the weekly meetings and Sunday-school, we have had a daily Bible class in my study, evenings. This has averaged eight attendants, and most of them are convinced of the truth of this religion. In fact most of them are now rejoicing in Christ, and our hearts have been greatly cheered by receiving four of these young men into the church. Two or three others, we hope, are nearly ready to come forward. Those who have professed to begin anew the Christian life, and those who are still halting, need a great deal of praying for. You can little know what sore temptations beset them upon every side.

"We have just secured and opened a new chapel on the main street of the upper city. The locality happens to have this name, freely translated, 'The Sun looking into the Cave.' We hope and pray that the Sun of Righteousness may there look into, and illumine, many dark hearts.

"Pray for us, that these encouragements may be the beginnings of better things at Kalgan."

Mahratta Mission — Western India.

A TOUR — BAPTISMS — HOPES — FAMINE.

Mr. Harding wrote from Sholapur, on the 28th March, after an extended tour: —

"My expectations of an immediate enlargement of the work, as expressed in a recent letter, were not fully realized. A new interest had then commenced in four or five villages fifteen miles east of Watwad, and it seemed probable that there might be from twelve to twenty converts from that region at once. But the chief men in authority there opposed the work so strenuously, that the inquirers were intimidated, and I baptized only five adults, all from one village. However, I think most of the inquirers will ultimately be brought in. During the time we were

out I baptized twenty-three adults and ten of their children.

"We have every reason to believe this to be a true work of God, and his hand has been so clearly seen in it, thus far, that there is reason to hope He will carry it on in the future. Until the next cold season I can only pray for these Christians and inquirers, and send them an occasional letter. This is a very hard year for them, as the effects of the famine extend to all that region.

"We returned from our tour in the early part of this month. On account of the famine we found great difficulty in getting carts for our tents, and for two nights on the journey we slept in the open field; but no harm came to us. After remaining at home a few days, I returned here to assist in the work of famine relief. The weather is trying, and sickness is very prevalent, but I am able to do something every day to relieve suffering, and although I do not preach very much, I am able to exhibit the spirit of Christianity in a new light, which I am sure will have its effect upon the people."

A MOHAMMEDAN CONVERT BAPTIZED.

Mr. Bruce wrote, April 13th: —

"You will remember that in my letter of January 4th I mentioned the case of a Mussulman of high standing, who had called on me that day, and gave you an account of the interesting conversation which I had with him. I referred to him again also in my letter of February, as being still a very earnest inquirer. I am happy to inform you now that he was baptized at Satara last Sabbath. He has been very diligent in the study of the Scriptures, and for some weeks has been very bold in declaring his belief in the truth of the Gospel. He was a man of great influence among the Mohammedans, being a Kajee, or expounder of the Koran, and there was consequently a great deal of excitement among his people when his intention of becoming a Christian became known. In a letter received ten days ago, my assistant, Rev. Kassimbhai, wrote, 'Of late he has been so bold as to preach Christ to all Mohammedans who come to see him. Crowds of Hindoos and Mohammedans, his relatives, as well as others whom he had never known before, visit him every day, and are trying all sorts of means, both good and bad, to dissuade him from his purpose; but I am happy to write that the Lord has given him courage to resist all their efforts with firmness. The poor old man has been suffering very patiently all the taunts and abuses heaped upon him by the people when passing through the streets.'

"In a letter received this morning Kassimbhai says, 'One night, while he was passing through the street near his house, some Mohammedan threw at him a piece of iron bar, which struck him on the thigh, but fortunately did not hurt him much.' He then recounts an attempt of the people to bribe the Kajee. They raised two hundred and fifty rupees, and offered that sum to him, besides a monthly stipend, if he would give up his intention of embracing Christianity. But their efforts were all in vain. He was baptized in the presence of a good many of his people. The pastor, Vithalraw, in writing about it says, 'God has brought an immortal soul into the way of life, therefore there is joy in heaven.'

"I am sure that you will rejoice with us in this matter, which we hope is but the beginning of good things. The Kajee has a good many followers, some of whom have from the beginning expressed their determination to follow him in this thing. We must pray, and wait, and see."

Eastern Turkey Mission.

PIETY IN AN OLD ARMENIAN.

Mr. H. N. Barnum, of Harpoot, writing on the 23d of March, gives this very interesting narrative: —

"For a year past I have spent almost every Sabbath at some out-station. Last Sunday I was at Kailov, a small village about eight miles distant. I was the guest of a new Protestant, whose father, a man seventy years of age, interested me very much. He does not know how to read, but he has a remarkably clear

and vigorous mind. He had been very much grieved that his son should forsake the faith of his fathers, but his opposition had yielded a good deal, through frequent conversations with the helper. He clung to me nearly all the time I was there, even accompanying me to the chapel to hear me preach. The whole drift of his conversation was upon spiritual themes. In the evening he brought his mattress into the stable to keep me company for the night, saying, laughingly, that he intended to keep me talking all night. He hurried the rest off to bed, and came and sat down on the floor before me for a more *personal* conversation, and seemed like one hungering after spiritual food. He said, 'To-morrow I shall get a Primer and begin to learn to read. I shall not become a Protestant, for it is hard for me to leave the church in which I was born and reared; but when I learn to read I shall take a Testament and go around among the villages, telling the people about Christ and his salvation.'

"Among other things he told me of his experience during a famine, some thirty years ago. Grain was scarce, and the price had increased six or eight fold, and could be had only for ready money. He said, 'We were seven souls. My children were all small and could earn nothing, and I was poor. I tried various expedients to get food for my family, but they all failed. I went to Christ and said, 'Thou seest our condition. I have no one on whom to rely but Thee. Help, Lord, or we perish.' Something seemed to say to my heart, 'Apply to such a man.' He was a man with whom I had only a slight acquaintance; but I went to him, taking what money I had, and told him that I wanted a little wheat, enough to supply us for a week, and I would pay half the money now and the rest at some future time, when I could earn it. The man gave me a little more than I asked, and so we had another week's supply. Before this was exhausted I went to the Saviour again about it, and he led the way to another week's supply, and so he fed us from week to week till the famine was over. After it was past, a man came to me and said, 'I would just like to know how you managed to support your family during the famine. We all knew that you had little or nothing, and we said, 'If anybody dies in this village it will be Markor and his family.' I was just as confident that it was the Lord who took care of us as though he had brought food to my house with his own hand. And so again and again I have proved him and have always found him faithful. I asked him for a yoke of oxen and he gave me two yokes. I went to the village of Keghvank, and saw the cows and oxen and buffaloes of the village priest, and I said 'Wonderful, wonderful.' But the Lord increased my substance till I had more than the priest even. 'I tell you,' he said very earnestly, 'we have a good, a wonderful friend in Christ, and he will never, *never* forsake those who trust him. If he is thus mindful of our physical wants how much more must he be of the spiritual.'

"And so we talked until nearly midnight. The conversation was as delightful to me as it could have been to him; but I felt the need of rest after a hard day's labor, and asked him to excuse me for a little sleep. The Armenian Church has not wandered as far from the Gospel as the Roman Catholic, but this simple-minded old man is one of the very, *very* few in connection with that church, whom I have met, who seemed to be true Christians. The people are in the dark. They have scarcely any knowledge of the truth, and only here and there one, in very rare cases, blindly groping after salvation, finds it. The Armenians, however, are very hopeful subjects for the Gospel, and a great reformation is in progress among them."

GOOD WORK AT HEUSENIK.

"A very interesting work has been in progress in Heusenik during the past winter. The congregation has increased from 125 to about 250. The boys' school and the girls' school have each 65 pupils, and 130 men and women are taking lessons in reading. This village has an Armenian population of about 2,500. There are three priests, of whom the

two younger were former pupils of the [Protestant] pastor. Both these men preach, although it is no part of their office, and they come to the pastor secretly for instruction, and for one of them he even prepares the plans of his sermons. The whole village is in a ferment of investigation and discussion. The pastor spends three or four hours every afternoon at a café, where the people congregate, and from forty to eighty persons are regularly found there eagerly discussing the truth. The Armenian Church in the village appears to be shaken to its center. Pray that it may not be a transient interest, but may result, as the pastor hopes it may, in winning over the whole village to Christ."

SCHOOLS, CONGREGATIONS, ETC., AT HARPOOT.

On the 13th of April Mr. Barnum wrote again: —

"We had a very excellent examination of the Normal School at the close of the winter term, two weeks ago. The schools are already overflowing. Since I began this paragraph eight pupils have come from the Geghi district, whence we were expecting only one or two! The Normal School must have nearly eighty pupils already, and still they come!

"Last Sunday I was at home, for the first time in a good many weeks, and was surprised at the size and solemnity of the congregation. I should say that five hundred persons were present. The congregation is said to be about the same size every Sabbath. It seemed to me that there was an unwonted solemnity. The pastor is preaching very earnestly. The church is more than ordinarily awake and we are much encouraged."

ENCOURAGEMENT AMONG YOUNG MEN.

"We have been much interested in a young man, son of one of the chief Armenians of this city. He has led a very wicked life. A short time ago he began to come to the chapel, and has been a constant attendant ever since. The other evening he told his father and the rest of the family that he had determined to lead a Christian life. They all wept together as he made confession of past iniquity, and the father told him that he was free to serve God as he pleased, only he could not consent to his becoming a preacher, as he desired to do.

"A letter from the pastor of the church in Arabkir, just received, speaks of an interesting work among the young men in his congregation. We have made a special effort for young men during the past winter, recommending the formation of young men's societies in every congregation, and the result has been very hopeful. I have already written in regard to that at Heusenik, where the labors of the young men, seconded by their most earnest pastor, have resulted in great good. Sixteen persons are to be received to the church in Heusenik at the next communion, mostly from these young men."

"P. S. — I have just had a call from our new Pasha. At his request I took him to the Normal School. He appeared to be much surprised and pleased to find such a school, and he repeatedly expressed his sense of the great good we were doing to the country by our labors here. He was accompanied by several of the leading Turks of the place. He promises to come again after we get well established, and spend some time in listening to recitations."

THE NORMAL SCHOOL EXAMINATION.

After the foregoing letters from Mr. Barnum were sent to the printer, the following account of the Normal School examination was received from Miss Bush, dated April 4th. It surely presents that school, and the mission station with which it is connected, as bright lights in the midst of much surrounding darkness.

"I wish the friends who are giving their fifties and hundreds for Armenia College (and many who are *not*) might have been present with us at the examination exercises of what is part of the germ of that institution, — the Harpoot Normal School.

"A little after eight o'clock, on the morning of the 30th of March, found the forty-one expectant scholars dressed in their best, and ranged in orderly rows on

the platform of the new school room. Opposite them, nearly at the other end of the room, was the desk, with its formidable array of teachers and missionaries; and before long the room was well filled with guests, in number perhaps two hundred and fifty. The audience was not only large, but of the better class of people, intelligent and appreciative. Quite a number of wealthy men from Mezereh (the capital of this pashalic), were present, also many of the old scholars, pastors, etc. The room looked homelike and bright, with its maps and pictures. I am sure the intelligent faces of the boys, their quiet self-possession and earnest enthusiasm, would have compared well with older schools, in America.

"The exercises went forward with a quiet dignity which gradually grew into a wide-awake earnestness, as the awe of speaking before such a company wore off. We were all much pleased with a class in Old Testament History, in which most of the school engaged. The highest class in English did wonderfully well in reading and translating from 'Fourteen Weeks in Natural Philosophy,' which they are soon to take up as a study. The Geometry, Turkish, Modern and Ancient Armenian Grammar, and Geography, were all excellent. It was observable that there was no sparing of any scholar where he deserved to fail; the audience and teachers were quick to discern anything superficial in a recitation and to question still more closely.

"Compositions, dialogues, and hymns enlivened the exercises. These were in Turkish, Armenian, and English. A new feature in the singing this year was a couple of duets, sung with great sweetness and harmony by some of the boys. The whole school was also examined by the principal, Baron Harutune Enfeajian, in the rudiments of vocal music, and the pupils read and sang several tunes by note, with great correctness, beating time as they sang. This musical exercise was quite inspiring to the audience, and one could see smiling, approving faces everywhere; for the method of learning a tune scientifically was entirely new to them. On the other hand some tears were wiped away when two little boys sang, as a duet, —'Lead me to Jesus.'

"The Turkish Haja employed in the school was present most of the day, seemingly enjoying it all. The school has three first-class teachers, and we all feel that the wise and active superintendence of Mr. Browne is doing wonders to bring it up to the perfection aimed at. No one who has not been engaged in the work he has taken in hand can know what constant, patient toil it requires to keep all the machinery running smoothly, and to reach the true standard — constant progress.

"This is only the winter school, and is smaller, and the boys are younger, than in the summer, the older boys being at work in the villages all the winter. The Normal School and the theological and female seminaries, are to re-open on the 12th of this month. There is promise of a large number of scholars. We pledge ourselves to untiring labor, if we can have the money and prayers of friends at home to help us, to build up an institution worthy the name of Armenia College.

"I see on re-reading the above account, that it contains very little of that joyous enthusiasm with which we discussed the examination around our sitting-room fire, as the day's labors ended — the paper, pen, and ink have spoiled all that. One said, 'With what solemnity and fervor Nichoghos repeated that Psalm, "He that dwelleth in the secret place of the Most High," — lifting his beautiful eyes toward the heavens and stretching forth his hands as if he saw the Holy Dweller there.' 'Yes, and how energetically Bedros went through his propositions in Geometry, and how perfectly comical he was in that dialogue,' said another; while a third asked — 'Did n't it do you good to see the Turkish Haja and the teachers shaking hands and laughing together after it was all over, as if they were saying, How good it has all been!' This you will not appreciate unless you remember how remarkable it is to have a young Turkish student so identify himself with a Protestant school. He himself is taking lessons privately in Arithmetic."

Central Turkey Mission.

ANOTHER LETTER FROM MISS SHATTUCK.

THE Herald for June contained a letter of much interest from Miss Shattuck, respecting work in which she was engaged alone, at Oorfa, during the winter. She wrote again from the same place on the 7th of April, when she was about to return to Aintab; from which place others felt that she could not be spared longer, while they also feared that she was in danger of seriously overworking at Oorfa. This letter, as the reader will perceive, presents an earnest and moving appeal for such reinforcement as will enable the mission to continue labors so auspiciously begun by her: —

EARNEST EFFORT, AND A VICTORY.

"My work here has not been in all respects an easy one, and I must confess to having had some misgivings in regard to the success of our newly opened school in *Turkish;* but knowing that it must be in that language if those receiving further training are to come to our seminary, we made a desperate effort, and the victory was won. Our pupils have worked *most faithfully*, and made marked progress in all their studies; and not this only, but we see so marked a change in the character and general appearance of some as to fill us with deep joy. We feel assured that some have met with a change of heart, and are not without hope for others who are less open in the expression of their feelings.

"A week ago yesterday, with only one day's notice to people or pupils, we had a public examination in the church. It was in reality nothing but a brief review of our lessons, in the usual manner of conducting them, interspersed with singing. The house was *crowded*, and our girls did far better than we dared hope for, considering the old time customs that are so firm in influence here. With heads uncovered they recited, in an open, full voice, not only in the presence of their parents-in-law (to be), but even in some cases before the young men to whom they are engaged, — a victory that *is* a victory, when won for the first time in this country. The members of the several 'medjlises,' and parents of our pupils remained to take us by the hand and thank us for our efforts; and we in our deep joy, forgot that it had been *effort*.

PLEA FOR CONTINUANCE.

"My chief object now in writing is *to plead for continued effort* here. It has been a great drawback in my work this winter, to have it known that I was to leave at the end of four months. In spite of all I could say the reply was, ever: 'As soon as you leave the work will fall back to its old state.' Particularly during the past month I have been so incessantly beset with the question, 'Are you *really* going?' that it has become tedious in the extreme. Two weeks since Mr. Trowbridge was here for a few days, and so earnest were the pleadings from all that it was decided I had better remain two months longer, and try to establish the two schools under the new teachers. I had previously written to Aintab for permission. They, refusing to give it in full, referred the matter to Mr. T.'s coming for decision. But before Mr. T. had been left by the brethren who accompanied him a little on the way, on his return, he received a letter from Miss Proctor urging him to bring me home. 'She must have me during the next two months, to help her.' He simply sent me the letter at that time, and wrote two days later that he thought I had better try to come soon. So I have been trying to prepare my work to leave, and intend starting early next week.

"It is *too bad* to have a work so promising left thus. And why is it? Chiefly because we have no *missionary* for this place. . . . . We *must* have a man and *family*, with a *teacher*, permanently belonging to this region. Oorfa as a centre, with Germish, Adayaman, Besne, Jibbin, and Birijik, is a *grand* field for an earnest worker! If an *ordained* man cannot be found, a *physician* would do well. The work is *particularly* needed among the *women* and *girls*, for the neglect has been just here. . . . . I need not say that the work *as a whole* must be weak while the *mothers* are weak. What more can I say? Really it seems wise to carry on the work

begun among this great congregation of more than 1,000, rather than open some new field. Cannot you find the needed helpers, and that too so soon as not to have these recent efforts lost? I write you before going to Aintab, for I shall see great needs there also. An invitation awaits me from each of the two churches to work with the committee in the Millet schools, and there is much to be done in that direction. This week, too, from Adana, I received an earnest appeal to come and open a school for girls. Truly the work is abundant, but laborers are few."

Western Turkey Mission.

A TOUR FROM SIVAS — THE PEOPLE SOFTENED BY TRIALS.

Mr. Perry wrote from Sivas (four hundred miles south of east from Constantinople) March 20th: —

"I have just returned from a tour of twenty-seven days, to Kara Hissar and its surrounding villages. Accompanied by a single attendant, and with such comforts as we could attach to our own saddles, we left Sivas, February 12th. There was but little snow, and the traveling was good as far as Zara. Our road lay along the northwestern bank of the Kuzul Irmak (Halys), on its course toward Sivas. The valley is broad and fertile, the lands being especially adapted to the raising of wheat. The villages between Sivas and Zara are chiefly Armenian. These number thirty, each containing a church and school-house. These Armenian villages are, for Turkey, in good times, well off, the villagers owning their lands and stock. But oppression by the soldiers this year has made them feel poor, so that they are now quite willing to acknowledge that it is because of their *sins* that the Lord is bringing calamities upon them, and to receive the Protestant booksellers, for the consolation which they may be able to impart from the Word of God. In none of these villages is there a Protestant congregation, but in all of them the people are willing to hear the truth; yet, while listening, they seem anxious to have it understood that they concede nothing as to their determination to cling to their old national church.

"At Zara the Protestant community, left now for more than a year without a preacher, is much scattered. The brethren are at variance with one another; the first love has waxed cold; open sin persisted in has caused many to turn away from the place of prayer; and the chapel is nearly deserted even on the Sabbath, except by a faithful few.

"We overtook, at Zara, four hundred soldiers en route from Sivas to Erzroom, and went on with them, in a blinding snow-storm, to an Armenian village at the foot of the mountain west of Enderes, where, with them also, we were 'snowed in' for four days. When the storm cleared up, they went on their way on Sunday, while we, of course, waited until Monday. On Monday we crossed the mountain, the path in the deep snow having been well trodden for us by the soldiers. That night we reached Enderes, an Armenian town where, in a single evening and the following morning, we sold nearly all the books we had brought with us. From Enderes we took the winter road, *via* the Ashkhar and Shooshar plains, to Kara Hissar. These plains, also, are dotted thickly with large, wealthy Armenian villages. Formerly the people of that region were very hostile to the truth, but they are now much softened by their trials, and are quite willing to hear the Gospel even though coming from the hated Protestants."

SOLDIERS A BURDEN.

"The soldiers forwarded from Sivas are a heavy burden upon the Christian population of the regions through which they pass. The recruits are sent without officers, arms, uniform, or supplies, to make their way to Erzroom as best they can, living upon the country. Without officers there is of course no discipline, and the civil officers of the towns they pass have no authority either to punish them for crimes or detain them for trial. Thus left at liberty to do as they choose, these irregular soldiers beat the poor villagers till they bring from their scanty stores the best of everything they have,

and afterwards steal, both secretly and openly, whatever else they want. In their demands they are as open and unblushing as were the people of Sodom upon Lot and his family. Their path from village to village we saw strewed with the feathers of the fowls they had stolen, even after having been well fed. Yet all this must be borne by loyal citizens in addition to the ordinary taxes, which were already crushing the people.

"During our trip we met four of these companies, of about four hundred men each. They allowed us to pass unmolested, since I was a foreigner; but otherwise we would have been in danger of losing our horses. Almost in despair, the villagers ask, From whence is our help to come? And when it is shown them, from the Word of God, they receive the message as they have not done before for years."

AWAKENING AMONG ARMENIANS.

"The state of the evangelizing work in all this region is not a little peculiar. While there is no disposition on the part of the Armenians to leave their traditional church, there is a very important awakening going on in that church itself. In Sivas there are said to be forty district evening prayer-meetings, well attended, at which, though the prayers are chanted after their style, the readings are from the modern Armenian Scriptures, the evangelical wing of those attending being bold to defend the same doctrines we preach, — repentance, true faith, etc. On Sundays the school-houses are also full of listeners to the reading of the New Testament, and exhortations by the school teachers. Of course they talk against the Protestants, to prevent the crowd of people from coming to our meetings.

"Similar movements are going on at Tokat and Kara Hissar. It looks as though the *people* were at last securing their right to hear the preaching of a simple gospel, though remaining in the fold of their old church. What the end will be we wait to see. Meantime, from this class we have only occasional hearers at our chapel.

"P. S. — I neglected to say above, that we remained nearly a week at Kara Hissar. The few Protestants there, though left without a preacher, are faithful, true men, and are holding on well, both to their own hopes as Christians and to the work of preaching Christ to their neighbors. I was much encouraged in the hope that, with a faithful *few*, our work in that city is in a promising condition."

Zulu Mission — Southeastern Africa.

THE GIRLS SCHOOL AT LINDLEY (INANDA).

Mr. Tyler wrote from Umsunduzi, January 12th, soon after attending the examination of the female seminary at Lindley (formerly Inanda), making statements which will surely interest the friends of Africa and of missions: —

"I have attended in past years several examinations of this seminary which I thought were good, but they grow better and better. The order, neatness, promptness in recitation, and respect and love for their teachers, were quite noticeable. A dozen or more selections from English prose and poetry were recited fluently, without a single case of prompting. Two things surprised the visitors very much, — the retentiveness of memory shown by the pupils, and their correctness in spelling. Mrs. Edwards remarked that she had tried some of the best scholars on the paper of spelling used by the senior department of the Albany Grammar School, and the number of words spelled correctly, even words to which they had not been accustomed, astonished her.

"I am happy to say that the parents of the pupils seem to appreciate more and more what is done to give their daughters a good education. I look on this seminary as a great auxiliary to our mission, and an eminent blessing to the Zulus, and trust no pains will be spared to make it a still greater blessing. I love to think of the future of these bright and intelligent girls, and contrast it with what it would have been had no seminary been established for them. If Mrs. Edwards is spared to trace the history of one after

another of the graduates, I doubt not she will thank God for the part she has taken in their elevation.

"We are glad to learn that thus far they have found abundant opportunities to use their talents in teaching, and what is better still, have thrown their influence on the side of Christianity. The work of teaching in this seminary is onerous and patience-trying, but it *pays*. Without doubt, all in this warm climate, who have had experience in teaching Zulu girls, could sympathize with Mrs. Edwards when she said, after the vacation had come and all was quiet about the house, 'I feel now, as if I could sleep for a week.'"

MORE ROOM WANTED.

"One thing seems very desirable if this seminary is to be placed on a sound footing, namely, additional dormitories to accommodate those who wish to join it. Only twenty-five girls are now provided for, and six are obliged to occupy one room, whereas four are quite enough. There are needed, also, two airy and cool rooms for the teachers expected from America. An attempt will doubtless be made to obtain funds from the Colonial Government for this purpose; but if it fails, I sincerely hope our friends in America will be able and ready to help. I bespeak, in behalf of this useful institution, your fervent prayers."

Mission to Spain.

PANES AND ALEVIA — PAPAL MOVEMENT.

THE Herald for April last gave account, at some length, of the interesting movement towards Protestantism in these villages of Asturias, and of the opposition and persecution developed. A letter from Mr. Wm. H. Gulick, of Santander, dated May 15th, continues the narrative thus: —

"I briefly alluded, on the 3d of March, to the persecution that had burst upon our brethren in the villages of Panes and Alevia. I kept my assistant with them through January, but as he wished to return to Santander I sent another man in February, more as colporter than evangelist. During that month the Bishop of Oviedo sent to Alevia a special 'delegate,' apparently an able and eloquent man, and two Jesuit 'missionaries!' They came with great pomp and flourish of trumpets, and with their mouths full of promises and of threats, and of course backed up with all the power of the Romish Church. On those simple villagers the advent of the Pope himself could hardly have produced a deeper impression. The bishop's delegate immediately assumed the duties of the village priest, who was sent into retirement to a neighboring village; promises were made to plant, at the bishop's expense, a hundred trees in and around the village, and for a specified time to perform all marriages, baptisms, burials, masses, etc., without charge. All the inhabitants were visited at their houses, special pains being taken to find out, and to make friends with those who had been friendly to us. Special sermons were preached, services were held with the aid of extra church scenery brought from the neighboring villages, and solemn processions paraded the streets in which, since the time of Queen Isabella, the like had not been seen, and the 'missionaries' commenced a series of meetings in the surrounding villages. The faithful were exhorted neither to buy from nor sell to the Protestants, and it was even urged from the pulpits that the taking of the life of a Protestant would be a good deed!

"In the wake of these functionaries there poured into the village a rabble of blood-thirsty fanatics from a village near by, which has always been hostile to the Gospel. One night they nailed up the door of the chapel so tightly that it was almost impossible to open it without breaking it down, and at their first opportunity they set upon the colporter with sticks and stones. As he ran for shelter to the house where he was boarding they assaulted that, and his host, thoroughly alarmed, begged him to leave the village, which he did.

"I was in Bilbao when this happened, and hastening home sent my assistant to 'hold the fort!' I am sorry, however, to say that he proved to be neither a Paul

nor a Peter, and that in a few days he turned up again in Santander, much to my surprise, with a startling story of the high-handed manner in which the 'delegate' and 'missionaries,' and their gang of imported retainers were carrying things. I immediately resolved to see for myself how matters were, and hastening there I spent a Sabbath with our little flock. It is not to be wondered at, that many of the timid, and those who were merely *curious* as to the truth, were frightened back to the fold of Rome. I am, however, cheered by the truly heroic courage of those who stand firm.

"They greatly need a pastor. They are as sheep without a shepherd. I am inclined to think, that if we were going on there steadily, with an organized work, we would not be troubled essentially by the authorities, however noisily the emissaries of the church of Rome might move against us. Insults, and even occasional assaults from the fanatics of the neighborhood, which perhaps the authorities could hardly be expected entirely to prevent, even should they wish to, should always be expected in such retired stations.

"The season is now approaching when the basket-makers of those villages begin to emigrate, and soon all our more especial friends will be away. Our good friend Antonio has come to Santander, with all his family, consisting of a wife and six children, that they may be within reach of the Gospel.

"Though this is a time of great trial to those who love the truth, we hope that the seed that has been sown there for so many years, and which we know lies in the hearts of many, will some day bring forth fruit, and that they will become true, bold, and humble confessors of the Lord and of his Gospel."

MISCELLANY.

THE WESTERN TURKEY MISSION ON DR. WEST.

At the recent meeting of the Western Turkey mission (April, 1877), the following minute was adopted: —

"Since the last meeting of this mission, one of its members, Henry S. West, M. D., has been called from earthly toil to the heavenly reward. For seventeen years he had given himself with the most unselfish and unwearying devotion to exhausting service, as a physician to the bodies and souls of men. Sacrificing a bright prospect of success in his profession in his native land, he came to Turkey to endure hardship and toil without pecuniary gain, subsisting on a small salary, and giving into a fund for the erection of chapels the much larger compensation which his skill and reputation commanded from the more wealthy, while to the poor he rendered invaluable gratuitous aid, and often made long and perilous journeys to afford to missionaries and their families the medical help which was above all price. He also trained a considerable body of young men to be trustworthy medical practitioners.

"Unassuming, gentle, and courteous in manner, firm and resolute in spirit, of integrity never suspected in a land of falsehood and fraud, of deep-toned piety, wise and loving, he commanded the respect of officials and the native community, and was beloved in no ordinary degree by his missionary associates. As a missionary physician he was truly a model, and he will be remembered as one of Turkey's greatest benefactors."

Another man, to take the place of this eminent and beloved physician, is greatly needed at Sivas. Who among the young Christian physicians in this land is ready to occupy such a field, and do a like great work for the Master?

LETTER FROM A JAPANESE.

The San Francisco "Pacific" publishes a letter of much interest, from a young Japanese, who had been a pupil of Captain Janes, and had learned the way of life from him, to Miss Starkweather, one of the teachers connected with the Kioto station of the mission to Japan. It is presumed that the writer is

now a pupil in the training school at Kioto. The "Pacific" states that he had suffered imprisonment for one hundred and twenty days, for his faith in Christ. Most of the letter is given here.

"My Dearly Beloved Sister:—

"The more I grow in faith, the more I feel that special grace of God shown upon my soul while I was yet in my native province. From that time I could not be still in my mind, but told first to my friends, and then to my relatives and family around me. But they laughed at me, and told me that madness had entered my mind. Not only this, but they attempted to take [away] my faith in Christ. Wherefore, I fought with all my might against this devilish enemy. During all this time, God was always watching my work; and when the proper time for deliverance has arrived, he has lent his hand to me, by which I was delivered from the hand of the enemy and their evil intent. And I was sent by God's will unto you all, my helpers in faith, which I had before. Yet since I have known that the Lord Jesus is our Saviour, and have experienced his work in my soul, I not only rejoice in the salvation of my soul, but look for the salvation of my countrymen. For which cause I have left all my worldly opportunities and associations, and entered into the holy work of my Heavenly Father.

"Thus the preaching is the first essential thing in the salvation of the soul; for we cannot preach except we be sent of God. Oh, my dear sister! this is my determination, since I have caught the first glimpse of the sun of glory rising above the horizon of this country; for I could not look upon the misery of my brethren without great heaviness and sorrow in my heart. Yet, though I am standing in the midst of my dead brethren, I am not without hope in future. God has not forsaken this nation. Even for this very purpose you were sent, by the will of God, to this country, to help us in this work. Yes, help us, a thousand times, help us! for we are weak both in faith and in deed, in the midst of wolves and lions.

"The young men of Japan are fast preparing for our future struggle, by the help of the Holy Ghost. We will 'stand, therefore, having our loins girt about with truth, and having on the breastplate of righteousness;' and above all, 'taking the helmet of salvation, the shield of faith, and the sword of the Spirit,' and thus will march under the great general, Jesus Christ, through the midst of devilish foes, against Satan, to destroy his work. For his work is sin, and by it he will slay us unto eternal death. Thus, having finished the destruction of Satan's work in the souls of men, we will return to our heavenly home glorifying God our Father, who is sitting on the throne of glory, and our Elder Brother on his right hand, with all saints who have come before us, and wear the crowns of glory with which we will shine like the stars of heaven forever. Amen."

ENCOURAGING PROGRESS.

The pastor of a church in the State of New York writes to the Secretary of the American Board:—

"You may remember that I dared not pledge over $60.00 of direct contribution from this church, for the A. B. C. F. M. We have hung our heads in shame ever since. This First Church in ———, I knew could give more for this great object than $34.53,—the amount given the year I came here; and I determined that, if I remained with them, more should be given. This is a country church, and the members are feeling the hard times; but we have just taken up a free contribution in the church, amounting to $132.32, This is the largest collection ever taken up, in the history of this church, and is as large as the whole amount of benevolent contributions for some years. Now let other churches go and do likewise, and we shall have heard the last of debt and retrenchment. This state of affairs has not been brought about without some hard work, but no begging or scolding. Each mission has been assigned to a committee, that reports once a year, to a full house, on Sunday evening. The needed information is thus diffused, people become interested, and when inter-

ested are ready to give. This is the chief way in which the work has been done. Are we not the 'banner' church on *increase* of donations this year? But we hope to do better next year."

GLEANINGS.

—— The (Presbyterian) "Foreign Missionary," for May, says: "The tidings that reach us from the mission-field are very encouraging. The accessions to the Church in Mexico are many. The work in Siam is growing in interest. At the last communion in Bangkok four were admitted, and ten in Petchaburi. At Chieng-mai five were baptized. In Persia the revival continues, and is spreading. In Syria the year has been one of religious advance. Over one hundred were admitted to church privileges in Japan the past year."

—— The receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, for its last financial year, as given in its seventh Annual Report, were $86,094.59. The number of its missionaries is 87.

—— Mr. Bushnell, of the Gaboon mission, West Africa (now of the Presbyterian Board), reports from that field: "The fluctuating foreign population is increasing in numbers and influence; and the French authorities are bringing the inhabitants of our villages directly under their laws and regulations. For this purpose they have erected a government house on the beach, in front of our mission-house. Our relations still continue pleasant with the French officials, who are tolerant and courteous; but the Jesuits — a large and increasing force of more than twenty laborers, male and female, with governmental patronage and ample funds — are becoming more and more aggressive."

—— The receipts of the American Bible Society, for its last financial year, were $543,579.55; including $227,928.80 for publications, $32,376.77 for rents, $188,013.05 from legacies, $91,274.20 from donations, and $3,986.73 from sundry items. From foreign lands $15,707.12 were received, and the aggregate receipts exceed those of the previous years by $16,381.28.

The appropriations of the Society for the Bible work in foreign lands were as follows: —

To the agency in Turkey and the Levant	$33,518 85
To the agency in China and Japan,	9,341 00
" " in Russia	5,270 38
" " in Brazil	1,331 70
" " in Uruguay	5,571 20
India and Ceylon	2,203 17
Mexico and South America	1,788 71
Germany	10,895 74
France	3,167 00
Sweden, Norway, Spain, and Italy,	3,615 91
Japan	1,951 25

—— The "Presbyterian Monthly Record," for May, announces that "Mrs. Calhoun, widow of the Rev. S. H. Calhoun, D. D., embarked on her return to the Syria Mission on the 24th of March. She and her widowed daughter, Mrs. Dr. Danforth, will there be associated in missionary work for women and children. Mrs. Calhoun leaves four children in this country, in different stages of their education, one of them a student in the Union Theological Seminary of New York."

—— Missionaries of the (English) Church Missionary Society in South Ceylon, report in regard to the year 1876, that "notwithstanding untoward events, advance and improvement, to an unprecedented degree, have attended our labors in all branches of our operations, ... The number of native evangelists is now 101, showing an increase of thirty-four during the year, and the number of attendants at public worship has increased by 1,193. The communicants are 280 more than last year. There have been 126 adult baptisms."

DEPARTURES.

Miss Fanny M. Morris, from Trenton, N. J. and Miss Martha E. Pierce, from Gilmanton, N. H., sailed from Boston for Liverpool, May 19th, on the way to join the Zulu Mission, Southern Africa.

Rev. C. M. Hyde, D. D, recently of Haverhill, Mass., with Mrs. Hyde and two sons, sailed from San Francisco for Honolulu, Sandwich Islands, May 23d.

Edward M. Pease, M. D., and Mrs. Harriet A. Pease, sailed from San Francisco May 23d, on the way to join the Micronesia mission.

ARRIVAL.

Mr. and Mrs. Jencks, from San Francisco, March 1st, reached Yokohama, Japan, April 1st, and Kobe, April 16th.

DEATHS.

At Van, Eastern Turkey, March 27th, of diphtheria, Clara Louisa, eldest remaining child of Rev. Henry S. and Mrs. Helen R. Barnum, of the Eastern Turkey mission, aged five years and six months.

At Bergen, New York, May 24, Anne, only daughter of the late Rev. Charles Robinson, formerly of the Siam mission.

OFFERINGS FOR THE DEBT.

MASSACHUSETTS.		
Sutton, 1st ch. and so.		34 64
CONNECTICUT.		
Fairfield, a member of Cong. ch. 5, (sent but not received,)		
NEW YORK.		
Cleveland, D. Williams,	5 00	
Dunnsville, W. G. Davis,	100 00	—105 00
NEW JERSEY.		
Bloomfield, Z. B. Dodd,		25 00
SANDWICH ISLANDS.		
Honolulu, Miss Lizzie K. Bingham,		5 00
Received for the "Debt" in May		169 64
Previously acknowledged (see June "Herald"),		8,719 11
		$8,888 75

DONATIONS RECEIVED IN MAY.

MAINE.		
Cumberland county.		
Falmouth, 2d Cong. ch. and so.	9.75	
Gorham, Cong. ch. and so.	8.00	
Lewiston, Pine St. ch. and so.	25.00	
Portland, State St. ch. and so.	10.00	—52 75
Lincoln and Sagadahoc counties.		
Bath, a friend, 8.75 gold,	9.35	
Phipsburg, Cong. ch. and so. 25.25 (sent but not received),	—	9 35
Oxford county.		
Andover, Cong. ch. and so.		8 00
Penobscot county Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.		5 30
		75 40
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, 1st Cong. ch. and so. 47.01; 2d Cong. ch. and so. m. c. 39.29;	86 30	
Westmoreland, Cong. ch. and so.	37 26	—123 56
Grafton county.		
Bristol, Cong. ch. and so.	2 66	
Campton, Cong. ch. and so.	19 00	
Hanover, Cong. ch. and so.	29 81	
Plymouth, Cong. ch. and so. 5.61; do. m. c. 4.11;	9 72	—61 19
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Pelham, Cong. ch. and so.		61 75
Merrimac county Aux. Society.		
East Concord, Cong. ch. and so. 7.21; Joseph Smith, 8;	15 21	
Pittsfield, Cong. ch. and so.	35 00	
Salisbury, T. D. Little,	5 00	—55 21
Rockingham county.		
Atkinson, Miss ABIGAIL L. PAGE, with other dona. to const. herself H. M.	50 00	
North Hampton, Cong. ch. and so.	15 00	
South Hampton, James Palmer,	5 00	—70 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so.		130 23
		501 94
VERMONT.		
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, Friends of Missions,		1,000 00
Chittenden county.		
Burlington, 3d Cong. ch. and so.	30 22	
Winooski, Cong. ch. and so.	5 00	—35 22
Essex county.		
Lunenburg, Cong ch. and so.		5 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
East Berkshire, Cong. ch. and so.		10 00
Orange county.		
Brookfield, 2d Cong. ch. and so.	21 35	
Thetford, a Friend,	10 00	
Williamstown, Cong. ch. and so.	17 60	—48 95
Orleans county.		
Greensboro, Rev. Moses Patten and wife	26 30	
Newport, Cong. ch. and so.	12 75	
North Craftsbury, Cong. ch. and so.	16 60	—55 65
Rutland county.		
Benson, Cong. ch. and so. 12.75; Mrs. Ann M. Howard, 10; a friend, 5;	27 75	
Rutland, Cong. ch. and so. to const. E. V. N. HARWOOD, KATHARINE R. PAGE, and E. P. DICKERMAN, H. M.	445 19	—472 94
		1,627 76
MASSACHUSETTS.		
Barnstable county.		
Falmouth, 1st Cong. ch. and so. 213; m. c. 31;		244 00
Berkshire county.		
Stockbridge, Mrs. Sally Gillett,	20 00	
Williamstown, a birth-day offering,	5 00	—25 00
Bristol county.		
Norton, Trin Cong. ch. and so.		7 36
Brookfield Asso'n. William Hyde, Tr.		
Southbridge, S. M. Lane,		200 00
Essex county.		
Andover, South ch. and so.	536 55	
Methuen, First Parish, m. c.	61 20	—597 75
Essex county, North.		
Ipswich, 1st Cong. ch. and so.	22 00	
Newburyport, Belleville Cong. ch. and so.	524 15	—546 15

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. m. c. 19 00
Hamilton, Mrs. Kinsman (50c. for Papal Lands), 1 00
Peabody, Cong. ch. and so. 397.75; do. m. c. 44 48; to const. Mrs. MARY E. ROBERTS H. M. 442 23
Swampscott, Cong. ch. and so. 27 05—489 28

Hampden county Aux. Soc. Charles Marsh, Tr
Chester, 2d Cong. ch. and so. 5 00
Monson, Cong. ch. and so. 105 53
Springfield, 1st Cong. ch. and so. 88.85; C. M. 500; 588 85
Westfield, 1st Cong. ch. and so. 78 75
West Springfield, Park St. ch. and so. 34 61—812 74

Hampshire county Aux. Society.
Amherst, North Cong. ch. and so. 80 00
South Hadley, 1st Cong. ch. and so. 15 00
Williamsburgh, 1st Cong. ch. and so. 24 30—119 30

Middlesex county.
Cambridge, North Ave. ch. and so. 3.50; "The orphan's gift," 10; 18 50
Concord, Cong. ch. and so. 33 50
Somerville, Franklin St. ch. and so. m. c. 12.65; a friend, 10; 22 65
Stoneham, Cong. ch. and so. 30 16
Waltham, Trin. Cong. ch. and so. 25 22
Wilmington, Cong. ch. and so. 40 00
Winchester, Rev. John A. Vinton, 5 00—175 03

Middlesex Union.
Dunstable, B. Parkhurst, 10 00
Lancaster, a friend, 50
Stowe, Mrs. R. W. Fuller, 2 00
Westford, Cong. ch. and so. with other dona. to const. DANIEL ATWOOD H. M. 22 85—35 35

Norfolk county.
Hyde Park, 1st Cong. ch. and so. 55 30
South Braintree, Cong. ch. and so. 5 00
Weymouth, 1st Cong. ch. and so. 60 40
Wollaston Heights, Cong. ch. and so. 6 00—126 70

Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so. (of which 20 for Papal Lands), 65 46

Plymouth county.
East Bridgewater, Union ch. and so. 15 00
Hanover, 1st Cong. ch. and so. 3 00
Middleboro, 1st Cong. ch. and so. 46 72—64 72

Suffolk county.
Boston, Park St. ch. 1,610; Mount Vernon ch. 1,149; Shawmut ch. 1,000; Old South ch. 500; Walnut Ave. ch. 366.97; Eliot ch., OTIS PACKARD, to const. himself H. M., 100; Central ch. 19.23; Vine St. ch. m. c. 15; Union ch. 8.38; "State Street" 700; S. D. S. 205; The old friend, 20; Silas A. Quincy, 10, 5,703 58
Chelsea, Chelsea ch. and so. 18 20—5,721 78
Worcester county, North.
Winchendon, North Cong. ch. and so. 113 63
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Baldwinsville, 1st Cong. ch. and so. 8 70
Paxton, Cong. ch. m. c. 16 00
Worcester, Central ch. m. c. 178.50; do. a friend, 5; Old South ch. an individual, 100, 283 50—308 20
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Westboro, Evan. Cong. ch. and so. 155.34; C. B. Kittredge, 2.00; 157 34

9,809 79

Legacies.— Auburndale, Caleb Wright, add'l, by Mrs. Sarah L. Wright, Ex'x. 136 56
Grafton, Eliza A. Burton, by L. K. Leland, Adm'r. 300 00

10,246 35

CONNECTICUT.

Fairfield county.
Southport, Cong. ch. and so. 29 36
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 32 65
Collinsville, Cong. ch. and so. m. c. 8 51
Farmington, 1st Cong. ch. and so. 100 00
Glastenbury, 1st Cong. ch. and so. 785 25
Hartford, Emms, for Papal Lands, 1 00
Kensington, Cong. ch. and so. 15 00
New Britain, Center ch. and so. 474 34
Newington, F. C. L. 10 00
Suffield, 1st Cong. ch. and so. 35 19
Unionville, Cong. ch. and so. 34 08
West Hartland, Cong. ch. and so. 6 00
Windsor, Cong. ch. and so. 23 08—1,575 10
Litchfield county. G. C. Woodruff, Tr.
Litchfield, L. Murray, 7 00
Northfield, Mrs. Hopkins, 5 00
Thomaston, Cong. ch. and so. 23 35
Winsted, Charles H. Blake, 10 00
Wolcottville, Cong. ch. and so. 39 86—85 21
Middlesex co. E. C. Hungerford, Tr.
Durham, 1st Cong. ch. and so. 45 50
Middletown, 1st Cong. ch. and so. 20.25; South Cong. ch. and so. 28.03; 48 28—93 78
New Haven county. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so. 34 00
Mt. Carmel, Rev. Stephen Hubbell, 10 00
Naugatuck, Cong. ch. and so. for Papal Lands, 50 00
New Haven, 1st ch. m. c. 10.08; North ch. m. c. 4.43; S. Wells Williams, 100; 114 51
West Haven, Cong. ch. and so. 11 60—220 11
New London county. C. Butler and L. A. Hyde, Trs.
Franklin, Cong. ch. and so. for Papal Lands, 14 00
Jewett City, Cong. ch. and so. 10 00—24 00
Tolland county. E. C. Chapman, Tr.
Hebron, 1st Cong. ch. and so. 13 00
Talcottville, Cong. ch. and so., to const. JOHN G. PERRIN, Mrs. S. A. TALCOTT, and Mrs. C. D. TALCOTT, H. M. 300 00—313 00
Windham county.
Putnam, 2d Cong. ch. and so. 83 68
Westford, Clarence McLean, 1 00—84 68

2,425 24

Legacies. — Litchfield, O. F. Crane, by Charles Adams, Ex'r, 201 25

2,626 49

NEW YORK.

Aurora, Mrs. R. Hale, 2 00
Brooklyn, Clinton Ave. ch. 619.15; Edith Gray, 50 cts. 619 65
Copenhagen, Cong. ch. and so. 5. (sent but not received), – –
East Otto, Cong. ch. and so. 10 00
East Stockholm, W. W. Hulburd, 2 25
Gloversville, Cong ch. and so. 520 15
Malone, a member of 1st Cong. ch. 10 00
New York, a friend to const. RALPH WELLS and MARY E. SEELEY, H. M. 200; Rev. B. N. Martin, D. D., 20; Miss I. Johnson, 10; 230 00
Pekin, Abigail Peck, 50 00
Poughkeepsie, Cong. ch. and so. 25 85
Smyrna, Cong. ch. and so. 23 25
Walton, 1st Cong. ch. and so. 131 47
Westmoreland, 1st Cong. ch. and so. 16 00—1,640 62
Legacies. — New York, Mrs. S. W. Arms, by G. C. Woodhull, Ex'r, 1,000 00
Watertown, Milton Clark, add'l, by John C. Knowlton, Ex'r, 1,500 00

4,140 62

NEW JERSEY.

Hohokus, Annie Jameson, 10 00
Orange, Trin. Cong. ch. and so. 85.39; 1st Valley ch. m. c. 50; 135 39
Plainfield, Mrs. Oren Johnson, 10 00
Vineland, Cong. ch. and so. 6 50—161 8

Legacies.—Morristown, R. R. Graves, by Thomas C. Pollock, and others, Ex'rs, 10,000 00
10,161 89

PENNSYLVANIA.
Mercer, Rev. S. Manning, 41 72
Philadelphia, C. X. Y. 50 00——91 72

VIRGINIA.
Hampton, Bethesda ch. and so. 45 00

WEST VIRGINA.
Romine's Mills, Rev. Thomas Baldwin, 10 00

NORTH CAROLINA.
Wilmington, 1st Cong. ch. and so. 5 68

OHIO.
Bryan, S. E. Blakeslee, 11 00
Cleveland, 1st Cong. ch. and so. 18; Franklin St. ch. and so. 6.26; 24 26
Edinburgh, Asa Bingham, 11 70
Little Muskingum, Cong. ch. and so. 4 20
Lorain, Cong. ch. and so. 5 20
Lyme, Cong. ch. and so. 44 43
Marietta, 1st Cong. ch. and so. 50; 2d Cong. ch. and so. 1.83; 51 83
Mansfield, 1st Cong. ch. and so., add'l, 10 00
Mineral Ridge, Welsh Cong. ch. and so. (of which 5. for Mexico), 20 00
Oberlin, 2d Cong. ch. and so. 33.78; Homer Johnson, 10; 43 78
Springfield, 1st Cong. ch. and so. 11 81
Toledo, 1st Cong. ch. and so. 157 69
Tontogany, Mrs. Philetta Minton, 1 00
West Andover, Cong. ch. and so. 17 25——414 15

ILLINOIS.
Bartlett, Cong. ch. and so. 2 50
Chicago, C. G. Hammond, 1 000; a friend, 20; Reading Room of Theol. Seminary, 5.40; 1,025 40
Dover, J. B. Allen, 70
Dwight, 1st Cong. ch. and so. 9 75
East Paw Paw, Cong. ch. and so. 2 00
Jefferson, J. W. Mabbs, tithe of winter's earnings, 8 50
Mattoon, Cong. ch. and so. 15 00
Pittsfield, Cong. ch. and so. 15 65
Roseville, Rev. A. L. Pennoyer and wife, 5 00
Wayne Station, Cong. ch. and so. 3 60–1,088 10

MICHIGAN.
Ann Arbor, Cong. ch. and so. 5 10
Battle Creek, Sophia Stiles, 2 00
Hopkins, Cong. ch. and so. 8 10
Old Mission, Mrs. Alice D. Tracy, 1 00——16 20

MINNESOTA.
Lamberton and Walnut Station, Cong. chs. 5 00
Luverne, Rev. C. W. Matthews and family, 4 00
Minneapolis, Plymouth ch. and so. 25 32——34 32

IOWA.
Ames, Cong. ch. and so. 21 98
Burr Oak, Cong. ch. and so. 4 00
Chester, Cong ch. and so. 25 00
Edgewood, N. G. Platt, 10 00
Elkader, Cong. ch., Mary H. Curtis, 5 00
Grinnell, a friend, 5 00
Jamestown, Cong. ch. and so. 15 00
Montour, George Blake, 10 00
Newton, a family contribution, 7 10
Red Oak, Cong. ch. and so. 12 46——115 54

WISCONSIN.
Beloit, 2d Cong. ch. and so. 35 00
Center, Young People's Mis. Soc. of Cong. ch. 5; a friend, 1; 6 00
Delavan, Cong. ch. and so. 25 26
Elk Grove, Cong. ch. and so. 8 22
Madison, 1st Cong. ch. and so. 104 59
Milwaukee, Spring St. Cong. ch. and so. 28 25
New Chester, 1st Cong. ch. and so. 3 36
Shullsburg, Cong. ch. and so. 4 00——214 68

KANSAS.
Quindaro, Cong. ch. and so. 2 50
Valley Falls, 1st Cong. ch. and so. 8 00
Wyandotte, Forest ch. and so. 1 50——12 00

OREGON.
Astoria, Cong. ch. and so. 7 50

CALIFORNIA.
Benicia, Cong. ch. and so. 10 70
Grass Valley, Cong. ch. and so. 15 95
Oakland, 1st Cong. ch. and so. 72.22; 2d Cong. ch. and so. 2.78; Plymouth Ave. ch. and so. 21.35; 96 35
Santa Cruz, Cong. ch. and so. 16 05—139 05

COLORADO.
Denver, J. H. Learned, 10 00

DAKOTA TERRITORY.
Fort Berthold, Rev. C. L. Hall, 10 00

CANADA.
Province of Ontario.
Ottawa, Cong. ch. and so. towards salary of Rev. C. H. Brooks, 23 65
Whitby, Marie Bachmann, 5 00——28 65
Province of Quebec.
Eaton, Cong. ch. for work at Guadalajara, 3 50
Sherbrooke, collection for work at Guadalajara, 18 50
Montreal, Emmanuel ch. s. s. 6; friends in do. 12; Mrs. McIntosh, 5; a lady in Zion ch. 10, all for work at Guadalajara; a friend by Mr. Stevenson, 3.50, 36 50——58 50

FOREIGN LANDS AND MISSIONARY STATIONS.
England, Liverpool, J. Q. 50 00
Turkey, Van, Rev. H. S. Barnum, 30 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For several missions, in part, 4,001 00

From Woman's Board of Missions for the Interior.
Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.*
For sundries, 1,927, less previously acknowledged under School Fund, 127, 1,800 00

MISSION SCHOOL ENTERPRISE.

Maine.—Biddeford, Pavilion s. s. 1.50; Bridgton, Juv. Class s. s. 1.70; Patton, Cong. s. s. 6; West Dover, Cong. s. s. 6.20; 15 40
New Hampshire.—Claremont, Miss Pond's s. s. class, 2.25; Hanover, Cong. s. s. 17.88; Pembroke, Cong. s. s. 30; Sanbornton, Cong. s. s. 30 62; 80 75
Vermont.—Peacham, Cong. s. s. 16 51
Massachusetts.—Lakeville, Cong. s. s. 18.75; Peru, Cong. s. s. 10.50; 29 25
Connecticut.—Cromwell, Cong. s. s. 72 00
New York.—Brooklyn, Armstrong Juv. mis. soc. for Kalgan school, 50; East Stockholm, Katie L. Hulburd, 10 cts.; Miller's Place, Cong. s. s. 6.25; 56 35
New Jersey.—Vineland, Infant class, 68
Illinois.—Farmington, Cong. s. s. 10 00
Iowa.—Bloomfield, Cong. s. s. 2 33
Wisconsin.—Beloit, Cong. s. s. for pupil in the Bridgman school, China, 40 00
China.—Peking, Rev. W. A. P. Martin, for the Bridgman Girls' school, China, 20 77

Donations received in May, 24,768 77
" for the Debt, in May, 169 64
24,938 41
Legacies received in May, 13,137 81
$38,076 22

Total, from Sept. 1st, 1876, to May 31st, 1877, $288,328 75

THE

MISSIONARY HERALD.

VOL. LXXIII. — AUGUST, 1877. — No. VIII.

CASTE AS AFFECTING CHRISTIANS IN CEYLON.

BY REV. W. W. HOWLAND.

[MANY thoughtful readers of the Missionary Herald will be glad to see concise statements in regard to the present influence of *caste* upon the native Christian community in India, or Ceylon, from a man of so much experience there, and of such candor and good judgment, as the elder Mr. Howland, of Ceylon. He has recently written upon the subject in response to inquiries addressed to him by the secretary of the American Board, and his communication will be given here with only slight abbreviation.]

You inquire as to the influence of *caste* among Christians connected with our mission. I doubt whether caste, as affecting social relations, can be said to be "practically done away" among Christians generally, if anywhere, in India. Although it ceases to be regarded as a religious institution by Christians, long established social customs, which have grown out of it, are not easily or rapidly eradicated.

A statement of facts bearing on this subject, drawn up by Dr. Poor, in reply to inquiries by Dr. Anderson, was published in the "Bibliotheca Sacra" of July, 1854. The facts there mentioned give a fair view of some of the difficulties connected with this subject, and also of the policy of our mission in the treatment of it. Some additional facts concerning the relations of the different castes to one another, and their different habits and customs, will, I think, help to an understanding of the hindrances to free social intercourse, on terms of equality, and especially to intermarriage between the different classes.

The great body of the Christians in Jaffna are still, as formerly, from the *vellalas*, who are (as stated by Dr. Poor) the agriculturists of the country, and in Jaffna, the principal owners of the soil. Although slavery no longer exists, the relations of the different castes to one another continue much the same as before, in this particular, that the lower castes still recognize, more or less, their relations to the families of their former masters, and for various services rendered enjoy the privileges of dependents, receiving gifts, protection, and other favors, such as portions from the grain gathered in time of harvest, in-

vitations to marriage and funeral feasts, help and protection in times of trouble, etc. On the other hand the vellâlas are dependent on the lower castes connected with them as former slaves, or belonging to the *Kudimakkal*, for various services which others would not consent to perform, and which they would not know how to do for themselves.[1] Thus all the lower castes as well as the higher, are interested to keep up these distinctions, and become in a measure helpless when they are disturbed.[2] Christianity and other influences must change all this in time, but it is a slow process, and it is difficult for an individual, or for a few Christians not mutually related, but connected with different heathen families, to break away from all those sources of help which they consider so necessary, especially in times of sickness and trouble.[3]

The domestic and social habits of the different castes are also a hindrance to free social relations between them, to an extent difficult to be understood by those not familiar with the people. For example, the higher castes are very particular in their ideas of cleanliness, especially in all things connected with eating and drinking. Thus they never touch the lips to a drinking vessel, always holding it a little above the up-raised mouth, and skillfully pouring in. They have a great aversion to any food left by another, and will not touch even a dish used in eating by another, before it is washed. Each one washes his own dish. They are very particular in cleaning their teeth, and rinsing their mouths on rising in the morning. They also rinse their mouths carefully, and wash their hands, before and after eating. As they take their food with their fingers, they are very careful never to use the right hand, or "rice-hand," as it is called, for any unclean purpose. If anything unclean, even a small dead insect, should fall into their food, they would throw away the whole of it. They are equally scrupulous about their cooking vessels and wells, and (though less universally) about their houses. If even a dead frog is found in a well. the whole of the water must be drawn out, and such an act as spitting in the house, or in the clean space in front of it, would be considered very disgusting, But I need not mention further particulars.

The lower castes, on the contrary, are very careless and filthy in their domestic and social habits. Their food itself is often very repulsive, especially to those who never touch animal food of any kind. Most of the lower castes eat rats and bats, and the pariahs even eat sheep and cattle which die of disease. Their houses, wells (when they have any), and compounds, as well as their persons, are usually very filthy and repulsive.

The customs of the country in respect to social intercourse have also a bearing on this subject. There is no custom here corresponding to our neighbor-

[1] For example, — no man ever shaves himself, and no family does its own washing. Even the lower castes have barbers and washermen, who are ranked as their inferiors. And so exclusively has every caste its own work, as well as rank, that a farmer could not even make slight repairs of tools or house without calling a carpenter; and so of all other work.

[2] When seats were first introduced in our Tillipally church, two years ago, the non-Christian *covias*, who under the former system were the house servants and cooks, and as such were accustomed to have privileges above others, caused considerable anxiety among the Christians by threatening that they would not help them in time of need if they allowed the lower castes to sit up, on a level with them. These *covias*, though not now regular servants, are depended upon for various household services, as for cooking for family feasts, etc., and they naturally feel that their rank is affected by that of their superiors.

[3] The Christians here come out one by one, and are more often single members of heathen families.

hood gatherings for social parties, or going to a friend's house to "take tea," etc. The only gatherings are in connection with some especial occasion, as marriage feasts; "money feasts" (similar to that mentioned in Job xlii. 11); feasts given when a young man passes from boyhood to manhood (by putting in ear-drops and changing the style of wearing his hair); a similar feast when the daughter arrives at the period of womanhood, etc. On such occasions the relatives are invited, and other friends who are on terms of sufficient intimacy and equality to accept or offer proposals of marriage between members of the respective families, and the family dependents of the lower classes are also to partake, though on different terms from the other guests. Those who could be invited, and accept on such occasions, would be free to eat in one another's houses at other times, as convenience or necessity for it should occur. No one would be invited if there were any doubt of his accepting the invitation, as it is considered a great affront for one to decline; and, on the other hand, invited guests are sometimes liable to decline when they think they can safely take this way of showing that they consider themselves higher than the party inviting them. As a consequence of this custom, no one will consent to take food in the house of one whom he considers lower in caste than himself, though he may invite those lower to eat in his own house, not expecting to be invited in return.

The fact that caste is an 'article in the market' (as stated by Dr. Poor), has also a tendency to keep it up. Caste and dowry are the two things specially relied upon by the father in procuring a desirable marriage for his daughters; and what is wanting in either of these may be made up by a high value of the other. The one great object of a father of daughters is to secure good marriage alliances for them. He is hardly at ease a moment, after they become of a proper age for marriage, till an arrangement is made; and the state of the country is such that there is reason for this. He usually gives in dowry the last of all his possessions to his last daughter, even to the house that he lives in. If his caste is such as to be desired it is a great help, and, on the contrary, any deficiency in this respect is a great hindrance.

The above facts, as to the state of things among the people at large, will help to a right understanding of the present position of the *Christians* in the matter of caste, which I will endeavor to state clearly and candidly: —

1. The Christians of the different castes all partake of the same cup at the Lord's table, thus doing what they are trained from childhood to consider unclean, even among members of the same family. This practice is adduced by the people as an objection to Christianity, more often perhaps than any other, and sometimes it causes much disturbance when one is received to the church from a heathen family. But one is not usually long cut off from his family relatives on this account, and more generally the Christians are not now considered by the heathen as having forfeited their caste standing by this.

2. The Christians of different castes eat together on occasions when they assemble for public meetings. But those of higher castes do not take food in the *houses* of those lower; even though there should be no objection as to want of cleanliness. Eating in another's house involves, as stated above, the recognition of a bond of close fellowship, not alone with that family, *but with all the family relatives.* It is in this connection that caste pride is apt to show itself in its most objectionable shape among Christians here.

3. Christians generally have no hesitation in partaking of bread, tea, etc., at the table of the missionaries, even though prepared by low caste domestics (who may be presumed to be trained to habits of cleanliness), but they would not like to take the staple dish of the country, *rice and curry*, prepared by the same servants, however sure they might be of its being clean. Their objection would not be from any idea of ceremonial defilement, but because it would inevitably be known among their heathen relatives, perhaps boasted of by the servants themselves, and would thus cause an unpleasant disturbance.

4. In our Boarding schools, pupils from the *vellala*, the *covia*, and the *fisher* castes, study and eat together without any distinction. The members of the artisan and other castes of the *Kudimakkal* still mostly keep aloof from us (as mentioned by Dr. P.), and none of them have yet been educated in our higher institutions.

5. The congregations in our churches do not sit by families, but promiscuously, the men on one side, and the women on the other. The *covias*, *fisher*, and *artisan* classes sit with the others; but the *toddy drawers* and the *pariahs*, even when they are Christians, sit behind and a little apart from the rest, though on the same level. When seats were introduced recently by the Christians, at two of the stations, it seemed quite an innovation for these two classes to sit on seats, and it caused some commotion at first. The Christians were especially stirred up by their heathen relatives and others; but the right prevailed, and the Christians themselves decided that there should be no such difference in the house of God. There is but one church member from these two lower classes in the Tillipally church. It was with much difficulty that she was induced to sit on a seat; and she still, more often than otherwise, takes her seat on the mat on the floor, as all formerly did. When expostulated with, she pleads that she prefers to do it, and that she thinks it more proper. We had to tell her that she *must* sit up, inasmuch as customs are now being established for the future, when we hope that many from all classes will come in; and it is a bad precedent for her to sit down on the floor. She will yield for the time, but is soon down again. She probably feels more comfortable sitting as she has always been accustomed to, and shrinks from the notice and remark which her sitting up would occasion among outsiders. We sometimes half suspect she may have been praised by the heathen for her nice sense of propriety, and that she may be quite willing to be thus praised. In the meetings which Mrs. Howland holds with the Christian women in our house, this woman sits with the others, on the mat, without distinction. Christians care comparatively little as to what they do in this matter, when they are not likely to be noticed by outsiders.

6. Intermarriage between Christians of different castes is unusual. We do not urge it. Aside from reasons connected with the facts I have mentioned, it should be added that marriage here involves an identification with all the family relatives of the two parties, and a consequent separation from all not intimately associated with them, to an extent not known in America. We do, however, advise the Christians to disregard those distinctions of family rank, between families of the same caste in name and occupation, as well as domestic habits. This is more difficult, however, than one would suppose, on account of the danger of alienating the family relatives. When a young man is making

an arrangement which is so intimately connected with his whole life and happiness, he is not likely to take into account, as a prominent motive, the desirableness of heroically taking a step for the good of the people which will involve endless trouble to himself and disgrace to his posterity. We, as foreigners, can more easily take the position of reformers, as neither our personal nor our family interests and happiness are at all affected; and we are sometimes in danger, on this account, of not fully appreciating their difficulties, and sympathizing with them.

7. I think the Christians take an increasing interest in efforts to instruct and elevate the lower castes, and that they mean to treat them kindly, especially those who are Christians. There is naturally danger of their kind treatment partaking of a more or less patronizing form. It would be difficult to avoid this, and the poor people themselves would not expect it to be otherwise. I think we missionaries are, more or less, exposed to the same danger.

I have tried, in what I have written, to give you a fair view of the extent to which Christians here have broken caste, and how much they still observe the customs connected with and growing out of it. You will see that it is one prominent way in which the spirit of pride and worldliness manifests itself here, and that the most effectual weapons for destroying it are the Word and the Spirit of God. We aim at its eradication as fast and as far as we can carry the judgment and consciences of the Christian community with us. Violent measures we do not use, and I think they are now very generally disapproved by missionaries. An out-pouring of the Spirit would do more for the church in this respect than could be otherwise effected in a long time.

THE POWER OF CASTE.

FROM THE NEW YORK EVANGELIST.

The difficulties which missionaries and native Christians in India must encounter in their efforts to overcome the influence of caste will be more clearly seen if, to the foregoing statements by Mr. Howland, we append an extract from an article in a recent number of the "New York Evangelist," on "Missions in India," — one of that able and deeply interesting series of articles springing from the editor's recent tour around the world: —

"There is another element in the Hindoo religion which cannot be ignored, and which gives it a tremendous power for good or evil. It is *Caste*. Every Hindoo child is born in a certain caste, out of which he cannot escape. When I landed at Bombay I observed that every native had upon his forehead a mark freshly made, as if with a stroke of the finger, which indicated the god he worshipped or the caste to which he belonged. Of these there are four principal ones — the Priest, or Brahmin caste, which issued out of the mouth of Brahm; the Warrior caste, which sprung from his arms and breast; the Merchant caste, from his thighs; and the Shoodras, or servile caste, which crawled out from between his feet; beside the Pariahs, who are below all caste. These divisions are absolute and unchangeable. To say that they are maintained by the force of ancient custom is not enough: they are fixed as by a law of

nature. The strata of society are as immovable as the strata of the rock-ribbed hills. No man can stir out of his place. If he is up, he stays up by no virtue of his own; and if he is down, he stays down, beyond any power of man to deliver him. Upon these sub-strata this power of caste rests with crushing weight. It holds them down as with the force of gravitation, as if the Himalayas were rolled upon them to press them to the earth.

"So terrible is this power of caste, that if one violates it in any way, he is put under the ban of a social ostracism, which is almost worse than death. He becomes literally an outcast. His nearest kindred disown him, and drive him from their door. If one becomes a Christian, his family regard him as dead, and perform funeral rites for him, as if they were committing his body to the tomb. These facts should be remembered when wonder is expressed that more Hindoos are not converted. They have to go through the fires of martyrdom, and it is not strange if few should be found whose courage is equal to such a sacrifice.

"Against this oppression there is no power of resistance, no lifting up from beneath to throw it off. One would suppose that the people themselves would revolt at this servitude, that every manly instinct would rise up in rebellion against such a degradation. But so ingrained is it in the very life of the people, that they cannot cast it out any more than they can cast out a poison in their blood. Indeed, they seem to glory in it. The lower castes crouch and bow down that others may pass over them. A Brahmin in Calcutta, who had become a Christian, told me that the people had often asked him to wash his feet in the water of the street, that they might drink it!

"Caste is a cold and cruel thing which hardens the heart against natural compassion. I know it is said that high caste is only an aristocracy of birth, and that, as such, it fosters a certain nobility of feeling, and also a mutual friendliness between those who belong to the same order. A caste is only a larger family, and in it there is the same feeling — a mixture of pride and of affection, which binds the family together. Perhaps it may nurture to some extent a kind of clannishness, but it does this at the sacrifice of the broader and nobler sentiment of humanity. It hardens the heart into coldness and cruelty against all without one sacred pale. The Brahmin feels nothing for the sufferings of the Pariah, who is of another order of being as truly as if he were one of the lower animals. Thus the feeling of caste extinguishes the sentiment of human brotherhood."

GOVERNMENT AND MISSION SCHOOLS IN INDIA.

A MEMBER of the Madura mission has sent a communication noting "a few things pertaining to education in the [Madura] District, which it concerns us to keep in mind in our missionary work." The paper, while presenting facts of interest respecting the great educational work now being done by the government in that part of India, yet makes it apparent that government schools and colleges do not supersede the call for Christian schools of a high order, but rather increase the urgency of that call. Thus the communication becomes, in effect, what it was perhaps designed to be, a plea for increased attention, in the mission, to educational efforts. The larger part of it will be given here.

UNIVERSITY SCHOLARS.

"In December last, twenty-two young men from the Madura government Zillah school passed the university entrance examination. They are nearly, if not quite, all from our district, and perhaps half as many more belonging in this district passed from the government college at Cumbaconum and other local schools. For the last ten years, from 25 to 30 from this district have, on an average, yearly passed this examination.

"I do not hesitate to say that the amount of study implied in the examination is not less than that required to enter our best New England colleges. But passing the entrance examination does not by any means imply that the student intends to pursue his studies to a higher degree. Probably not one hundred of the more than twelve hundred who passed the university matriculation examination last December, will go up for the A. B. degree. In point of fact, only sixty-five men received that degree at Madras last year. Many stop at an intermediate degree, after two years of study, called the 'First in Arts' (F. A.). But to a large majority the certificate of the entrance examination is expected to be the key which will open the door to a large number of the offices of government, school-mastership, and various lucrative employments. There are probably from 6,000 to 8,000 men in this Presidency who have passed the Madras University examination for higher or lower degrees. These, with the 20,000 or 30,000 young men who have studied with them, but who failed to pass, form our 'young India.' And they on the one hand, with the old, conservative, uneducated and unanglicized village aristocrats on the other, are the leaders of thought and the directors of social influence in the district; but of the two, young India has the greater leavening power.

THE RELIGIOUS INFLUENCE.

"An important question in a missionary aspect is this: 'What religious influences are these leaders of future opinion growing up under, in their schools? The master of one school here — and it is probably a fair specimen of the schools generally — who was a native, a nominal Christian, of the Church of England, and a first-rate scholar and master, after years of shameful intemperance, died last month of disease resulting from his debauches. His Christian influence was worse than none. One other master is a Christian of the Church of England, and a very good man; but all the other teachers, six or seven in number, are heathen. The government is painfully scrupulous to exclude all Christian teaching from the school and to purge Christianity from the school-books, though pretty much indifferent to the complexion of any other teaching. I could mention a European inspector, who for many years has had the oversight of the schools in three or four other Zillahs, who might be classed as a disciple of the most pronounced materialism. His creed is a very short one: 'If there is a God we know nothing about him, and from the nature of the case can know nothing about him.' And his subordinates think very much as he does. Personally, he is thoroughly opposed to *mission* schools, in themselves and in connection with government, as being religious and proselyting institutions.

"The philosophy prescribed by the university is that of Bain and Spencer,

and the English materialists; and this filters down through all the strata of government anglicized education, and forms the stock in trade of young India, as Vedantic ideas do that of the old conservative society. And the stray doctrines of both, picked up and put on, constitute a suit of armor offensive and defensive, in which the wearer feels himself very secure against any thrusts Christianity can make at his conscience or his life.

WHAT CLASSES ARE REACHED.

"Other important questions, in a missionary point of view, are, — What classes are receiving this education? How widely is it influential? Is it likely to be socially revolutionary? There are in the Madura collectorate — a district as large as Massachusetts and Rhode Island — two and a half millions of people, while there are not a dozen towns in the district containing each 12,000 inhabitants. Madura, with a population of 62,000, is the only really large town. The population, therefore, contrasts with that of Massachusetts, in being greatly more dense, and greatly more rural, ignorant, and poor. I suppose that between eleven and fifteen per cent. only can read. Thus we have a vast rural population in dense ignorance, while at the same time, in the larger towns, schools in the support of the government are educating young men as they would for Yale or Harvard. People residing in Madura and in six or eight of the large towns, or those who can send their children away to board, give up their services till they are seventeen or eighteen years old, and pay school fees for eleven or twelve years, can avail themselves of the full benefits of the government schools; but the vast middling, rural population is practically excluded from them, by remoteness and expense. As a matter of fact, the schools are fed from the Brahmin and wealthy upper castes of the chief towns, and to a very small extent from the country. Our Christians are from the middle and poorer classes of the rural districts, and could not, to any appreciable extent, avail themselves of the government schools, were these in any sense Christian. The intellectual and social leadership of the district is likely to fall into the hands of the class mentioned above. What kind of a leadership it will be, as affecting our missionary work, you can readily judge.

NEED OF CHRISTIAN SCHOOLS.

"If Christianity is at all to influence the educated, and shape public opinion in the district, there is need, without doubt, of a grade of Christian education which shall contribute some Christian members to the leading classes, and shall reach, more or less fully, our rural Christian population. This the seminary at Pasumalai and the station schools are beginning to do. And this work should be in no degree relaxed, but rather augmented.

"The greatest help the school at Pasumalai could to day receive, would be two more station missionaries giving as much attention as some of the brethren are doing to their station schools. At present the great want of that school is a supply of lads fully prepared to enter the lowest class. The last entrance examination, a year ago, was far from satisfactory. No blame attaches to the station schools in this regard. They were initiated ten years ago, chiefly with the idea of training village boys and girls in the vernacular, for village life, — not for university examinations and high scholarship; and they still do chiefly

this work. For various good reasons, comparatively few of the scholars come forward enough to reach the classes at Pasumalai. Still the station schools are doing an invaluable work in improving our village communities. The benevolent contributions of the people, and the school-fees paid, are a good index of this; and in the hands of several of the missionaries, the schools are the most effective among the means of evangelization and conversion that they employ. Ten missionaries thoughtfully on the look-out on every tour through their stations, bringing boys to their schools, training their consciences through the Scriptures while they educate their minds, and bringing Christ and Christianity into their hearts and lives, would prove the most helpful allies to the school in Pasumalai and to a spreading mission work. I anticipate also, that the more thorough and extended course in our school will enable us to shorten our theological course, if need be, or to give it a wider scope. For example, the Bible study in our schools, from the lowest to the highest schools, is being worked into a graded whole, in which the pupils, between the time they leave the primary school and pass the matriculation examination, will have given the equivalent of from a year to a year and a half of solid study, six hours a day, to the Scriptures. And, for the length of time we have been working on this plan, I doubt whether you will find in America a class of young men who have studied the Bible more, or more thoroughly."

NEED OF THE GOSPEL IN INDIA.

In these days when so much is said in certain quarters of the profound philosophy and the admirable ethical systems of the Hindoos, with the intent of disparaging the Gospel as the Divine plan for saving men, and of illustrating the folly of sending missionaries to a people already so happily and so abundantly furnished with all needful means of intellectual and spiritual culture, it may be worth our while to note actual results on the life and character of the people. These results will best show the value of these boasted systems of morality and religion, so complacently compared with Christianity. It is not the intellectual conceptions of a few thoughtful souls, but the life, the moral degradation or the moral elevation of the masses, that most concerns us.

The following statement from an article by Dr. Field, which recently appeared in the "New York Evangelist," will be helpful to a just understanding of the ethical systems that actually influence the moral life of the Hindoos: —

"In Calcutta the deity most worshiped is the Goddess Kali (indeed she gives name to the city), who delights in blood and is propitiated by constant sacrifices. Every morning hundreds of little goats are driven to the place of sacrifice, which is like a butcher's stall, so constant are the heads dropping on the pavement, which is kept wet with blood. She is the patron of thieves and robbers, the one to whom the Thugs always made offerings, when setting out on their expeditions for murder. Thus not only does religion impose no restraint on the natural cruelty of men; it becomes the protector and sanctifier of every crime.

"But Hindooism is not only bloody, but beastly; it is not only a cruel religion, but it is unspeakably vile. It is the worship of obscene gods by obscene

rites. Their very gods and goddesses commit adultery and incest. Thus vice is deified. Such a mythology pollutes the imaginations of the people, whereby their very mind and conscience is defiled. Not only the heart, but even the intellect is depraved by the loathsome objects set up in their temples. The most common object of worship in all India is an obscene image. Indeed, so well understood is this, that when a law was passed by the Government against the exhibition of obscene images, an express exception was made in favor of those exposed in temples, and which were objects of religious worship. Thus Hindooism has the privilege of indecency, and is allowed to break over all restraints. It is the licensed harlot, that is permitted, in deference to its religious pretensions, to disregard the common decencies of mankind. The effect of this on public morals can be imagined. The stream cannot rise higher than its source. How can a people be pure, when their very religion is a fountain of pollution? But this is a subject on which we cannot enlarge. It is an abyss into which no one would wish to look. It is sufficient to indicate what we cannot for very loathing undertake to describe."

SUCCESS IN CHINA.

The Story of the Fuhkien Mission of the Church Missionary Society. By Eugene Stock. London, 1877.

This volume is largely a compilation from the journals and letters of the missionaries of the Church Missionary Society. It presents a record of success that may well encourage all who have at heart the evangelization of the great stronghold of heathenism. The mission was begun in 1850, and has had on the average one missionary and the half service of another, till the present time. The first ten years were spent without a convert. The home authorities were gravely considering the propriety of giving up so unpromising a field, when an interest began that has been steadily gaining till, at the close of 1876, the number of adult native Christians is reported as 1,442, or about forty for each year of missionary labor from the first.

There are a few striking facts in this story that deserve a special notice. The greatest success has been achieved, not in the city of Foochow, but in the rural districts. The most cordial and paternal relations have existed from the beginning between the missionaries and their native agents. The singular moral earnestness and Christian consecration of the former have thus passed over to the latter, and borne fruit in a like spirit of self-sacrifice for Christ. At several points the work has been developed with great power by native preachers working alone, and unvisited by the missionary.

A conference of the missionaries and the native helpers is held once a year. "I allow the conference," says Mr. Wolfe, "to discuss every question, and decide money affairs, the appointing and changing of catechists, and in fact everything that throws the responsibility on themselves."

The following from the same pen, respecting the conference of 1875, shows the susceptibility of the Chinese to genuine religious emotion, quite in contrast with the popular opinion on that subject: —

"We all prayed for a blessing, and as we were praying we all felt an indescribable impulse, which broke forth into deep moans, and then in the loud wail of a hundred praying souls. It was a wail, an agonizing cry to God for mercy upon the heathen and upon ourselves. It was overpowering; the ladies had to leave the room. I was dumb when we all got up from our knees. The tears flowed and speech came. I never had anything like this; I felt such a real presence of God. The result was, that one member came forward and put down his name for $215, another for $100, and several for $10, $2 and $1; and at this prayer-meeting we collected from the Chinese about $400, or nearly £100."

Such a scene may well encourage labor for China!

ANDOVER SEMINARY AND FOREIGN MISSIONS.

A SERVICE of unusual interest was held in the new chapel at Andover, on Monday evening of Anniversary Week, June 25th. Four young men, members of the present senior class, under appointment of the A. B. C. F. M., received the congratulations of their friends, in that they had chosen to be enrolled as part of the goodly missionary succession of Andover Seminary. It was a pleasant coincidence that precisely sixty-seven years before, June 25, 1810, there was a meeting for consultation and prayer at Andover, in the parlor of Professor Stuart, when four young men, members of the Theological Seminary, presented themselves to their fathers and brethren in the ministry, seeking counsel in relation to establishing "a mission among the heathen in some foreign land."[1] Two days after, those four young men were introduced to the General Association of Massachusetts, at Bradford, and two days later the A. B. C. F. M. was born. Since that day, an honored roll of over one hundred and seventy names has been registered among the Alumni of Andover Seminary, as missionaries of the Board. The last four upon the roll, like the four who met in Professor Stuart's parlor sixty-seven years ago, represented four different colleges, only one of which was in existence when the American Board was formed. One of the young men, like some others who are now doing valiant service in the missionary church militant, had served four years in the army. One of the veteran missionaries of the Board was present, Rev. W. A. Farnsworth, of Western Turkey, also younger veterans, from China Rev. Isaac Pierson, and from Japan, Dr. J. C. Berry and Captain Janes. The latter we claim, without formal human appointment, as one of the divinely preordained apostolic fathers of the rising native ministry of Japan.

Addresses were made by the Secretaries of the Board, by the four young men under appointment, and by Rev. Messrs. Farnsworth and Pierson. The introductory devotional services were conducted by Rev. Alexander McKenzie of Cambridge, and the special prayer of consecration was offered by Professor John L. Taylor. That dear old chant, "The Missionary Call," commencing "My soul is not at rest," and closing with the refrain, "The voice of my de-

[1] "On the twenty-fifth of June, serious deliberation, attended with fervent prayer, was held at Andover, relative to the burning desire of three or four theological students there to be employed as missionaries to the heathen." — *Record of Dr. Samuel Worcester of Salem.*

parted Lord, Go teach all nations, comes on the night-air and awakes mine ear," was sung, with other familiar hymns. And so we committed our latest Andover laborers to that Lord of the harvest, in whose name they go forth, we doubt not, like those who have preceded them, to gather in abundant sheaves.

Their names and places of destination are as follows: William S. Ament, a graduate of Oberlin, for North China; Thomas D. Christie, a graduate of Beloit, for Central Turkey; Otis Cary, Jr., a graduate of Amherst, and James H. Pettee, a graduate of Dartmouth, for Japan.

ITEMS FROM THE MISSIONS.

Mr. House wrote from Samokov, *European Turkey*, June 9th: "As to our work about Samokov, we are much encouraged by the reports we hear from several places. From *Tserovo* we have very joyful news. You have already been informed of the suffering and destitution of our friends there from the insurrection. Two of the leading Protestants were killed, and all seemed to be left without spirit or courage for anything. We sent a young man to gather together the scattered and disheartened friends, and to encourage and help them in the Christian life. . . . . He visited them again last week, spending the Sabbath, and found a great change. The Spirit of God seems to have been working among the people and they seem very much awakened. The number of hearers had increased from about twenty to thirty-five; and while before only two or three were ready to take part in the prayer-meeting, *twelve* were ready now, without urging.

"We sent all our students off last week for three or four days' work in the surrounding cities and villages. The reports from several were very encouraging. The prospects in our field were never brighter, I think."

Mr. Montgomery wrote from Marash, *Central Turkey*, May 28th: "At present the Turkish government is taking the utmost pains to prevent outbreaks of fanaticism, and perhaps the spirit of Islam may be so far controlled that there will be no particular danger, unless very great changes take place. The burdens of the poorer class of people are becoming intolerable on account of the war. Nearly all trade is stopped, and about one half or two thirds of the people are entirely thrown out of work, or cannot find enough, so as to meet their daily wants. In this city so far, this year, poor men with families to support, whose yearly incomes are not over $50 and $80, have been called upon to pay $16 and $20 taxes; and the war has only begun. Many have taken to highway robbery as a means of support, and we hear of the roads being infested in almost every direction."

Miss C. E. Ely wrote from Bitlis, *Eastern Turkey*, April 24th, that three of the pupils in the girls' school there were to unite with the church at the next communion season. There had been of late, for the first time, much sickness in the school, — a mild form of typhoid fever.

Typhus and typhoid fevers were also very prevalent at Erzroom in May. Mr. Parmelee and his family, and the families of the other Erzroom missionaries are at Trebizond, but Messrs. Pierce and Cole remain themselves at Erzroom.

Mr. Andrus wrote from Mardin, April 21st: "Our work is hopeful. A class of five has recently entered the middle school, to whom we give assistance, while the remaining twelve in that school are unassisted by us. This week, also, the theological school and the women's training school have opened, the former with the old class of four, and the latter with sixteen pupils, of whom seven are boarders.

"Last Sabbath, at the communion, there was an addition of fifteen to the the membership of the church, of whom four were women, and one of these the daughter of a helper."

The latest intelligence direct from Van is to May 28th. Then no injury had occurred to the mission families, but for two weeks there had been frequent arrivals of irregular Koordish troops, "Bashi Bazouks," who received their arms at Van and then went on. To the villages they were a scourge, little better than an invading army, taking everything they desired by force. In the city even, the shops were closed, the markets deserted, and men were afraid to be seen in the streets. Mr. Barnum had been once set upon in the street, but was protected by a policeman, and one was then sent with him by the government, with orders to remain with the missionaries, and go with them wherever they might go. Two others were afterwards added, and the families were "almost more afraid of what they might do" than of what might come from outside. Matters were expected to be still worse whenever these undisciplined and lawless men should be returning from battle, whether victors or vanquished, and it was intended that Mr. Scott should soon take the mission families by boat to an isolated bay on the other side of the lake, while Messrs. Barnum and Reynolds would remain at Van. Mr. Cole, at Erzroom, June 8, had just heard that this plan had been carried out; or rather that the families, in charge of Mr. Scott, by means of their boat, were moving "this way and that" to avoid danger.

Mr. Schauffler, of the mission to *Austria*, wrote from Brünn, May 28th: "The meetings here on the Sabbath are continued without any disturbance. There is a slight increase in the number attending, a solemn, tender feeling is manifest, and we are not without hope that several have made their peace with God. We rejoice with trembling, and implore the Lord to pour out upon us the Holy Spirit."

Miss Strong wrote from Monterey, *Northern Mexico*, June 15th. She has been seriously ill for many months, but was improving in health so as again to do a little teaching, and felt encouraged in regard to the prospect of the work. The prayer-meetings and Bible classes had been more fully attended for a few weeks, and the indications were all hopeful.

SECRETARY TREAT.

A biographical notice has been prepared of the late senior secretary of the Board, Mr. Treat, at the request of the Prudential Committee, by Rev. Dr. I. N. Tarbox, and is published in the July number of the "Congrega-

tional Quarterly." As it will be of permanent value to his many friends, four hundred copies, including the portrait, have been issued in pamphlet form, and two hundred with a flexible cover. These can be obtained by any one who desires, by applying to Mr. C. N. Chapin, No. 14 Congregational House. Price, in pamphlet form, twenty-five cents, with flexible cover, fifty cents.

FINANCIAL.

Will the contributions from the churches for the present financial year equal those of the preceding year? If this question is answered in the affirmative we shall probably close the year with no increase of debt. The record of ten months finds us somewhat advanced in benefactions from the dead, but several thousands behind in gifts from the living. If each pastor and church treasurer will kindly compare the amount contributed by his own church this year with that of the previous year, he will know how his church is voting upon the grave question of a continuance or an extinguishment of our missionary debt. The same inquiry by individual donors may be personally suggestive in the same direction. A few weeks still remain, affording opportunity for any who desire to change their vote from the descending to the ascending scale.

We have just received the following gratifying statement from the Treasurer of the Pilgrim Congregational Church, Providence, R. I. : —

"The *increase* is what I desire to call to your attention. 1874: Total amount raised by collection in the church, $479.26, of which the American Board received $249.33. 1875: Total amount raised by systematic benevolence, $1,686.97, of which the American Board received $499.20. 1876: Total amount raised by systematic benevolence, $2,397.97, of which the American Board received $682.09."

While we are writing this, the pastor of one of the smaller churches has called and reports: "Our contribution for this year is not large, only $54. But it is a decided gain over the previous year."

This is all we need, instrumentally, — a steady, healthful growth from year to year, in the cheerful benevolence of the churches. Will our friends make it sure in each church that the annual contribution is taken and forwarded, and that it equals or surpasses that of last year? If this be done we may anticipate pleasant tidings and an encouraging out-look at our approaching annual meeting.

ANNUAL MEETING OF THE BOARD.

The sixty-eighth annual meeting of the A. B. C. F. M. will be held at Providence, R. I., commencing Tuesday, October 2d, at 3 o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of this Herald, which should be regarded by those who think of attending the meeting.

MISSIONS OF THE BOARD.

Western Turkey Mission.

ORGANIZED CHRISTIAN WORK AT AN OUT-STATION.

THE annual report of the Constantinople station and out-stations presents a case of organized effort, in the church at Koordbeleng, which should serve to stimulate and encourage other churches, not in foreign mission fields alone, but in every Christian land as well. The case has been mentioned before, in the Herald, but this concise statement of it will not fail to be read with interest: —

"After long years of seed sowing and waiting, we now appear to be enjoying what we hope is but the beginning of a precious harvest in Koordbeleng. Baron Hagop, a native of the place and a graduate of Marsovan, has labored with great zeal and success. The entire Protestant community has been organized for Christian work, the men, women, and children separately. The children meet at the preacher's house every Saturday afternoon, bringing with them at least five paras each. With the money they purchase tracts and books in the Armeno-Turkish, and through their fathers, and elder brothers, and neighbors, who go to the markets and hundreds of Turkish villages, endeavor to get them into circulation. In this way a large number of Gospels and Psalms have been sold. The members of this society are also workers at home, among the children of their own age. The women, or, as their name goes, 'Bearers of good tidings,' have a weekly meeting for prayer, for contributions of money, reporting labors and cases of interest for special prayer, and for mutual encouragement. They aim at nothing less than publishing the 'glad tidings' in every one of the eight hundred houses in the place. They employ one who devotes her whole time in going from house to house, to teach those who desire to learn to read. The men, or, as they call themselves, the 'Light distributors,' are organized for a similar work. Each member contributes at least one share (ten paras) every week. They meet Sabbath evening. They repeat to each other the principal points brought to their attention during the day, at the morning prayer meeting, by the sermon, and in the Sabbath-school. Each member is called upon to report what he has done for Christ during the week. They propose and consider plans for the future, and pledge themselves to seek the peace and prosperity of their own Zion. On the Sabbath, public worship is held in two places. The whole town appears to feel that the gospel leaven is being vigorously stirred among them. No shops are opened on the Sabbath, and we believe that hundreds of people are engaged on that day in reading the Word of God."

A GOOD RECORD OF WORK AND PROGRESS.

Mr. Farnsworth, reporting the Cesarea station, as he was about leaving it for a short visit to his native land, reviews the work in that field from the time the station was first occupied, as follows: —

"In June, 1854, nearly twenty-three years ago, this station was first manned. In 1861, after seven years, there were two churches, with an aggregate of 74 members. Five years later the number was 143; in 1871 there were four churches, with 228 members; and now, at the end of another period of five years, there are five churches, with 415 members. In 1861 there were 14 native laborers, and after that, at the close of periods of five years each, there were 25, 28, and 70. The average attendance on preaching exercises was, in 1861, 309; five years later 672; then 855; and for 1876, 2,785. The number of Protestants in the field was in 1861, 380; five years later, 700, then 1,151, and at the end of the last five years, 2,664. The people gave, for all benevolent purposes, in 1861, 3,629 piasters; in five years they had advanced to 11,859, then 20,074, and now, 25,530. In *education*, there were under instruction, in 1861, a total of 172; five years later, 686 50 less at the end of the next five years, but now, 1,922. *Touring* has always been regarded as a very important part of our

work, and besides the great amount of this work done by other missionaries and by native brethren, the aggregate horseback travel of the writer, from 1861 to 1865, inclusive, was 7,209 miles; for the next five years, 6,156 miles; from 1871 to 1875 inclusive, 10,977; and the last year alone, 1,128 miles; an aggregate of 25,470 miles. The aggregate of time spent in this service (including annual meetings), was 2,207 days.

"It is the privilege of the writer, and also of his wife, to report in all these labors, almost uninterrupted health from the time of sailing for Turkey in 1852. Thanking the dear Lord for health and strength, and for his great blessing bestowed upon feeble efforts, we turn homewards, hoping, if agreeable to our fellow laborers and in harmony with the all-wise plans of the Heavenly Father, to return in the autumn of the present year, and renew our life-work. And it shall be our prayer, as it is our hope, that our next and last campaign in this holy war for bringing men into sweet subjection unto Christ, may be our best."

SIVAS — THE "EVANGELICAL" PARTY AMONG THE ARMENIANS.

Writing from Sivas, May 2d, Mr. Perry thus reports the somewhat peculiar position of a portion of the non-Protestant community, first alluding briefly to the war: —

"Although the very air is laden with the clarion notes of *war*, we in this city and vicinity are as yet unmolested in the quiet of our home and work. In the absence of my associate and of a preacher for the congregation here, I am for the present preaching every Sunday, and attending to all the meetings during the week. The congregation numbers only about 120, of whom the non-Protestant irregular hearers form an important element. They take a commendable interest in the preaching of the Word, purchase and habitually carry Testaments in their pockets, attend the Sabbath and Sabbath-school services about twice a month, receive and indorse exhortations by the hundred, but are extremely cautious about becoming *identified* with us in any way, and make their non-Protestant position an excuse for doing absolutely nothing to aid us except by their presence as outsiders. This class, forming the Evangelical wing of the ancestral church, hold prayer meetings of their own in their houses, at evening, some of which we have attended. An Evangelist by the name of Hagop has recently sprung up among them, who seems to be really a man taught by the Holy Spirit. His sermons are pointed with plain *truth*, and are evangelical in Spirit. They cannot persecute him, for his hold is too strong upon the people, so they have taken him to the Monastery and thus control him. This is the stage through which we in this station, and the one hundred villages of our outstations, are passing. Our hearers are very numerous everywhere, but the denominational partition seems to be a wall of adamant. Their idea is to be evangelized, but by all means, and at all events, strictly to avoid any complication which shall identify them with the Protestant community. Can we do better than to accept the situation, preach to all and any who will hear, and pray that the old mass may be leavened by the Spirit?"

Central Turkey Mission.

LETTERS FROM THE CHURCH AT OORFA.

Letters of much interest from Miss Shattuck, respecting her recent work at Oorfa and the needs of that place, have appeared in the Heralds for June and July. The mission has now asked for a new mission family and a lady teacher, to occupy that field; and the native brethren and sisters there have pleaded their own case in a way to interest Christians in America quite as much as anything that can be said by others. The following

LETTER FROM THE WOMEN

was written before it was fully decided that Miss Shattuck would return to Aintab: —

"To the Aintab Missionaries.

"Dear Friends in the Lord, — After kind inquiries after you, we desire,

dear friends, to express our deep gratitude that you sent us the *precious truth.* For a time Dr. Smith, and for many years Mr. Nutting, and the deceased Mr. Goss also, and other self-denying missionaries, in this our place, enduring shame, suffering, and persecution, untiringly preached the Gospel. Their efforts, through the holy seed they sowed, are to this day bearing, some thirty, some sixty, and others an hundred fold fruit. Especially Mr. Trowbridge, in recently visiting our church, saw with his own eyes that the work is great, and the field white; and let us pray the Lord of the harvest that He will raise up laborers to his harvest. Even that Sabbath he was here new comers from the Armenians, numbering from one hundred to one hundred and twenty, were present.

"We are seeing, too, the holy fruits of missionary women in our midst; especially we are very grateful, and we desire to express our thanks for Miss Shattuck, coming and laboring these four months with us. We see, in an unexpected degree, the result, in our girls' advancement in learning, wisdom, and refinement. What could have been expected only from a *year's* instruction, is manifest from these four months of labor. Particularly the girls' examination of March 30, — at which more than 400 men, women, and children were present, — filled our hearts with joy, and we all first express our thanks to God, secondly to you, dear friends, and thirdly to our dear teachers, Miss Shattuck and Horeek Varshoohee, who labored with her.

"The labors, too, of Miss S. among us women are worthy of praise; her coming to our houses and visiting our weak and sick sisters, and persuading our girls, fifteen or sixteen years of age, to attend school, has caused us exceeding great joy; and by her efforts we, too, have had a spirit of earnestness and labor roused; and through the appointment of women to go two by two, from house to house, especially among Armenians, for reading the Bible and talking with them about their spiritual condition, the work is advancing in our midst. Believing that you wish our advancement and the advancement of all good interests among us, and because, from our explanations, her staying here will be the means of the extension of the Lord's work, if we have found favor in your sight, we entreat permission for Miss S.'s remaining here. There are also many other matters which time does not permit us to mention, but we trust this petition will be agreeable to you, and by granting it you will cause us to rejoice. We hope she may remain till the hot season shall open, and then, spending July and August with you, that she will be allowed to again return, that the large girls' school be not entirely closed; for if she leaves permanently it must be closed, and we know you will not prevent so useful a work. At length, honored ones, the matter is committed to you.

"Yours in Christ Jesus,

"THE WOMEN OF THE CHURCH IN OORFA."

A few days later, April 10th, this

LETTER FROM THE CHURCH

was addressed to officers of the American Board and of the Woman's Board of Missions: —

"First, blessing and glory be unto our God and Father, who is the eternally Faithful and Almighty One, and who promised unto Abraham that in him should all the nations of the earth be blessed. Truly in our time he hath revealed the light of his holy Gospel unto 'the nations sitting in darkness.' He hath visited the fallen churches of the East, and is now rekindling the light of the golden candlesticks among whom Jesus, the head of the Church, walked in ancient times; for he calleth those that are not as though they were, and raiseth the dead unto eternal life. Unto his name be glory. Amen.

"As you already know, it is now some years since the Gospel was preached in the city of Abraham — Oorfa of Mesopotamia, — and there was founded here a church to be the means of spreading the light to those in darkness, and of awakening those dead in sin, that they might attain unto the life that is in Christ.

"And this, too, cannot be denied, that this church has passed through many trials and tribulations; but the Lord has guided and protected it through them all. Eight years ago we were happy in securing the services of a thorough evangelical pastor, a native of our own city, but educated in a German theological seminary, who, by eight years of faithful labor, both as pastor and preacher, has done much to raise us up out of our former distracted and sad condition; so that now we are a happy and prosperous church, and not a vestige remains of our former unhappy state. As the outward condition of the church has improved, so there has been much spiritual growth. Many new names have been added to the church, so that now there are over two hundred communicants in the church, and the word is preached every Lord's day, in the Oorfa Protestant Church, to over eight hundred souls.

"In Oorfa itself there is a vast field for Christian labor. Besides, for the villages and larger towns of this region, Oorfa is a most convenient and desirable center. Therefore we plead with you to make this a mission center and send us a missionary.

"Besides, what shall we do for the Christian education of our wives and daughters? In this respect our church, compared with other churches, has always been very backward, destitute as we are of teachers and suitable instructors. Therefore send us, we pray you, a missionary teacher for our women and girls.

"Our dear and honored sister, Miss Shattuck, has labored with us in our schools for the past four months, showing thereby a spirit of great devotion and self-denial. May the Lord bless her abundantly for her labor of love. She has left a deep and true impression, both by precept and example. But what can we do now? She has left the work but just begun, and our three hundred women and girls are without a teacher. For the sake of the Saviour's love we plead with you to send us some one to take up this work; and so their labors shall prove a fountain of life and light.

"Honored brothers and sisters in Christ, we need your help. We pray you send a new teacher; but on account of the difficulty of the language we ask you to allow Miss Shattuck to come here together with a missionary family, thus leaving the new teacher to take her place there, if this shall be agreeable to the missionaries in Aintab.

"We hope our request may meet with your approval.

"Yours most sincerely and prayerfully,

"ON BEHALF OF THE CHURCH OF OORFA."

Eastern Turkey Mission.

PLEASANT STATISTICS.

MR. PARMELEE wrote from Erzroom May 1st, sending statistical returns for the last year, from the Eastern Turkey mission. In regard to these statistics he writes:—

"You will be gratified to notice decided progress in nearly every branch of our work. Churches have increased from 30 to 33, one new one having been organized at Van, another in the Mardin field, and the church at Severek, with the work there, transferred from the Central mission to the Eastern. Church members have advanced from 1,582 to 1,801, nearly 14 per cent., pastors from 21 to 22, and the total of helpers from 206 to 212. Attendants on worship have increased from 6,663 to 7,646, nearly 15 per cent., and Protestants from 8,987 to 9,704, about 8 per cent. Common schools have increased from 131 to 141, and those under instruction from 4,390 to 4,541.

"Considering the great poverty of the people, and the extraordinary, almost unendurable burdens they have to carry in these war times, it is particularly gratifying to be able to record an increase of benevolent contributions from $6,318 to $6,454. If better times are in store for the people of this land, they will easily double or quadruple these figures.

"In a few items there has been a slight falling off, and some part of the increase is due to the transfer of Severek, above

alluded to. Still we have abundant reason to rejoice and take courage. When the storm which is now raging is past, we feel confident that God's cause will move forward with more rapid strides than ever before. For this let us all earnestly labor and pray."

THE HARPOOT FIELD — SCHOOLS.

In a letter dated May 5th, Mr. Allen, of Harpoot, gives at some length his views of the condition, needs, and prospects of the mission work in the wide field connected with that station. He says: —

"Our three schools commenced this year April 12th. You will doubtless remember that the theological school was not in session last year. The present class, numbering seven, will complete their course of study this year. This is the last class under the old arrangement. All studies other than Biblical and theological are now included in the normal school course. We have not men enough to form a new theological class at present, and I fear we may not be able to have a new class for two years to come, unless some are sent in from other stations. We are greatly encouraged by the numbers in the other two schools, — the female seminary now having 60, and the normal school 98 pupils."

A PREACHER'S MEETING. — A GREAT WORK DONE.

"A preacher's meeting was held in December, similar to the one of the previous year, and it was, like that, most encouraging. Good results have come from it. A meeting of three or four days, at which all the preachers and pastors could be present, would, I think, be still more profitable.

"As I have journeyed here and there in our field, and thought over the various places occupied, I have been deeply impressed with the greatness of the work. It is less than twenty-five years since the first sound of the gospel was heard in this region where now twenty churches are planted, and still others may soon be organized. The gospel is being preached also in many other places. High schools and common schools are doing their beneficent work, and even a college is desired, and we hope will ere long be established. In view of these blessed results we would render thanks to God, through whose abounding grace they have been brought about."

AN URGENT WANT.

"There is, however, another view to which I wish especially to call your attention. It is increasingly and painfully apparent to me, that our work is suffering for the want of proper superintendence. As we are now situated, we cannot care for this work as it ought to be cared for. During the past ten years, I may safely say that our average working missionary force has been but two men. Allowing for the necessary visits home, and for illness, you will easily see that my statement is by no means an exaggeration. Theological classes, normal school, from sixty to seventy places to visit and look after, common schools, money and book accounts with over one hundred individuals, are the chief items in the work to be done. Some of this work cannot be neglected, and we do it as well as we are able; but the general work, such as visiting and superintending outstations and schools, with our present force, must suffer.

"For the last ten years, I think each outstation has had, on an average, one short visit each year. The visits are generally for one or two days; rarely, at distant places, for three days. I am quite sure that three or four annual visits, and longer ones, are essential for the effective prosecution of the work. One man should be absent all the time, looking after the outstations and visiting new places. Of the latter work we have done very little for the ten years past. Helpers and colporters have visited new places more or less, but missionary visits are needed.

"Not only are there many hundred villages in our field, but there are also ten large towns, and five cities of from 15,000 to 40,000 inhabitants. A missionary with his family ought to spend weeks instead of days in these large places. What we now call the Harpoot field formerly had seven

missionaries. We thought the indications of Providence were that Harpoot city only should be occupied by missionaries; but I conclude it was a mistake to suppose that the work which fully occupied seven men could be properly done by three. The Arabkir and Diarbekir sections have sent scarcely any students for the theological seminary since the missionaries left those places. The presence and personal influence of a missionary seem necessary to secure young men and start them on a course of study for the ministry. The same thing is evident in our original Harpoot field. Fifty-nine students came from a section within twenty miles of the city, while only seven were from outside this limit. Again, Harpoot city and the village of Husenik, which is a suburb of the city, have furnished thirty-one of the one hundred and twenty-one received to the seminary, or about half of all from our original field.

"The lack of laborers is becoming a very serious difficulty. We look to the normal school, with good reason to expect some candidates from that; we look forward also with hope to the future college. Something more, however, is necessary to supply these schools with suitable candidates for the ministry, and that is the presence and personal influence of missionaries in every part of the field, to find suitable young men, and induce them to enter on a course of study. This might be done in connection with the general work, but as I have before stated, not as it *ought* to be with our present missionary force. And it should not be forgotten that either of us older men is liable to give out at any time."

HOW TO FINISH THE WORK.

"If the hopes of the most sanguine are realized, it will not be many years before our proper missionary work will be finished in this field. With such a prosecution of it as I have suggested, my hope for a speedy finishing would be stronger. What I have said, however, has reference only to the work among the nominal Christians. There remains a still greater work among Mohammedans, and the work in prospect among them, it seems to me, is a strong reason for a more vigorous prosecution of our present operations. Strange to say, that work seems already to have begun in Persia, and with the great changes which in God's providence seem certain to come about in Turkey, we know not how soon the door may be wide open for evangelical labor among the Moslems of this land also."

THE COLLEGE NEEDED.

"It has for a long time been my purpose to write a special letter with regard to the college. Do not imagine, from my silence, that I am uninterested in it. I feel more and more impressed with the importance of its speedy establishment. By means of the schools we already have, we are beginning to reach a class of the Armenians who have heretofore stood entirely aloof from the Protestants. They have begun, now, to send their sons and daughters, although they well know that their doing so is about the same as advising their children to leave the Armenian Church. Some of the best Armenian families are sending their children to our schools instead of their own. A well manned and well furnished college will complete the work so well begun by the other schools. The hearts of parents will be won, so far as to send their children, who will receive their education under gospel influences; which means more than any one now knows, for the regeneration of Turkey.

"The general work seems hopeful, more so than for some years past."

Ceylon Mission.

PAINFUL PREVALENCE OF CHOLERA.

Mr. W. W. Howland wrote from Tillipally, April 12th: —

"The prevalence of cholera in the villages connected with this station, during the last two months, has broken up all the schools with one or two exceptions. It still prevails with but little abatement. I have never seen its infection more certain and fatal. A man visits a sick relative at a distance, comes home, is taken sick the same night, and dies before morn-

ing; and when the disease enters a family, it does not often leave till several members are victims. About half the cases are fatal. The government has appointed doctors, and distributes medicine freely; but the sick are so numerous that the doctors cannot give personal attention to individual patients; indeed they can do little more than give and send medicine when cases are reported. Many have come to us also for medicine. Some days the calls seem almost constant. One of my assistants, having had some experience in treating cholera patients when the disease prevailed in his native village last year, has attended to many of the cases of those who come, and thus relieved us much. In some instances there has been difficulty in even burying the dead, on account of fear. I have heard of one or two instances where a hole was dug close by the house, and the body dragged into it, because no one could be found who would help carry it away."

HOPE FOR SOME.

"As many of those who have died were young children, we comfort ourselves with the hope of their salvation; and we are not without hope that some older children also may have died trusting in Christ, without its being known to any one but Him. The heathen father of one little boy who attended a mission school, said that when near death he refused the sacred ashes, which were brought to him, and asked for the good book (a Gospel, which he had). It was given to him, and he clasped it to his breast and died.

"Another little boy, living almost directly opposite us, had been accustomed to come to me for children's tracts, which he read and returned daily. To the inquiry of Mr. Anketell, only a day or two before he was taken sick, whether he trusted in the idols or in Jesus, he replied, 'I trust in Jesus.' His sister, who died the day before, was very regular in her attendance at meeting, and though she did not seem to be especially interested, her father has told me, since her death, that he found little tracts in her box, and that she was accustomed to tell him the stories she had read when he returned from his work in the evening. He was educated in our seminary, and I have some hope that the death of his children may be a means of leading him to Christ. He would have much opposition to meet; as his wife and her mother are strong heathen; and though they are overwhelmed with sorrow, and profess to have lost confidence in the idols who did not heed their vows and save the children, they yet show no inclination to seek help or comfort from the only true God and Saviour. These instances lead us to hope there may have been some other like cases, of which we may never know here. One man in middle life, who was educated in our mission seminary, had, some weeks previous to his death, expressed his decision to be a Christian, and had purchased a Tamil New Testament."

LOOKING TO IDOLS.

"The heathen flock to their temples at such a time, specially to hear the reading of the Purânas, to which they attach great merit. In a small village not far distant from us, it is said that nearly all who went to the temple to hear the Purânas were attacked with the disease, and a large number of them have died. One man there, who made a vow to a small temple in the village, for a sick child, was so disappointed and displeased when his child died, that he set fire to the temple, and it was burned."

On the other hand, "In the village close by us on one side, a man who was once a church member is held in great esteem as an oracle, and is called to see the sick, and predict whether they will recover. He assumes the appearance of one inspired, and utters their fate. It is a source of gain to him, as he receives presents of fowls, sheep, etc., which he offers at the temple, but appropriates to himself. Not long since he went through the village at midnight, calling out to the evil spirits to keep away and not come to their village. Many of the people have attributed their comparative exemption from the disease to his power, and are confirmed in their idolatry. I am told

by one of our teachers, that a man in his native village, at one of the other stations, who in like manner assumes inspiration, went out at night to drive away the evil spirits, which were the supposed cause of the disease then prevailing there, and returning to the temple announced that the spirits refused to go till a special offering should be made. The people collected and made the offering, and the sickness ceased that very day, and has not appeared there since.

"It is at such a time that we see where the trust of the people really is, and our hopes that idolatry is losing its hold are moderated. There is probably not another village in all our field where more missionary labor has been expended than in the two villages I have now mentioned; none in which there are more apostate church members, and on the other hand, none from which there has been a larger gathering of real Christians who still stand as such. They are the homes of three native pastors, two native preachers, three catechists, one training school teacher, and others, teachers and Christians. So wheat has already been gathered from the chaff, and we hope that what remains may not all be reserved for burning.

"The Christians have been remarkably preserved. Three children of Christian families only have died at this station. The pupils of the training school have also been mercifully preserved. We feared that they might be scattered, but they all remain, going on with their regular duties."

ADDITIONS AT OODOOVILLE.

Mr. S. W. Howland wrote from Oodooville, April 17th: —

"Since my last letter to you, in October, we have had two communion seasons, at which we received to the church twenty-five. Of these seventeen were received in December, and eight the day before yesterday. Of those received in December nine were from South Erlaly, three being women. It was an interesting sight to see heads of families coming forward to receive baptism for themselves and their households, — a sight which stirred the church to greater zeal and hope, and was not without permanent effect, as manifested in this last communion service, at which there were four candidates from South Erlaly."

A CHANGED VILLAGE.

"That village, which appropriately has the name of *Erlaly* (seven temples), might soon appropriately take the name of *Devaly* (God's temple), as there is now a goodly company of over twenty Christians there. The catechist working under them is supported by the church. The opposition does not prosper, and the rival school is entirely closed, at least for the present, partly on account of the cholera. A quarrel has risen between the Brahmins and others, because the former were thought to be too greedy of gain in the people's necessity from famine and cholera, and the people have undertaken to conduct their ceremonies for themselves, without the help of the priests.

"The interest awakened at the December communion manifested itself also in a morning prayer-meeting, commenced at their own suggestion, as a preparation for the week of prayer, and kept up until cholera came into our midst. The increased interest of one who was received this week, dates from the interest of others in him at that time; and the pastor has on his visiting list the names of about thirty, who are more or less interested."

SELF-SUPPORT.

"The church has assumed the salary of a catechist at Erlaly, at fifteen rupees [per month], and has added two rupees to the pastor's salary, making it twenty-four, still continuing the other nominal catechist at five rupees. They also endeavor to do more for the Island work. If they meet all the obligations they have assumed, it will be quite an improvement, especially in these famine times. They even talk of putting up a belfry (as the bell is now hung in a tree), and of buying a hearse, — the latter proposition being suggested by the difficulty of conducting the funeral of Christians in a Christian way."

THE CHOLERA AT OODOOVILLE.

"Cholera has raged in some parts of this field, and has not yet wholly left us. Several hundred have been attacked, of whom about one third have died. In the Chunnagam girls' school, which we started last year, by the aid of the Woman's Board, eleven died. One very interesting case I mentioned in my report in December, and we cannot but believe that more learned to love Jesus in that school before they were called away. None of our church members died of the disease."

A HEATHEN FESTIVAL — DRAWING THE CAR.

"Last Thursday was the Tamil New Year's day, and the time for the great festival at Manepy. As they have a new car this year, costing £300 or £400, and very heavy, and as the road is very narrow between the temple and the mission premises, there was a good deal of talk about pulling down the mission fence, and it seemed best for me to be at Manepy to prevent trespass. They had great difficulty in getting the car up into the road, because the fence gave so little room for pulling at the ropes. It was only by holding up to them the law, and being personally present, that I kept them out. A good many stones were thrown, but only by the rougher ones, and only to intimidate. On the whole, the crowd was well-behaved, and showed little or no fanatical excitement. They were fully three hours in getting the car half around the temple and past our premises, and repeatedly broke their four-inch cables. The lower part of the car, for twelve or fourteen feet, up to where the idol is placed and the priests stand, is solid timber, beautifully carved with designs of mythological horses, flowers, gods and goddesses, undisfigured by paint, but the rich color of the wood well brought out by oiling. The wheels, a foot thick, on fixed axles, made it very unwieldy. There was scarcely the usual number of cavadies carried, and the number of people did not seem as great as on former occasions. Though one man estimated them at 200,000, there were probably between 5,000 and 10,000."

Japan Mission.

THE BOLDNESS OF CHRISTIANS.

Mr. De Forest, writing from Osaka, April 9th, gives some striking illustrations of the confident boldness of native believers in proclaiming the truth, thus: —

"What shall I write you with reference to our Osaka work? There is so much to say that to choose what to write is the main trouble. Let me call your attention to the *boldness* of the Christians in preaching anywhere and everywhere, and in making the greatest possible claims for this way over every other. I have just attended three successive meetings, the first of which was a union service of our two churches. Here the main thoughts presented were that the 'isles afar off, that have not heard my name,' shall glory in the knowledge of the true God; that among those islands stands Japan; that the Japanese, in every city and town, are now feeling the utter insufficiency of the old religions, town officers telling the people not to pay any more attention to the foolish worship of the land. Near Osaka is a huge temple, capable of holding 1,000 or 1,200 hearers, and we are assured that the audience don't average over three or four persons. Poor priests! They will soon have hard picking if they try to live by teaching the people to pray by clapping hands, burning candles, ringing bells, and muttering old Sanskrit words which priests themselves don't understand.

"Meeting number two was in a private house, with about twenty hearers. They were told that Osaka now and Osaka a year ago are not the same thing. Then no man could preach openly, outside of the little concession; now there are more open preaching places than men can occupy. Of the eight regular places, one has had to be dropped for lack of force. The governor of Osaka, ten years ago a persecutor of Christians, now cares nothing how fast they multiply right under his eyes; and the reason is, that the government of Japan — the highest officers — now know that the spread of Christianity will make better men and women than ever lived here.

"Meeting number three, was yesterday (Sunday). On going to the chapel, Dr. Gordon found a Christian there from Niigata, who was asked to preach. He stood up and translated from an English Testament, the words 'I am not ashamed of the Gospel of Christ.' 'Why not?' said he. 'Because it is the only true wisdom on earth — the source of all wisdom; and nobody need be ashamed of this.' Then he made one of the neatest turns I ever heard, challenging all other religions to show their wisdom, if they had any; and if they failed to produce it, — by their origin, by their fruits, or by their teachings, — then it was for *them* to be ashamed, not for the Christian. And so the whole and exclusive privilege of being ashamed was handed over in bulk to the party who properly owned it.

"These are meager sketches, but such as I have I give. It is a strange thing, — a daring thing, — in this land, for Christians to pray, openly and everywhere, that the Mikado, whom many people still think to be a true Son of Heaven, may believe on the Lord Jesus and be saved. It is strange and daring for preachers to assert publicly, that even the governor of Osaka has no other way of being saved than through Jesus Christ. The bold front, the open challenging, and yet the quiet and steady working of the Christians of Japan is certainly telling. We do not need to *dream* that somebody is saying 'Come over and help us;' for hardly a week passes but that some call, in a living voice, says to us, 'Do please come and teach us, too, about this new way.'

"But, in the midst of all this, there are baptized ones who are disclosing something of the character of tares among wheat; and it is a shadow of consolation to think, that were it otherwise, they would not resemble at all the churches from which we came!"

VISIT TO OKAYAMA.

Mr. Taylor reports, May 19th, a visit to Okayama, one hundred miles west of Kobe, on the Inland Sea. He had a long and uncomfortable trip in going, in "a little steam tub, from 30 to 50 feet long," the commodious boats having been all pressed into government service for transporting troops and munitions of war to Satsuma, to suppress the rebellion. At Okayama he was welcomed very gladly by Nakagawa, "the third officer in rank in the ken," who had received him with like kindness on a former visit, and who now very soon began to urge him to remove to that place and make it his place of residence. He took Mr. Taylor to visit some of his friends, and to look at enterprises with which he was connected, especially a large establishment for manufacturing fine crockery, which, chiefly through his influence, "rests on the Sabbath," and then secured a place for preaching, in the business part of the city.

Somewhat informal services seem to have been held, mornings and evenings, in different sections of the city, while Mr. Taylor remained, with small audiences, mostly of the higher classes of people, and followed often by protracted conversations, answering questions, etc., "often the most interesting part of the meeting."

TRANSPORTED SKEPTICISM.

Respecting one of these occasions he writes: —

"Nore San and my assistant did the talking. We had a long conversation with one of the teachers in the school. His idea was, that moral science and education constitute all that is necessary for the people; that perhaps the lower classes would be benefited by religion, but the upper classes do not need it. This is a very common idea among the higher classes. He wanted to know why the people of the United States, being well educated and versed in morals, still had such institutions as Mormonism, free love, gambling hells, brothels, and, not long ago, slavery? Apparently not perceiving that such things, in the midst of an educated and nominally moral people, were proof that his theory was at fault, namely, that moral science and education are of themselves sufficient, without religion.

"He said that Mr. ——, once superintendent of schools in Connecticut (of

whom I know nothing), had said that education and moral science, if taught the youth, were sufficient; and asked, 'If it is not so why did he say it?' 'Bismarck had said that all the learned men were unbelievers in Christianity, and Bismarck was a learned and great man. Why is this, if the religion of Christ is true and necessary?' I mention this to show what the missionary has to contend with among the educated classes in Japan. The infidel sayings of men in the States and in Europe travel to heathen lands before the missionary, and have to be met by him."

MORE PROMISING INQUIRERS.

Again Mr. Taylor writes: "My last talk was on the evidences of the truth, and the fullness of the Christian religion; and I gave them a strong exhortation to study it, and see the truth for themselves. They were much impressed and promised to do so. They bought all the books we had to sell, and I promised to send them more. They urged me to come often and stay long, that they might learn more; expressing again and again the desire that I would come there to live. Three or four of the young men living near our hotel bought the gospels, and had read them through before we left (in about a week). When they came across a place they could not well understand, they marked it, and when we were in our rooms, came to have such passages explained. Thus they often encroached upon our hours of rest, late in the night; but they appeared eager to learn and we were glad to instruct them."

DESIRE FOR A RESIDENT MISSIONARY.

At the close of his narrative our brother states: —

"I had a long talk with Nakagawa San the night before I left. He urged me, as strongly as he could, to come and live at Okayama. He wanted me to teach in the hospital three days in the week, and spend the rest of the time teaching Christianity. If I would come, he thought they could soon establish a church. I promised him I would lay the matter before the mission at the next annual meeting. I then hoped to have permission to go there and open a new station, but our numbers are so reduced that I fear the privilege of going will not be granted me.

"I have since heard, through Nore San, that those who heard us and bought books are diligently reading and talking over the new and important thoughts presented to them; and are anxiously awaiting Mr. Atkinson's visit, which I promised them. He has now gone."

A NEW CENTER OF LIGHT.

Mr. Learned wrote from Kioto, May 9th: —

"We have had a call from President Clark, of the Amherst Agricultural College, who gave us a very interesting account of his work in Tezo (?), where he has been for some months engaged in organizing an agricultural college. All his class, sixteen in number, have become Christians, and have signed a covenant, professing their faith in Christ, and promising to live Christian lives and unite with a Christian church at the first opportunity. Mr. Clark was at first prohibited by the governor from even giving Bibles to the young men, but the prohibition was removed when the governor found that he could not teach ethics without the Bible."

Mr. Learned also writes: "The Satsuma rebellion has been nearly overcome, I think, though the fugitive rebel army has not yet been captured. The victory has cost the country dearly, both in men and money. We know neither the real nor the professed aims of the leader of the rebellion."

MISCELLANY.

PLAIN WORDS.

BY MR. SPURGEON.

In an address before the English Baptist Missionary Society, at its recent anniversary, Rev. C. H. Spurgeon said: —

"A few more fresh ones [men], how they might stir us all up to do more than

we have ever dreamed of for the cause of Christ. Well, but we want more money, too. Yes, and you have got it. God has trusted His Church with money to a wonderful extent. I am persuaded that we must rise to a higher style of giving before the Lord will ever bless the nations through us, to any great extent. Was not that well said by Mr. Statham, that our luxuries cost us more than our Lord? Will you think of that, some of you? Will you try to see if it is not true? Put down any one of your luxuries. Luxuries! Why, there are some whose stockings cost them more in a year than they ever give to Christ. More is spent on one's neck or foot, more sometimes on one's little finger, than is given in the year for Christ. Some of those diamond rings ought to go into the plate to-night. And there are plenty of other things we might do for Christ. . . . .

"Dear friends, you sometimes say, 'Will [not?] the heathen be saved if we do not send the missionaries?' I will ask you another question, 'Will you be saved if you do not send out any missionaries?' because I have very dreadful doubts about whether you will. Do not smile. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ? If he be not like Christ, and have not the spirit of Christ, then he is none of his. 'Well,' says a young man, 'I have been arguing with myself whether I should go.' I will tell you another thing to argue. Take it for granted that you ought to go unless you can prove that you should not. Every Christian man is bound to give himself to the Master's work in that department which most needs him, and that is foreign missions, unless he can prove to his own satisfaction that he ought not, and that he has not the gift. . . . .

"If a vine-branch bear no fruit it is good for nothing. You cannot make it into the smallest useful article. Shall a man even hang a pot upon the fire thereby? It is good for nothing but to be burned if it be not fruitful. A fruitless merchant or a fruitless professor of science may have some sort of use; but a fruitless Christian is good for nothing. 'Men gather them, and they are cast into the fire, and they are burned.' I began with the *privilege* of working for Christ; I close with the *necessity* of working for Christ. If you do not bear fruit to him, are you his disciples at all? Can you prove that you belong to him! Salvation is not of works, but salvation produces works, and such works as those which show themselves in our missionary operations. 'I speak as unto wise men; judge ye what I say.' By the dying myriads I do beseech you, arise to work with Christ for their salvation. By his blood and wounds, which brought you from your own destruction, cease not both to pray and to labor, until the hymn with which my predecessor finished shall be heard all over the world —

'Jesus shall reign where'er the sun
Doth his successive journeys run.'"

THE ISLANDS WAITING FOR HIS LAW.

More than three hundred islands in Polynesia are said to have been won from idolatry to Christianity within less than fifty years. Much of this work has been done by native teachers. Here is one of the cases. Rev. Dr. Turner writes respecting his recent visit to Nanumanga, as quoted in the "Illustrated Missionary News": "It was only nine months since the teacher Ioane was landed here, and for the *third* time an effort was made to introduce the Gospel. We approached the island, therefore, with no small anxiety to know whether the young man and his wife were safe, and whether it had pleased God to crown his mission with success. The first canoes answered to his name. One native said, in broken English, 'He good man;' and by 11.30 the 'good man' stepped over the ship's side himself, shook hands, thanked God, and proceeded to give us the cheering news that heathenism on the island had received its death-blow, that the altars in the two temples were broken down, that the former ceremonies on the arrival of strangers were at an end, that a chapel seventy feet by thirty had been erected, and that one hundred and fifty, including

the king and a number of the principal chiefs, had become Christians. This was all confirmed when we went on shore, and the results of this young man's humble, prudent, prayerful, and earnest work, by God's blessing, are truly wonderful. On his first Sabbath on shore, in September last, Ioane had twenty-four to hear him. On the second Sabbath he begged them to give up working on the Lord's day, and this they did. On the following Friday, at a conversational meeting with them about their gods, he said that their sacred pillar was merely a piece of wood made by God and perishable, but that the true God never dies. The fish which they revered were made by God for men to eat, and it was the same with their sacred birds, such as the areva or cuckoo. . . . . The people were much impressed by what he said. At midnight he was waked up by two of the chiefs, who asked him to rise and go with them. They took him to the bush away from the hearing of everybody, and there they talked. They said they had made up their minds to turn over, but their great difficulty was how to get rid of the relics, or gods. He said he had no fear of them, and was ready to burn, or bury, or remove in any way they liked. This was all they wanted, and they decided to let him be the executioner on the following day.

BURYING THE IDOLS.

"The day came; five of the chiefs took their seats, surrounded by all the people, and Ioane was sent for. The first thing to be done was to remove from the necks of these men the sacred necklaces which were supposed to link them on to the special protection of the gods. It was considered death for any one to remove them, but Ioane stepped forward and broke the fragile network — the people staring in astonishment, and expecting every moment to see him fall down dead. The necklaces were removed, the spell was broken, the weakness of the gods manifest. 'And now,' said he, 'let us pray;' and there and then he led their thoughts in prayer to the true God. He was then directed to go and break down the altars in the temples, remove the skulls and stone idols, and also the clubs and spears of the gods. Every eye followed him, many still looking upon him as a dead man. In went his axe to the two pillars sacred to the 'shooting-star' god. He handled carefully the skulls as he took them from their places, and respectfully covered them with a piece of Samoan native cloth. . . . . On the Monday they proceeded with the burial of the skulls and other sacred relics from the temples and family skull-houses. Some of the new converts helped Ioane, and in that grave of heathenism, dug in the village malae, or place of public meeting, they laid 134 skulls, one wooden idol, two stone idols, fourteen shell trumpets, used in calling assemblies, and a lot of clubs and spears used only by order of the gods."

CONSECRATED FERNS.

Mr. Coan writes from Hilo, Hawaii, to the Treasurer: "My wife has been pressing and mounting Hawaiian ferns and mosses, to obtain funds for objects of benevolence. She wishes to remit twenty-five dollars to Mrs. B. E. Bates, Treasurer of the Woman's Board, Boston, and I have taken the liberty to draw an order on you for that amount.

"We are quite comfortable in health, and the Lord enables us to work continuously in his vineyard. On every communion season there is a little gathering into our church, and our monthly concert contributions keep up well. For the last six months the sums read thus: October, $94, November, $94, December, $89.80, January, $109, February, $107, March, $108 — $601.80."

BIBLIOGRAPHICAL.

Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands. By CHARLOTTE MARY YONGE, in two volumes, 12mo. New edition, London (and New York), Macmillan & Co., 1875.

A NEW edition of this admirable work is evidence of the popular favor with which it has been received. It is the fit record of a remarkable man and a not less remarkable missionary.

As a boy, he required and received the

firm and kindly discipline of a wise and judicious mother; as a youth, full of overflowing animal life, he delighted in all athletic sports, to the damage, somewhat, of his standing as a scholar; yet as he grew older, he gave proof more and more, of a work of grace that chastened and elevated, and brought all his generous sympathies and aspirations into obedience to Christ. As early as 1841, when he was but fourteen years of age, the Bishop of New Zealand said, half playfully, half in earnest, to Lady Patteson, "Will you give me Coley?" And when her son told her that it was his greatest wish to go with the Bishop, she promised him her consent and blessing if he should retain his wish. This desire, though less controlling at Eton and Oxford than might have been anticipated, sank deep into his heart, and gave a deeper seriousness to his ardent, buoyant spirit. His scholarship secured him a Fellowship at Merton College, and was illustrated in his attainments in Arabic, Hebrew, and Syriac, while a student in Germany.

After two years of successful, happy labor in the pastorate, his aspirations for missionary work were renewed by a call to it from Bishop Selwyn, who had first proposed it to his mother. In 1855, at the age of twenty-eight, he accompanied the Bishop on his return to the Melanesian Islands, the southwestern section of what is commonly known as Polynesia. The eldest son of an English justice (Sir John Patteson), connected with the best literary and social circles of England, with every prospect of honor and position at home, he gave himself once and for all to the missionary work. Such was his success, so wise his plans, that five years later he was consecrated Bishop of the field committed to his care.

We cannot here trace at length the brilliant career of this devoted, self-sacrificing follower of Christ. The genuine, many sided, accomplished man, of rare intellectual gifts, developed, disciplined, and refined by the best culture of his time at home and abroad, humbled himself to the lowest and most degraded of men, and drew their hearts to him in tenderest love and devotion. He could descend to the most menial offices to teach his native boys what to do. He never said "go" till he had first said "come," and thus gained an influence such as is given to few men. He could be familiar without loss of dignity, because always the man before he was the minister or bishop. He trusted others, and others trusted him, and if he fell at last a victim at the hands of men he would have blessed, it was the mistaken vengeance of those who had before been cruelly wronged by men of his own race.

By his will he bequeathed his whole inheritance to the Melanesian Mission. He had so wisely and so fully matured his system that it could go on without him. A native who knew him well paid him this tribute — the best key to his successful career: "As he taught, he confirmed his word with his good life among us, as we all know. He did nothing to gain anything for himself alone, but he sought what he might help others with, and thus he worked with it; and the reason was his pitifulness and love. He did not despise any one, nor reject any one with scorn, whether it were a white or a black person. He thought them all as one, and he loved them all alike."

We gladly commend the example of Coley Patteson to all Christian students in our colleges and seminaries, to all young men aspiring to render the greatest service to their fellow-men, to all missionaries — for the many illustrations of wise methods in the conduct of their work, and to all who admire heroic, self-sacrificing and chivalric devotion to a noble cause.

The Story of a Fellow Soldier. By Frances Awdry. London: Macmillan & Co. 16mo. pp. 222.

This a much briefer memoir of the same excellent man, Bishop Patteson, prepared more especially for young readers, it would seem, and an excellent book for Sabbath-school libraries.

GLEANINGS.

A cheering month to the Baptist Missionary Union was March, the last month

of its financial. The "Missionary Magazine" says: "The total of receipts in March, 1876, was $67,400.36, and those in March, 1877, could not be expected to be anything like as large as those in March, 1876. But to the surprise and joy of all, the closing month of the last fiscal year gave to the treasury of the Union $75,687.42 — an increase of $8,287.06 over the amount given in March of the previous year. Our fears and unbelief have been rebuked."

—— The "Chinese Recorder," for January, gives an example of the fidelity and success of a native preacher who was converted at Hongkong and returned to his native city, Poklo, in the interior, in 1850. Eleven years later, missionaries visited the place and baptized over one hundred and fifty converts as the fruits of his labor. Another instance is given of a native at Chong-lok, who presented a hundred persons for baptism, on receiving a visit from a missionary. The same article gives pleasing instances of Chinese liberality in the support of the Gospel.

—— The ordinary income of the English Church Missionary Society for its last financial year was £175,995, and receipts for special purposes were £14,700, making a total of £190,695, — $953,475. But even these large sums are quite inadequate to meet the growing expenditure of the society, which has risen to $1,054,295.

—— The British and Foreign Bible Society had a "free income," last year, of about $522,308, and the receipts from sales, in addition, were $512,013. The issues of the year were 2,670,742 copies of Bibles, Testaments, and portions.

—— Canon Duckworth reports the following remark as made to him by a native of high character and education in India: "If English Christians would only practice one tenth of what they profess, India would soon be converted. What we want from you is not more Christianity, but more Christians."

—— The "Record" of the Church of Scotland refers to a report of the Committee on Liberality, to the General Assembly, as showing that, "out of a total of £350,621, only £25,357, or less than one thirteenth, is given for heathen and Jewish missions. Up to last year the Church's whole missionary agency for the heathen was confined to India. For a year she has had one small mission in the centre of Africa." Now, "a member of the Church has offered to the Foreign Mission Committee to guarantee £1,000 if the Church will institute a mission to China."

—— An important memorandum has been adopted by the Church Missionary Society's Committee, on the measures to be adopted to make the Freed Slave Settlement in East Africa self-supporting. It is proposed to try the cultivation of cereals, cotton, etc., the manufacture of oil and coir-rope from the cocoanut tree, and the export of gum copal, beeswax, and india-rubber.

——The English Presbyterians have had a mission on the island of Formosa for the past twelve years. They have now thirteen churches among the Chinese there, and as many more among the aborigines, over a thousand baptized converts, and three thousand attendants on public worship. A good beginning.

DEPARTURES.

Mrs. Logan, of the Micronesia mission, sailed from San Francisco May 23d, on her way to Ponape.

The *Morning Star* sailed from Honolulu June 14th, for Micronesia, taking Mrs. Logan, returning to Ponape, Dr. and Mrs. Pease, new laborers, on the way to Ebon; also Rev. S. P. Kaaia and wife, and Mr. S. P. K. Nawaa and wife, Hawaiian missionaries for the Marshall Islands; Mr. Kaaia returning after a visit for health at the Sandwich Islands, and Mr. Nawaa going for the first time.

ARRIVALS.

Mr. and Mrs. Montgomery, returning from the United States, arrived at Marash, Central Turkey mission, May 12.

Dr. and Mrs. Hyde arrived at Honolulu May 30th; also Dr. and Mrs. Pease and Mrs. Logan, on the way to Micronesia.

OFFERINGS FOR THE DEBT.

VERMONT.

Benson, A friend,		$2 00

MASSACHUSETTS

Brookline, E. P.	10 00	
Harwichport, Freeman Snow,	5 00	
Shelburne Falls, E. Maynard,	30 00	—45 00

CONNECTICUT.

South Britain, N. C. Baldwin,		5 00

NEW YORK.

New York, A friend,	300 00	
Sherburne, 1st Cong. ch. and so.	5 00	—305 00
Received for the "Debt" in June,		357 00
Previously acknowledged (see July "Herald"),		8,888 75
		$9,245 75

DONATIONS RECEIVED IN JUNE.

MAINE.

Aroostook county.		
Houlton, Cong. ch. and so.		$5 00
Cumberland county.		
Gorham, Cong. ch. and so.	9 12	
Portland, St. Lawrence st. ch. and so.	13 73	—22 85
Kennebec county.		
Winslow Cong. ch. and so.		27 50
Lincoln and Sagadahoc counties.		
Woolwich, D. C. F.		10 00
Penobscot county Aux. Soc. E. F. Duren, Tr.		
Hampden, Cong. ch. and so.		17 00
Somerset county.		
Norridgewock, Cong. ch. and so. m. c.		25 00
York county.		
Saco, 1st Cong. ch. and so.		30 05
		137 40

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Gilsum, Cong. ch. and so.	32 50	
Keene, E. H. Clark,	4 00	
Marlboro, Mrs. H. M. Nye (5 for Papal Lands),	10 00	—46 50
Grafton county.		
Bristol, Cong. ch. and so.	2 00	
Hanover, Cong. ch. and so.	177 28	
Haverhill, Cong. ch. and so.	35 12	—214 40
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Brookline, Cong. ch. and so.	6 00	
Mason, Cong. ch. and so.	4 50	
Milford, Hearer, by Rev. I. Pierson,	1 00	
Mount Vernon, Cong. ch. and so.	23 00	
Nashua, Pearl st. ch. and so.	40 34	
South Greenville, Cong. ch. and so.	28 25	—103 09
Merrimac county Aux. Society.		
Concord, Rev. William R. Jewett,	50 00	
Webster, Cong. ch. and so.	21 00	—71 00
Rockingham county.		
Salmon Falls, Cong. ch. and so.		12 00
Strafford county.		
Gilmanton, Cong. ch. and so.	15 00	
" Iron Works, Peter Dudley,	10 00	
Meredith Village, Cong. ch. and so.	20 00	
Rochester, Cong. ch. and so. 24 74; do. for Papal Lands, 42.55; Daniel Horne, 5;	72 29	
Tamworth, Cong. ch. and so.	12 40	—129 69
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c.		6 05
		582 73

VERMONT.

Bennington county.		
Bennington, 2d Cong. ch. and so.	58 25	
Manchester, A friend of missions,	5 00	—63 25
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, South Cong. ch. and so.		302 92
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Enosburgh, Cong. ch. and so.		50 00
Orange county.		
Fairlee, M. S.		1 00
Orleans county.		
Brownington and Barton Landing, Cong. ch. and so.	57 09	
North Craftsbury, Mrs. D. W. Loomis,	25 00	—82 09
Windham co. Aux. Soc. C. F. Thompson, Tr.		
Brattleboro, Cen. ch. and so. 181.28; m. c. 77.62;	258 90	
Jamaica, Cong. ch. and so.	11 00	
Saxton's River, Cong. ch. and so.	13 50	—283 40
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Ascutneyville, Cong. ch. and so.	15 00	
Norwich, Cong. ch. and so.	18 00	—33 00
——, H.		3 00
		818 66
Legacies.—Danville, Aaron Wesson, by D. W. Choate, Adm'r, 2,000, and interest, 479, less costs, 150,		2,329 00
		3,147 66

MASSACHUSETTS.

Barnstable county.		
Harwichport, Freeman Snow,	5 00	
North Truro, Friend,	10 00	—15 00
Berkshire county.		
Pittsfield, South Cong. ch. and so., m. c.	39 26	
Windsor, Cong. ch. and so., 2; a Friend, 6.35;	8 35	—47 61
Bristol county.		
Fall River, 3d Cong. ch. and so.	23 75	
Taunton, Trin. Cong. ch. and so., 114.75; Union Cong. ch. and so. 39.36;	154 11	—177 86
Brookfield Asso'n. William Hyde, Tr.		
Globe Village, Evang. Free Ch.	20 43	
North Brookfield, 1st Cong. ch. and so.	83 48	
Warren Cong. ch. and so.	79 53	—183 44
Essex county.		
Andover, Teachers and Pupils of Abbott Academy,	182 76	
Lawrence, Lawrence st. ch. and so. add'l, 127.49; South Cong. ch. and so. m. c., 8.04;	135 53	—318 29
Essex county, North.		
Bradford, Mr. and Mrs. Warren Ordway,	100 00	
Haverhill, A friend,	5 00	
Newburyport, North Cong. ch. and so.	34 53	
West Newbury, G.	3 00	—142 53
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane st. ch. and so. 293.31; m. c. 43.27;	336 58	
Danvers, Maple st. ch. and so. to const. R. S. PERKINS, H. M., 127.56; 1st Cong. ch. and so. to const. SAMUEL A. TUCKER, H. M., 100;	227 56	
Marblehead, 3d Cong. ch. and so.	10 00	
Peabody, Rockville Cong. ch.	8 00	
Salem, South Cong. ch. and so. (of which from a friend to const. GEORGE P. EASTMAN, H. M.)	636 00	—1,218 14
Hampden county Aux. Soc. Charles Marsh, Tr.		
Blandford, Cong. ch. and so.	25 65	
East Granville, Cong. ch. and so.	25 00	
Springfield, 1st Cong. and so., 69.76; Olivet ch. and so., 69.76;		
" Shall we whose souls are lighted With wisdom from on high, — Shall we to men benighted The lamp of life deny?" 1,000; A friend of Rev. Simeon H. Calhoun, 500;	1,639 52	
West Granville, A. Alvord,	8 00	—1,698 17

Hampshire county Aux. Society.
Enfield, Cong. ch. and so. 100 00
Hadley, Russell ch. m. c. 15 10
Haydenville, Cong. ch. and so. 20 06
Northampton, Edwards ch. and so., 42.31; W. 100; 142 31
South Amherst, Cong. ch. and so. 10 00—287 47

Middlesex county.
Cambridge, North Av. Cong. ch. and so. 6 57
Malden, 1st Cong. ch. and so. 71 47
Medford, Mystic ch. and so. to const. T. F. HOWARD and J. A. CHAPIN H. M. 262 25
Newton, Eliot ch. and so. 1,106 04
Newtonville, Central Cong. ch. and so. 5 00
Reading, Cong. ch. and so. 7; L. W. 5; 12 00
Somerville, 7.77 ack'd in April from Prospect st. ch. should be from Franklin st. ch.
Waverly, Cong. ch. and so. 42 00
Wilmington, Cong. ch. an. coll. 31 65—1,536 98

Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. 17 50
Littleton, Cong. ch. and so. 75; Otis Manning, 100; 175 00
Maynard, Cong. ch. and so. 47 39—239 89

Norfolk county.
Braintree, 1st Cong. ch. and so. m. c. 28 10
Canton, Elijah A. Morse, 1,000 00
Franklin, Ortho. Cong. ch. and so. 56 19
Medway, Village ch. and so. 102 55
Quincy, B. C. H. 1,000 00
Randolph, 1st Cong. ch. and so. m. c. 6 mo's. 88.95; Gents' Assoc. 163.64; Ladies' Assoc. 46.36; 298 95
South Weymouth, 2d Cong. ch. and so. 65 00
Walpole, Ortho. Cong. ch. and so. 55 00
Wellesley, Miss. Soc. of Wellesley College, 4 00
Wrentham, Cong. ch. and so. m. c. 5 00—2,614 79

Old Colony Auxiliary.
New Bedford, Pacific Cong. ch. and so. 65.54; 1st Cong. ch. and so. 50; 115 54

Plymouth county.
Abington, 1st Cong. ch. and so. 13 74
Bridgewater, Central sq. Cong. ch. and so. 76 00
Hingham, Cong. ch. and so. 27 10
Middleboro, M. H. Swift, 6 00
Plymouth, ch. and soc. of the Pilgrimage, 45 52—168 36

Suffolk county.
Boston, Phillips ch. 245; Eliot ch. 26.50; do. W. F. Day, 100; Central ch. 10.11; Vine st. ch. 10; Union ch. 8.51; Mount Vernon ch. 3; "Cash June 13," 100; S. D. S. 90; Silas A. Quincy, 10; "Sarah," 10; 613 12
Chelsea, 1st Cong. ch. and so. 88.34; A. M. Dutch, 10; 98 34—711 46
Worcester county, North.
Petersham, Cong. ch. and so. 5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, J. S. Hastings, 1 00
Southboro, Cong. ch. and so. 28 42
Worcester, Salem st. ch. and so. 27 67—57 09
——— A lady, for Bible Readers in India, 50 00

9,587 62

Legacies. — Fitchburg, Mrs. Frances C. Hale, by Daniel Messinger, Ex'r, 96 00
Grafton, Eliza A. Burton, by L. K. Leland, Adm'r, 54 38
New Marlboro, Mrs. Betsey Stevens, by Harvey Sheldon, Ex'r, 100 00
Springfield, Henrietta A. Raynolds, by Daniel Colton, Ex'r, 19 35
Wilmington, Jonathan Manning, by Levi F. Manning, Ex'r in part, 1,000 00

10,857 85

RHODE ISLAND.

Central Falls, Cong. ch. and so. 56 19
Pawtucket, Rev. C. Blodget, D. D. 10 00
Providence, Central Cong. ch. and so. 2,203.41; Charles st. ch. and so. 24.10; 2,227 51—2,293 70

CONNECTICUT.

Fairfield county.
Greenwich, 2d Cong. ch. and so. for Papal Lands, 74 59
Sherman, Cong. ch. and so. 28 60
South Norwalk, Cong. ch. and so. 63 00
Trumbull, Cong. ch. and so. for Papal Lands, 8 25
Wilton, Cong. ch. and so., m. c. 10 60—185 04

Hartford county. E. W. Parsons, Tr.
Enfield, 1st Cong. ch and so. 30 76
Hartford, Park ch. 128.79; Center ch. m. c. 10.64; Asylum Hill, a friend, 30; 169 43
Manchester, 1st ch. 74.24; 2d ch. 148; 222 24—422 43

Litchfield county. G. C. Woodruff, Tr.
Lakeville, Village Prayer Meeting, 11 00
Salisbury, A friend, 5 00
Thomaston, Cong. ch and so. 71 26
West Winsted, 2d Cong. ch. and so. 43 02
Winsted, Cong. ch. and so. 77 01—207 29

Middlesex co. E. C. Hungerford, Tr.
Middletown, 1st Cong. ch. and so. 15 00
Old Saybrook, Cong. ch. and so. 45 93—60 93

New Haven county. F. T. Jarman, Agent.
Fairhaven, 2d Cong. ch. and so. to const. Mrs. HELEN L. HOVEY, H. M. 118 50
New Haven, Davenport ch. 30.71; North ch. m. c. 4.40; 1st ch. m. c. 13.64; 3d ch. 40.75; 89 50
South Britain, N. C. Baldwin, 10 00—218 00

New London county. C. Butler and L. A. Hyde, Trs.
Griswold, a friend, 10 00
Norwich, Broadway ch. m. c. 26.43; 1st Ch. m. c. 11.85; 38 28
Old Lyme, Cong. ch. and so. 26 66—74 94

Tolland county. E. C. Chapman, Tr.
Somers, Cong. ch. and so. m. c. 26 27

1,194 90

Legacies. — Bridgeport, E. W. Day (of First Church), by Rev. G. B. Day, Adm'r, 1,000 00
Harwinton, Sarah B. Hayes, by S. J. Logan, Ex'r, 1,200 00

3,394 90

NEW YORK.

Ashland, a deceased friend, 25 00
Belmont, LEWIS A. HICKOK, to const. himself, and Mrs. MARY L. HICKOK, H. M. 200 00
Brooklyn, Clinton Ave. ch. add'l, 30; do. Mrs. E. W. Budington, 50; do. S. W. Johnson, 10; 90 00
Buffalo, Westminster Presb. ch. 10 00
Eaton, Cong. ch. and so. 19 21
Elma, Mrs. E. S. A. Bancroft, 2 00
Flushing, 1st Cong. ch. and so. 21 76
Franklin, Cong. ch. and so. 27 67
Gainesville, Cong. ch. and so. 4 00
Honeoye, Cong. ch. and so. 50 00
Lima, a friend, 10 00
Livonia, 1st Presb. ch. and so. 30 00
Madison, Cong. ch. and so. 5 00
Morrisville, L. D. Dana, 10 00
Paris Hill, Cong. ch. and so. 11 00
Reading Centre, James Rattray, 2 00
Sherburne, 1st Cong. ch. and so. 150 55
Whitney's Point, Harvey Squire, 3 00—671 19

Legacies. — Mrs. Zemah Dennis, by James K. Penfield, Ex'r, 400 00
Sacket's Harbor, Mrs. Emma Adams Kinney, by G. E. S. Kinney, Ex'r, 25 00

1,096 19

PENNSYLVANIA.

Montrose, Edwin Lathrop,		5 00

MARYLAND.

Baltimore, 1st Cong. ch. and so.		42 60

TEXAS.

San Antonio, S. M. N.		2 50

VIRGINIA.

Falls Church, Cong. ch. and so.		21 86

OHIO.

Andover, Cong. ch. and so.	9 00	
Cleveland, Madison Ave. ch. and so.	3 00	
Delhi, John Winsor,	5 00	
Evansport, Mrs. H. C. Southworth,	10 00	
Gomer, Welsh Cong. ch. and so. for Mexico,	37 81	
Hudson, Western Reserve College ch.	8 00	
Leatherwood, Welsh Cong. ch. and so. for Mexico,	6 73	
Oberlin, Mrs. Rev. George Clark,	5 00	
Parisville, Welsh Cong. ch. and so.	19 00	103 54
Legacies. — Mad River, Frances J. Snodgrass, by Marcus Eells, Trustee, add'l,		200 00
		303 54

ILLINOIS.

Buda, Cong. ch. and so.	19 20	
Chicago, 1st Cong. ch. and so. 28.20; Lincoln Park ch. and so. 42.54; Rev. E. W. Clark, 10;	80 74	
Dover, Cong. ch. and so. 29.80; George Wells and wife, for Mexico, 20;	49 80	
Elmira, James Armstrong, jun., deceased, by Robert Armstrong, for the mission to Turkey,	50 00	
Galesburg, 1st Cong. ch. and so.	122 89	
Geneseo, 1st Cong. ch. and so.	157 93	
Joy Prairie, Cong. ch. and so.	69 25	
Lawn Ridge, D. R. and M. A. Crawford,	10 00	
Lisbon, Cong. ch. and so.	27 50	
Mattoon, Cong. ch. and so. add'l,	6 00	
Minooka, Cong. ch. and so.	7 32	
Odell, Mrs. H. E. Dana,	10 00	
Ottawa, Cong. ch. and so.	9 32	
Paxton, Mrs. J. W. Cracraft, for the New Zulu station,	10 00	
Peru, Cong. ch. and so.	20 00	
Plainfield, a friend,	50 00	
Ravenswood, Cong. ch. and so.	16 50	
Richmond, Cong. ch. and so.	2 50	
Sandwich, Cong. ch. and so.	21 00	
Toulon, Cong. ch. and so.	33 70	
Viola, Cong. ch. and so.	2 00	775 65

MICHIGAN.

Benzonia, friends,	5 00	
Columbus, Cong. ch. and so.	19 12	
Covert, Cong. ch. and so. m. c. 2.50; Ellen C. Shaw, 4;	6 50	
Croton, Cong. ch. and so.	3 00	
Dexter, Maria B. Field,	10 00	
Grand Rapids, Rev. G. A. Pollard,	5 00	
Hancock, 1st Cong. ch. and so.	40 00	
Lodi, Eli Burton,	15 00	
Milford, John Harper,	5 00	
Pleasanton, Cong. ch. and so.	5 00	
Port Huron, 1st Cong. ch. and so.	60 00	
Rochester, Cong. ch. and so.	25 00	198 62

MISSOURI.

Cameron, Cong. ch. and so.	7 00	
Carthage, Cong. ch. and so.	9 53	
St. Louis, 1st Cong. ch. and so.	89 05	105 58

MINNESOTA.

Afton, Cong. ch. and so.	13 00	
Hawley, Union ch. and so.	6 25	
Minneapolis, Plymouth ch. and so.	14 29	
Rushford, Cong. ch. and so.	4 52	
Spring Valley, Cong. ch. and so.	19 37	57 43

IOWA.

Belle Plaine, Cong. ch. and so.	12 50	
Floris, Signature,	10 00	
Oskaloosa, Rev. Asa Turner,	10 00	32 50

WISCONSIN.

Bangor, Mrs. A. V. Williams,	5 00	
Delavan, Cong. ch. and so.	5 00	
Genesee, Cong. ch. and so.	11 00	
Genoa Junction, Cong. ch. and so.	2 50	
Hartford, Cong. ch. and so.	10 11	
Lacrosse, 1st Cong. ch. and so.	57 12	
Oak Grove, Cong. ch. and so.	14 25	
Oshkosh, Cong. ch. and so.	58 50	
Platteville, Cong. ch. and so.	25 00	
Sun Prairie, Cong. ch. and so. m. c.	4 10	
Two Rivers, F. Barnes,	2 00	194 58

KANSAS.

Millwood, Charles S. Foster,	20 00	
Quindaro, Cong. church, Rev. S. D. Storrs,	1 00	21 00

CALIFORNIA.

Benicia, Cong. ch. and so.	6 32	
Oakland, 1st Cong. ch. and so.	53 04	
San Francisco, Plymouth ch. and so.	260 50	319 86

CANADA.

Province of Ontario, — Paris, Cong. ch. towards salary of Rev. C. H. Brooks,		30 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Hilo, Rev. T. Coan's church,		42 20
Zulu Mission, J. Ireland, 52.50; Rev. J. Fernice, 5.25; Umzumbi, m. c. 37.81; Adams, 67.65; Umtwalumi, m. c. 15.77; Mapumulo, m. c. 14.18;		193 16

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*

(Of which 159.07 for Mrs. Hume's school, Bombay),	4,160 07

From Woman's Board of Missions for the Interior.
Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.*

	1,875 00

MISSION SCHOOL ENTERPRISE.

Maine. — Bethel, 2d Cong. s. s. 6; Eastport, Central Cong. s. s. 5; Orono, Cong. s. s. 5; West Falmouth, Cong. s. s. 5;	21 00
New Hampshire. — Gilsum, Cong. s. s. 2.42: Hanover, Prof. Thayer's s. s. class, for teacher in India, 10; Piermont, Cong. s. s. 12; Portsmouth, Rogers Mission Circle, 10;	34 42
Vermont. — Ascutneyville, Penny Contribution, 4; Bridport, Cong. s. s. 42.83; Burlington, 3d Cong. s. s. for Amanzimtote, 30; Cornwall, 1st Cong. s. s. 15.61; Coventry, Cong. s. s. 5; Hartland, Cong. s. s. 8; Lunenburg, Cong. s. s. 20; Richmond, Cong. s. s. 7.50; W. Randolph, Cong. s. s. 31.06;	164 00
Massachusetts. — Brookline, "Bethany Sisters Bible Class," Harvard ch. for support of a sch. at Amasia, Turkey, 27.62; South Adams, Cong. s. s. 16; Springfield, North Cong. s. s. for sch. in India, in care of Rev. H. J. Bruce, 53;	96 62
Rhode Island. — Providence, Union Cong. s. s.	50 00
New York. — Camden, Cong. s. s. for scholar in Harpoot Seminary, 20; Walton, 1st Cong. s. s. 30.73; Waverly, W. T., 30 cts.;	51 03
Illinois. — Geneseo, 1st Cong. s. s. 40; Peru, Cong. s. s. 1;	41 00
Iowa. — Grand View, Ger. Cong. s. s.	8 20
Missouri. — St. Joseph, Cong. s. s.	5 00
Dakota Territory. — Elk Point, Little Workers,	5 00

Donations received in June,	$23,444 62
" for the Debt, in June,	357 00
	$23,801 62
Legacies received in June,	6,424 23
	$30,225 85

Total, from Sept. 1st, 1876, to June 30th, 1877, $318,554.60

THE

MISSIONARY HERALD.

VOL. LXXIII. — SEPTEMBER, 1877. — No. IX.

THE SANDWICH ISLANDS. — LETTER FROM DR. HYDE.

[THE many friends of Dr. Hyde (recently of Haverhill, Mass.), and very many others who have long felt a deep interest in Christian work at the Sandwich Islands and in Micronesia, will be glad to see such extracts from his first letter from the Islands as can be given in the Missionary Herald. It will be remembered that he left New England, with his family, a few months ago, to take charge of the "North Pacific Missionary Institute," at Honolulu, for raising up an educated native ministry for the Hawaiian churches, and for the continued and extended prosecution of missionary effort in the regions beyond. His letter is dated "Honolulu, June 19, 1877."

THE VOYAGE.

"I wrote to you from San Francisco on the day of our departure, May 23. We left the dock precisely at noon. Our floating home was a Glasgow-built propeller, long in proportion to its breadth, and it rolled through the water, first on one side, then on the other, as I have sometimes seen swimmers push forward. It was anything but 'the poetry of motion.' We had been told that we should find the Pacific 'as smooth as a mill-pond;' but the waves ran ceaselessly, in long, irregular swells. Few of the passengers could endure without discomfort the heaving, rolling motion, and for the first two days and nights, sea-sickness took away all emotions of pleasure. When, however, all uneasy sensations subsided, the life on board ship, with its freedom from business cares and perplexities, with its brightness and freshness, so soothing and delightful, made the last days of the voyage seem all too short. Our missionary party found pleasant companions in some Honolulu people returning from the Pacific coast, and others, like ourselves, going for the first time to the Hawaiian Islands.

THE ISLANDS — HONOLULU.

"On the morning of the eighth day out, Thursday, May 30, we came in sight of the islands, whose romantic history has interested many hearts most deeply, and in whose future destiny, spiritually, we had come to take a strong

personal interest. As we neared the island of Oahu, and the dim, cloudy outline of the distant view unfolded more and more clearly, the scene before us was one of enchanting beauty. Turning Cocoa Head, still lovelier scenes met our gaze. The bright soft brown of the steep slopes was varied with patches of as bright, soft, mossy green. The white fringe of breaking waves, dashing on the coral reef, was topped by a line of tall cocoa palms, whose graceful outlines served as a heading to the fringe. Diamond Head stood boldly out, its broad, serrated, hollowing top making it look like a solitaire, set with clasping circlets of gold. Passing this we had our first view of Honolulu. At the head of the recess of a broad-mouthed roadstead lay a low mass of greenery, over which towered, here and there, steeples and flags. Beyond stretched up the steep mountain side a shady cleft, looking dark and cool, which we knew must be the famed Nuuanu Valley, — 'valley of the cool ascent.' A rounded summit of barren brownness on the right was evidently Punch-bowl Hill. To the left, westward, the irregular outline of Waianae's shadowy peaks closed in the view.

"The sailors in the pilot's boat were the first Hawaiians whom I had seen. They had the swarthy face of dwellers in tropic climes, but they were bright with intelligence, their features pleasing from an air of intellectual discrimination, apparent in the countenance, as well as the look of generous hearted good-nature.

"A motley assemblage soon gathered on the wharf at which we were to land. It took some time to turn our steamship in the narrow precincts of the anchorage. It was just time for the usual breakfast on board the steamer, and our party went below to this last meal at the places we had occupied so pleasantly together on the voyage. In the mean time the vessel was moored to the wharf, and soon we were surrounded by a multitude of friendly visitants, ready to welcome us to our new home and proffer the hospitalities of generous-hearted friendliness.

"The first impression of Honolulu is that of one of our Southern cities with some of the characteristics of our New England seaport towns, — a queer mixture of Savannah and Marblehead. With the exception of King Street, the streets are crooked and narrow, the buildings low and plain. Rain enough does not fall on the city proper, once a barren, treeless plain. An aqueduct brings to every yard water for all domestic uses, as with us, and furnishes also the constant irrigation, or sprinkling, which, as in California, is needed here to keep green the turf or make any plant grow with all possible tropical luxuriance.

FRIENDLY GREETINGS.

"We are hardly deposited in our new abode [at the house of Hon. S. N. Castle], when one and another and another call to make our acquaintance and welcome us to the place. Receiving such calls, and calling on others to whom we had letters of introduction, consume much of the time for the first week. It seems a happy augury of future success, that the *first* to call on us were Rev. M. Kuaea, the native pastor, and his wife. We were invited to the annual festival of the Juvenile Missionary Society of Fort Street Church, held Saturday afternoon and evening. We admire what the younger girls have done the past year, and enjoy the good things for the inner man which the older

young ladies serve to their friends and guests. We can hardly think of ourselves as in a place that fifty years ago was foul with the vices of heathenism. Such a collection of cultivated Christian people as constitute the society of the foreign residents of Honolulu, it would be difficult to find in any community of 30,000 people in the States. It is strange how this high type of Christian civilization is found side by side with another civilization, in the homes and habits of a race redeemed from the degradation of heathenism, but not yet elevated in the scale of intelligence and enterprise to such a standard of moral character, of commercial activity, and of social progress, as one might expect to see. There is so much of the outward form and appearance, one cannot help wondering, and asking why this Christian civilization has not struck down deeper and reached up higher.

SABBATH SERVICES.

"I attended, Sunday morning, the services in the Stone Church, the largest native church. The Sunday-school opens at ten o'clock. The Superintendent is S. B. Dole, Esq., formerly of Boston. Others of the foreign residents act as teachers. There are nine such in charge of classes. Five other classes have native teachers. There are about two hundred pupils in all the school, and five of Miss Bingham's girls have charge in the infant class. They study the International Series. The native newspaper, which Rev. H. H. Parker, the pastor, also edits, publishes every week the lesson for Sunday, with questions and comments. These, printed on slips, furnish the school with the needful lesson papers.

"I was impressed with the earnestness of the members of the Bible Class under the charge of one of the theological students. I could not understand the remarks made, but as one and another rose, and in eager tones put some question with finger extended to catch the teacher's eye, or made some remark with abundant gesticulation to enforce his thought, I could not but feel that there was in the Hawaiian nature an adaptedness for oratory which is of more than ordinary promise. I am told that they are quick to catch the points made by a speaker, and responsive to any impressions of fervid feeling, or sound instruction. Yet they easily turned aside from attention to the real object to be reached by raising some irrelevant side issue; but this is a characteristic of human nature, not Hawaiian nature merely.

"At Mr. Parker's request, instead of the usual sermon on the lesson, I made a brief address, which he interpreted. The lesson for the day furnished me a pertinent topic, and the people listened with close attention to what I had to say to them on the love of God for us, and the desire we ought to have for a consciousness of His constant presence.

"I attended a prayer meeting at 3 P. M. on board the *Morning Star*, conducted by Captain Colcord. Sunday evening, at Brother Frear's request, I occupied the pulpit of the Fort Street Church. He has a congregation to whom it is a pleasure to preach, — in sympathy with Christian truth and effort, and not disposed to be hypercritical, as are too many of our church-going people in the States, who seem to regard mediocrity in the pulpit as the unpardonable sin. There is no stinted measure of Christian benevolence in their contributions to meet the various calls made upon them.

EVANGELISTIC EFFORTS.

"There are special difficulties connected with all efforts for the spiritual welfare of this Hawaiian people, arising out of the recent development of sugar planting as the leading industry of the islands, and the enormous wealth it promises to bring to those who may successfully engage in it. The passion for money-making tends to make people oblivious of higher interests, utterly neglectful of their own and others' spiritual well-being.

"The Hawaiian Evangelical Association began its 14th annual meeting Tuesday, June 5, in the Kawaiahao Church. Thirty-nine ministers and delegates were present at the opening session. The Moderator, Rev. S. Waiwaiole, presided with great dignity, and all the proceedings were characterized by intelligence, quickness, and good feeling in the transaction of the business.

NATIVE MISSIONARY SPIRIT.

"I was chosen a member of the Hawaiian Board, and have attended the meetings held for business at the rooms of the Board. The low, rough-plastered building, the whitewashed roof boards and rafters, the Secretary's desk of well-worn pine, the long table with its moth-eaten baize, are in impressive contrast with the buildings and offices so familiar to me in Boston. But there is as hearty consecration to the cause of missions, and as deepfelt personal interest in the success of the work on this special mission field, as is witnessed on a larger scale at the central head quarters of the Board in Boston. It is gratifying to find so strong a missionary spirit among the native churches. Nine men have offered themselves for the foreign missionary work. Though it is not probable that all of these will be accepted, yet the spirit which has prompted so many to make such an offer is an example that must prove stimulating and encouraging to others. It is hoped that when the *Morning Star* sails next year, she will carry out a strong reinforcement to the islands waiting for the Gospel, and eager to receive Christian teachers."

SAILING OF THE "MORNING STAR."

"The *Morning Star* took her departure for her eight or nine months' voyage Thursday afternoon, June 14. The farewell exercises were at one o'clock, P. M. You will doubtless receive from others a full account. I can only mention as one most interesting feature of the occasion, the singing by the Hawaiian missionaries of a translation of our hymn, beginning 'Yes, my native land, I love thee,' with the addition of a verse composed by one of the missionaries, who goes for the first time to carry the blessed Gospel, which has made him what he is, to others still sunk in heathenish darkness and ignorance.

GRATIFIED AND PAINED.

"I am pained as well as gratified when I consider what our American Christians have done for this Hawaiian people. I cannot consider the Hawaiian character wholly to blame for the want of many advantages I expected to find shared by them, but which they do not share. . . . . If they have no idea of conducting business properly, how can they have when there is no fixed, fair market price for anything they may have to sell, but what they receive varies

with the whim of the purchaser? If they have no persistency of effort, when they see foreign residents living supremely for their own personal ease, what stimulus to them is there in any such example? It is in the churches and among the ministers that are to be found, as yet, the best examples of character and of life. The ministers and students whom I have met are in appearance fully up to the average of any equal number I have met in the States. I am tempted to say, they are beyond this; but I am speaking only of first impressions, and I will keep within the bounds of self-evident truth. . . . .

THE INSTITUTE.

"It seems to be an evident necessity that the instruction in the Institute should be given, to some at least, in English. There are pastors enough, and too many, for the Hawaiian churches, such as they are. Let them wait a while till they demand, can get, and will honorably support better educated men, — men to whom shall be opened, through their knowledge of English, the treasures of sacred learning and of elevated piety. But as things now are, even, the population will compare favorably with the laboring classes of European countries.

MISS BINGHAM'S SCHOOL.

"I was very much interested in Miss Bingham's school, and the character, deportment, and recitations of the young ladies who took part in the public examination, on Tuesday, June 12, in the Stone Church. They did well as far as they went, in Reading, Geography, and Arithmetic through Reduction. It may be an unwise impatience that would demand at this time something higher, but there are a few ambitious to go beyond this. Educate the boys and girls beyond the mere rudiments, awaken the higher powers, and they will not be content to keep at work in the fields, with no prospect of rising above the condition of a field hand. But if the way to social elevation is barred, the stimulus to effort for higher advancement is taken away. These social problems are the questions of the day here. Is Christianity as competent to bring about social regeneration as it is to effect individual regeneration?

CHRISTIAN ACTIVITY.

"Many of the people here, who have come to engage in business, or who, though children of the older missionaries, have been turned aside to secular pursuits, are intensely interested in the present spiritual condition and prospects of this Hawaiian people. A most effective organization in directing and carrying on this work is the Hawaiian Missionary Children's Society, familiarly called the Cousins's Society. Its annual meeting, which we had the pleasure of attending Saturday evening, June 9, was a spirited and pleasant gathering. The report of contributions for the year, — $1,400, — and their careful distribution, showed a wise as well as liberal benevolence.

"Still another of the frequent gatherings that we have had the pleasure of attending, was the public reception tendered to us at the Fort Street Church, Friday evening, June 8. The words of cordial welcome from the veteran missionaries present, — of whom so few are now left, — and from Rev. Moses Kuaea, as the representative of the Hawaiian Christians, went right to our hearts. It is evident that in undertaking this new enterprise for the spiritual

elevation of the Hawaiian nation, and for the islanders of the westward groups in these North Pacific seas, the American Board has laid this community under renewed obligations of gratitude. There is an evident revival of active interest in direct Christian effort for the Hawaiian people. Contributions have been made by individuals, churches, and associations, to fit and furnish rooms for the theological students. The Hawaiian Board has appropriated twenty-five dollars annually towards the support of any student who may need assistance. It is hoped, too, that individuals will become responsible for the necessary expenses of one or more students of the Institute. These facts, and others that might be mentioned, show a commendable interest in this new departure of the American Board, as it presents itself to the Christian regards of this community.

WHERE TO LIVE.

"I have been much occupied, and exercised too, in trying to secure some suitable residence. After diligent inquiry we could find no house to rent, furnished or unfurnished, that would come within our means. We had no idea of the high price of land and houses, the high price of wages, and the expensive style of ordinary household management here. . . . .

"Then comes up the question, 'If we build, *where* shall we build?' If some generous hearted friend would only buy and present to the Institute a building lot now in the market, fitted by a gentleman for a building site for himself, but now offered for sale, as he has given up the project, it would be a God-send to us, and leave the Institute lot free to be improved for better accommodations for the students, and for a more desirable appearance than it now has for so important a part of the work to be done in the elevation of the Hawaiian ministry, and so of the Hawaiian people.

A HOUSE LOT GIVEN.

"P. S. I am thankful to chronicle, in this postscript, another signal mark of God's providential favors in connection with my coming to these islands. Mr. Castle was very busy early yesterday morning, and about an hour after breakfast he invited Mrs. Hyde and myself to take a ride with him. He went with us to the Dillingham lot — so-called, — the best building lot now in the market. Mr. Bond and himself have purchased it, and presented it to the A. B. C. F. M. for the use of the President of the Missionary Institute! Could anything be more strikingly providential, when no other lot seemed suitable? I trust that we shall soon have plans and contract ready for building."

THE MISSIONARY OUTLOOK.

An admirable article is published in the July number of the "Bibliotheca Sacra," entitled "Missionary Culture," the substance of an Address before the Society of Inquiry at Brown University, June 13, 1865, by Rev. James G. Vose, D. D., of Providence, R. I. If it could be printed as a missionary tract, and circulated among the young men and young women of our schools and colleges, it would give some of them a new idea of the breadth and grandeur of the missionary work. Space can be taken here for only the two concluding paragraphs, with a few preceding sentences: —

"From reflection on this subject, we are impressed anew with the value of missionary work to the church. Indeed, the missionary spirit is an integral part of Christianity. We might judge so from its origin, and from the early triumphs of the gospel. But the events of the present age have brought it out afresh. Through and through the religion of Christ is a missionary religion. This age may well ponder the words of such a man as Professor Max Müller: 'The Christian religion is missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary.'[1] . . . .

"If we may interpret, according to his own teachings, the plan of the Divine Redeemer, it is not merely to save men for the life to come, but to impart to his disciples his own glory; to rear a body of Christlike men, through whose influence the whole church shall be so exalted and prepared for his coming, that when he shall appear it may not be said again: 'He came unto his own, and his own received him not.' Especially we may rejoice in the comparison of religions now going on before the eyes of the world. Different systems have met together in the old world and in the new, and their principles are compared and discussed by the most enlightened minds. Can we doubt that good will come out of this comparison? Can we fear for the triumph of Christianity, when its principles and its practice are distinctly set up before the nations? In India meet together the Mohammedan, the Buddhist, the Brahman, the Christian. Who can doubt that the gospel will ultimately bear sway? Many of the Brahmans have broken loose from tradition, and are studying with great earnestness the literature of Christian England. This movement towards an escape from the bondage of superstition is called by the great philologist, the Oxford professor already quoted, in language which would seem extravagant in other lips, 'the most momentous in this momentous century.'[2] The very sight of Christian men and women, and Christian family life, is working a wonderful result in all who behold it. The silent, yet resistless power of the spiritual in Christianity is well expressed by the saying of an African chief, who, when asked to send his children to school, replied: 'I am afraid of that white man; he comes and sits down softly in my country; I don't know what he will do.'[3]

"Finally, the missionary work is peculiarly attractive to youth. In addition to the lofty motives that inspired the pioneers, there is now an accumulated impulse from their own character. Missionary Biography affords delightful attractions. There is nothing more instructive in all recent literature, nor more worthy the attention of scholars, than the volumes which record their life and work. All classes of men may find absorbing interest in the life of Bishop Patteson, whose piety and self-devotion shine through every trait of his brilliant culture. It is for the youth of our day to study these inspiring examples. That is the period of life when spiritual forces take strongest hold. Then self-sacrifice is easy, and appears glorious. The mind is not bound by custom, nor hampered by sugestions of worldly prudence. The movements of this missionary age originated in the minds of the young. Youthful enthusiasm pressed them into life and efficiency when older

[1] *Lecture on Christian Missions*, by Max Müller.
[2] *Lecture on Christian Missions.*
[3] Gammell's *History of American Baptist Missions*, p. 252.

men doubted and condemned. The twenty-five years which remain of this century are years of vast importance to the world. Those now entering upon life will doubtless witness remarkable changes, in which they may take an important part. Let them remember that with the missionary work all other Christian work is vitally connected. Let them remember that no church can be truly prosperous that does not stretch forth its hands to aid the diffusion of the gospel to the ends of the earth. Let them remember that Christ makes distant things near; that we ourselves are the children of those who were converted from heathenism by heralds from afar; that we are now living on the other side of the world from the birth-place of Christianity; and that the remotest pagans are more accessible to us than Italy and Spain were in the days of Paul. The coming generation of Christians may carry the triumphs of the gospel to every part of the world, and only on condition that they are faithful to this high calling can they expect to retain its power at home."

FELLOWSHIP OF HOME AND FOREIGN MISSIONS.

An article on Home and Foreign Missions, published in the "Vermont Chronicle" of July 21, concludes as follows: —

"A very large number of our American churches — indebted to home missionary work for their existence and much of their present prosperity — have come to be among the most liberal and reliable supporters of the cause of foreign missions, as the monthly reports of the 'Missionary Herald' are clearly showing.

"To my own mind, the most interesting and encouraging feature of the grand advancing missionary work of this age, as a whole, is, the more the home churches are moved to do for the conversion of distant heathen nations, the stronger these churches become, and the more prompt in doing the needed home missionary work.

"The enlargement of Christian hearts, even to the embracing of *the whole world* in their affections and benefactions — this marvelously increases the ease with which all the claims and wants of the *home* field are met and canceled. Providential arrangements may, indeed, lead some persons, here and there, to do more in the home work, and others in the foreign field; but is it not true, as a rule, that the feeble missionary churches, having a heart to do something, as God prospers them, each year, for *both* home and foreign missions, are most likely, other things being equal, to gain sufficient strength for self-support.

"Is it to be expected that a Christian church, in this emphatically missionary period of the world's history, turning a deaf ear to the call for help in the specially unselfish work of the *world's* redemption, seeking only the well-being of friends and fellow-citizens at home — is it to be expected that such a church can have the prosperity which is sure to follow the Master's approving smile?

"Let not less, but *much more*, be done for the heathen world, with the abundant means in hand, as the surest way of hastening on the *home* work; and then how long will it be before 'One song shall employ all nations, and all shall cry, "Worthy the Lamb; for he was slain for us?"'"

MISSIONARY CONFERENCES.

A SMALL pamphlet has been received, giving an account of the first meeting of a Missionary Conference in South Africa, at Pietermaritzburg, April 25th and 26th, 1877. It was attended by three of the missionaries of the American Board, who were "prime movers in the matter," eight Wesleyan missionaries, and seven other clergymen, five of whom, at least, were missionaries connected with four different European organizations; two were, apparently, pastors of churches in Natal. Written papers were presented, and discussed, upon several topics of great importance in connection with missionary efforts in Natal, such as, "Ukulobolisa (selling of girls [for wives]), shall we allow it in our churches?" "The native ministry;" "Industrial schools;" "The duty of government to educate the Zulu children;" and "What can be done to awaken a deeper love for and interest in mission work among the white churches of Natal?" It was unanimously voted to perpetuate the organization as "The Natal Missionary Conference," the next meeting to be held at Durban.

MR. HARTWELL, of the Foochow mission, recently returned to the United States, furnishes the following brief statement respecting the recent Missionary Conference at Shanghai, China: —

"A General Conference of missionaries, from the various parts of China, was held at Shanghai, from the 10th to the 24th of May. Very nearly all the missionary societies who have agents engaged in the work in China were represented at the Conference, and a large majority of the particular missions. More than a hundred and twenty missionaries, male and female, were present during the whole or a part of the deliberations.

"The Conference was designed, primarily, for the discussion of the various methods of labor employed in different parts of the country, in order that by learning the excellences of all, suggestions might be obtained for improvement in the different departments of missionary effort. Further benefit was looked for from the personal acquaintance of so many consecrated to the service of Christ in China; and it was also hoped that rich spiritual blessings would result from their gatherings together for united prayer.

"The spirit of the meeting was excellent, and it is believed that much good will result from it. Although some important questions were not settled by the Conference, such as, 'What are the best terms to be used for God and Spirit throughout China?' and no arrangement was made for a uniform version of the Scriptures in the general book language of the country, still much was done to harmonize the views and practices of the various missionary laborers, and to prepare the way for the ultimate settlement of the questions still in debate. It would seem that no one conversant with the character of the exercises from day to day could fail to expect important benefits to the cause of Christ in China from this general meeting of missionaries."

A GOOD EXAMPLE FOR SUNDAY-SCHOOLS.

It is desirable that every Sunday-school should recognize, in some definite manner, its responsible relation to the great missionary work. The method pursued by the school connected with the Olivet Church of New York City (Rev. A. F. Schauffler, pastor) is worthy of imitation. We quote the first four articles of the constitution of a missionary association in that school: —

"Article 1. — This Society shall be called the Olivet Sunday-school Missionary Association.

"Article 2. — The object of this Association shall be to endeavor, by the cultivation of a missionary spirit amongst its members, the collection of money, or any other suitable means, to carry out our Redeemer's command, 'Go ye ye into all the world, and preach the Gospel to *every* creature.'

"Article 3. — It shall be the duty of every member of this Association to *give* to the cause of missions as God hath prospered (1 Cor. xvi. 2), to *pray* for the success of the cause of Christ, especially in those fields where this Association has sent money; to *interest* others in missionary work; to be a missionary at *home;* to ask, 'Lord, shall I be a Foreign Missionary?' and to go if He so directs. In a word, to gain possession of, and to cherish in our *hearts*, and to show forth in our lives, the Spirit of Jesus, the Great Missionary, who came from Heaven on an errand of love and mercy to a lost world.

"Article 4. — Any member of Olivet Sunday-school shall be considered a member of this Association, and any one can become a Life Member by the payment at one time of three dollars. Whenever the contributions of a Sunday-school class shall amount in the aggregate to five dollars, the class, for that five dollars, shall be entitled to elect one Life Member."

Then follow regulations as to officers, stated meetings, etc.

The Treasurer's report, for 1876, credits the Association for payments for missionary work in Mexico, Austria, Olivet School, Harpoot — Turkey, North Carolina, Nebraska, and New York City.

Let each school adopt its own method; but when the spirit of Article 3, above, is controlling in all our Sunday-schools and churches, so that the personal acceptance of our Lord's final command is regarded as the Christian duty and privilege of every believer, there will be no lack of missionaries, or of generous contributions for their support. God hasten the day when every Sunday-school, and every church, shall be a "Board of Commissioners for Foreign Missions!"

BRING IN THE SUPPLIES.

By dropping two words and adding the words in brackets, the following stirring passage from Dr. Eddy's anniversary sermon before the A. H. M. S., applies to the whole field of missionary enterprise: —

"Bring in the supplies! What is it I hear? 'The times are hard; the country is in distress; the cause of Missions must wait.' O, Lord, have mercy upon us miserable sinners! Money for houses and lands; money for horses and carriages; money for 'æsthetic furniture' and works of art; money for

summer recreations and foreign travel; money for the concert, the opera, the lecture, the theater; money for pearls, and diamonds, and silks, and India shawls; money for the world, the flesh, and the devil; money for everything but the salvation of our fellow men! Christ gave his precious blood; we grudge the shreds and parings of luxury and fashion! O, Lord, have mercy upon us, mean as well as miserable sinners! While we wait for the means of giving without the pain of self-denial, or even of painless retrenchment, the country — this sacred land of the Pilgrim Fathers — [the world for which Christ died] — hastens towards its ruin!"

TRIALS AND EXPENSES EXTRAORDINARY.

During the session of the Prudential Committee of August 7, a telegram was received from Constantinople as follows: "Eski Zagra families arrived well. Saved nothing." Our anxiety for the welfare of these missionary families, in a section of Bulgaria swept by the contending armies, was relieved; but the brief statement was painfully suggestive of the terrible results of war, making it necessary for them to leave the people among whom they have been laboring in this time of their greatest distress. It was suggestive of a three days' journey for mothers and young children, amid scenes of horror and devastation, liable at any moment to fall into the hands of strolling Cossacks or Bashi-Bazouks. It was suggestive of losses of missionary property, and extraordinary expenses to the Board, to care for families thus left destitute.

This is but one illustration out of many of losses incurred, and of extraordinary expenses which the Board is called on to meet the present year. War prices prevail to a greater or less extent throughout the Turkish Empire. In the general prostration of business, the native Christian communities are so crushed under the burden of taxation and forced loans, as to be unable to fulfill their pledges for the support of preachers and pastors. These men, thus left destitute while caring for the religious interests of their people, turn to us for help. While no attempt is made, or can properly be made, by missionary funds, to relieve the general distress and misery everywhere abounding, it does seem to be duty to eke out the scanty means of our native evangelists, to save them and their families from starvation, and that they may continue to minister to the spiritual necessities of their flocks.

The fearful famine in India is working like results on the ability of native churches there, and adding to the necessary expenses of missionary families.

The earnestness and self-sacrificing spirit of the native Christians have never shone forth more brightly than during the past year. Despite famine, and war, and the fearful uncertainties of the time, they have kept up their contributions to Christian objects, and made sacrifices for the cause of Christ that have surprised their best friends. They have proved themselves worthy of our sympathy and of any aid we can give them. Will not the friends of the Board recognize the bond of Christian fellowship, and enable the Committee to meet these extraordinary calls?

THE LAST MONTH OF THE FINANCIAL YEAR.

So many of the annual donors to the American Board defer their payments until the month of August, that the amount of receipts into our treasury for that month constitutes the most serious item in deciding our financial position at the end of the year. We are obliged, therefore, to reply to the frequent inquiries we are now receiving as to the prospect, "All depends upon the last few days."

During the month of August in 1875, we received from donations, $80,012.81; from legacies, $13,111.79; a total of $93,124.60. During the same month in 1876, we received from donations, $60,122; from legacies, $11,268.80; a total of $71,390.80, a falling off of nearly $22,000, which constituted about two thirds of the debt reported at the end of the year. Now if the receipts of August, 1877, equal those of the same month in 1875, we shall still probably close the year with an increase of debt; if they only equal those of the same month in 1876, we shall report a very large debt; and if, unfortunately, they should continue the retrograde movement of last year, we prefer that some one else should cipher out the sum total of the threatening deficiency.

The receipts for July have disappointed us, being behind those of the corresponding month last year, nearly $8,000 upon the donation account, and over $4,000 upon the legacy account. The regular donations for the eleven months ending August 1st, are $24,216.63 below those of the same period last year. The "Centennial" gifts are $4,659.17 behind, making a total deficit upon the donation account of $28,875.80. Our legacies, which were exceptionally small last year, have come up nearly to their annual average; so that the balance upon the wrong side, as it now appears, is attributable almost entirely to the deficiency in the regular donations. How this is distributed the record of each church will show.

To call forth that anthem which we should be glad to sing at our approaching annual meeting, we need to receive during the month of August over $100,000. A few days of grace still remain, the treasurer's books not closing until the eighth of September. Will our good friends promptly remit whatever sums may be in their hands which they desire to have reported during the present financial year? Will any churches which have not yet contributed remember us, if possible, upon the approaching Sabbath? And if, perchance, individuals reviewing the goodness of God to themselves and their families, should send us, just now, a few generous thank-offerings, expressive of their love to the Lord who hath bought them, who knows but that there are a sufficient number of grateful hearts to change our somewhat mournful strain into a psalm of praise?

ITEMS FROM THE MISSIONS.

Mr. Sprague, of *North China*, writes that they have now twenty-two boys in their school at Kalgan, and that six persons in connection with that station, have, as they hope, become Christians during the past year, while the mission-

aries are encouraged by the earnest prayers of these new converts for their family friends. He thinks "the time is ripe" for opening a girls' day school, similar to the boys' school, and that the Chinese at Kalgan are ready, as never before, to receive religious instruction from the missionaries. Mr. Stanley reports two persons added to the church at Tientsin, by baptism, on the first Sabbath in May.

Mr. Learned wrote from Kioto, *Japan*, June 11th: "Our school year closes this week, and then most of the older among our Christian boys will scatter in various directions to preach during the summer, leaving only a few to care for the work in the city. Mr. Atkinson [of Kobe] was up here last week to get ten of our young men to spend the summer in places which he had visited during his recent trip to Shikoku. He speaks of the spread of infidelity among the educated classes, and I have heard other stories to the same purport. There can be no doubt that early and earnest effort will be needed to keep the bulk of the educated classes from becoming fixed in infidelity. The war in Satsuma still drags on, and from the accounts I have seen I should think that the insurgents were about as strong as ever, if not stronger; yet we know very little about it." Mr. Atkinson wrote from Kobe July 5th: "Last Sabbath I baptized ten adults in the Kobe Church. Three of these are young ladies from our Girls' Seminary. One of them is the daughter of a physician whose home is in Imabari, on the island of Shikoku. She has the full consent of her parents for taking this step."

ANNUAL MEETING OF THE BOARD.

The sixty-eighth annual meeting of the A. B. C. F. M. will be held at Providence, R. I., commencing Tuesday, October 2d, at 3 o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of the cover of this Herald, which should be regarded by those who think of attending the meeting.

MISSIONS OF THE BOARD.

Western Turkey.

INTERESTING MOVEMENT AT ANGORA.

The city of Angora has been one of the distant out-stations of the Broosa field, — nearly two hundred miles east of Broosa, in the heart of Asia Minor, but has been recently transferred by the mission to the care of the Cesarea station. Letters received some weeks ago referred to a movement among Armenians in that place which seemed to call for some attention from the missionaries, though it was, as to its apparent motives, of so doubtful a character, that it was not thought best to make any mention of it for a time in the Missionary Herald. More recently a letter on the subject, written by the British consul at Angora to Mr. Bartlett of Cesarea, has been transmitted to the Missionary Rooms. This letter, in part, readers of the Herald will be glad to see; and that the case may be more fully understood, an extract from a letter from Mr. Dwight of Constantinople, dated June 6th, will be given first. He wrote: —

"I have waited before writing to you of the recent stir among the Armenians of Angora, in the expectation of receiv-

ing fuller information. The case seems to be, that the Gregorian Armenians of that place have had a quarrel for some months past with the Patriarch here, and that their bishop, early in the quarrel, resigned, with intent to influence the Patriarch. His resignation was however accepted and the quarrel lost its intensity. After a time the bishop expressed regret to the Patriarch, and desired to be reinstated, but his wish was not granted. He therefore made use of the influence he had among the people of Angora to induce them to declare themselves Protestants, *en masse*, as a measure of revenge! The larger part of the Armenians of Angora are connected with the papal church. It is the Gregorian Armenian community, comprising some two hundred persons, which has thus 'become Protestant.'

"You will see that the movement does not rest at present upon a particularly hopeful basis; but this revolt from the old church will give the needed access to those people, and we pray that the act of anger and passion may be overruled to become a means of life to them. At the moment there happens to be no helper at Angora, as the scarcity of money for native agency had led to a temporal withdrawal from that place. A book-seller has been sent by Dr. Bliss, with Bibles, and we hope that Cesarea station, to whose district Angora now belongs, will be able to send a preacher there at once."

The letter from the consul to Mr. Bartlett was dated May 30th, and states: —

"The bearer, Arteen Effendi, will inform you why I have sent him to you, and of the very interesting movement that has taken place in the Armenian body here. A body of nearly two hundred of the most intelligent of that community have separated themselves, and have decided to join the Protestant persuasion. As they say themselves, they have good reason to protest against priestly despotism, and grievances, and greed, and they now earnestly desire to be further instructed in the creed they have chosen.

"I cannot wonder enough at so much life, energy, and progress, showing itself in a community that seemed spiritually dead, and incapable of moving hand or foot for its own emancipation. It is certainly God's work, and we can only thank Him and take courage. What is needed now is that it should be directed, guarded, and developed, and to that end I add my earnest entreaty to theirs, that two or three intelligent male evangelists, and at least one female, should be sent here without delay. If taken in hand at first it will grow and prosper, and make this town another center of life and progress; if neglected now it will, I fear, go all wrong.

"Arteen Effendi has worked hard, and his labors have been greatly appreciated, and if he can be spared from his other duties for a few months to take the oversight, I am sure the result will be satisfactory."

THE "HOME" AT CONSTANTINOPLE.

Mrs. Williams wrote from Constantinople, June 11th: —

"Our school this year has been very pleasant, and we can see that great progress has been made. We intend to make a great effort to draw in Armenian girls of the better sort. We meet a great many ladies, with young girls, who can well afford to send to this school, and who are pleased with what they know of it, but the church stands in the way.

"We are always frank to say that we teach the Bible every day. We do more than that, we make direct personal appeals, we pray with and for girls whose friends are always fearing that they will be 'turned' from the old way. One of the most lovely of our girls, who has been here four years, declared herself a Christian last term. She had long been thoughtful, and had begun to look forward to her home visits with dread. At the Easter vacation she went home reluctantly, feeling that her mother was already offended with her, and she has not been allowed to come back. Miss Parsons and I have called on her, but the mother was cold towards us. It is very hard for this dear girl to be kept from the school that she loves so much.

"I do not see that the present distracted state of the country affects our pupils, but, undoubtedly, it is the reason why some men who would like to send their daughters cannot do so at present. All kinds of business are greatly depressed. We see no reason, as yet, for feeling anxiety about ourselves. Our going out and coming in are as if there were no war. We have not been disturbed in our plans or our work. We feel safe, trusting in the Lord, and we believe that he will care for this school. It is growingly dear to our hearts. We are thankful to have such precious work committed to us, but 'who is sufficient?'"

A WORD ABOUT THE WAR.

Writing on the 27th of June, Mr. Dwight, of Constantinople, after noticing reports from Bitlis and Van, says: —

"From other parts of the country we have word of continued quiet, and thank God for his care over his people. I am afraid the war will drag out a slow existence for a far longer time than was expected. The distress among the people is somewhat alleviated in the country by the abundant harvests, but this is only a temporary relief, and even this does not extend to the cities, where there is much misery.

"The sale of books is necessarily checked by the financial disturbances, but the circulation of our newspapers is enlarged, and there is no doubt that the troubles of the times are opening doors for spiritual labor in various directions. We all feel that, on this account as well as by reason of the momentous character of the changes which may be regarded as possible, the present is a time for earnest and persistent prayer."

LATER AND LESS PLEASANT.

Mr. Hitchcock wrote from Constantinople July 5. He had just returned from a "hurried trip" of two days to Bardezag and the region near Nicomedia, and writes: —

"We found the whole region in a state of terror, in fear of the Circassians. For eight days all business was suspended at Abadazar, the shops shut, just before the departure of several hundred Circassian troops. And while we were there and at the villages, business was just being resumed with great caution. The great object of the Circassians was to get horses, but they took money, clothes, tobacco, blankets, everything in fact that they could carry with them, or leave to their families. And the government winked at it all; in fact permitted it. In this way horses are obtained for the cavalry! Another company are going next week or the week after, and the same things are expected to be repeated. There is little hope of anything being done to stop these things. Indeed I find here, on my return, the streets filled with Circassians and others of like character, and they are doing the same things here. A horse worth £30 was taken from a man on the upper bridge in broad day! It is not prudent to go outside the city limits. The government cannot control these fellows, and we may be as bad off as the villages soon.

"This is especially hard on the poor of the country. They are the ones robbed, or kept from work, at a time when their families are suffering from want of bread. It was worse at Adabazar and its villages than in the Geiveh district. The Adabazar plain abounds with Circassian villages."

SCHOOLS — A NEW THING.

"We were able to do little more than look at the schools and attend to necessary business. The girls' schools are thus far doing well. It is something of a phenomenon for a young woman, nineteen or twenty years of age, in this country, to be teaching a school and prosecuting Christian work among the women, in a village where there is no preacher. Thus we found them at work, and one of them, in the large town of Geivey Ortakeny, has no sister with whom to counsel. Considering the public sentiment of this country, and the many temptations by which she is surrounded, she occupies a perilous position. We hope she is a sincere Christian, and we pray God to keep her day by day. The work is most important; and if no scandals arise in

connection with it, it will prove our cheapest and most effective work in such villages."

NEED OF A CHAPEL.

"I spent the Sabbath in H., the place for which we asked for £100, with which to build a chapel. With a little money obtained from another source, a lot was purchased, and a small room fitted up for the school and Sabbath services. It was most uncomfortably crowded, has a low roof, and poor ventilation, and is a most unfit room. The brethren beg for means to build, and so far as we can see it seems most important; but we could give them no encouragement."

Eastern Turkey Mission.

In these days of telegraphs and daily papers, readers will not expect *recent* news from the seat of war in letters from missionaries, published in a monthly periodical. Yet many will look with interest for statements from laborers in the field in regard to their own situation, and the influence upon their safety and their work of exciting events which have transpired. It may be well, therefore, to publish some passages bearing upon these topics, as well as other portions of letters which have been received from Eastern Turkey, though some of these letters have been long upon the way.

THE KOORDS AT BITLIS.

Mr. Knapp wrote from Bitlis, May 29th: —

"I expected I should have to take my family to some distant place of safety; but trusting in the Lord for protection, we have decided to remain at our post, and 'hold the fort.' The Koords are becoming very bold; they have plundered several villages near us, as also many caravans; and the suburbs of the city are so exposed that I have now been advised not even to take horseback exercise at present. I have pitched my tent upon the roof of my house, and it remains to be seen whether we shall be able to retain our health in such a prison life.

"Great consternation prevails throughout the city; the situation bordering on anarchy. The nightly vigilance of our armed citizens, in the absence of the customary military force, may possibly intimidate the Koords, so as to prevent a general attack upon the city. Many of the Moslems in the city are their abettors, and share in the spoils. The other day one of our church members had his life threatened by a Moslem, who demanded a sum of money as a present!"

CARE IN FORMING A CHURCH.

Mr. Knapp had occasion to refer, in the letter from which the foregoing extract is taken, to the course which had been pursued at Bitlis in regard to the organization of a church and the subsequent admission of members. The statement may be of value, in the way of caution, to others, both in missionary fields and at home. He says: —

"When I came here, in 1858 (nineteen years ago this very day), it was with a settled determination not to form a church too soon; for I had seen that many of the first members of newly-formed churches had proved worthless characters. The temptation was, to gratify the wishes of friends at home, and show speedy results by prematurely forming a church. But we labored on, amid untold opposition, *seven years* before we dared to form one. Then, aided by Mr. Burbank and Pastor Simon, we spent days in examining some ten candidates, and from them we organized, in 1865, a church of five members, all of whom continue staunch pillars. And the examination of these members did not cease then, but has continued down to the present time. The church meetings, for some years, were conducted personally by Mr. Burbank and myself. In the examination of new candidates, we gained much profitable experience ourselves, and soon came to see that, in their more intimate knowledge of business transactions, the natives had the advantage of us missionaries in ascertaining the moral character of others, and how far they gave evidence of conversion. For example, what missionary would think of putting the ques-

tion, — 'Do you cheat your customers as formerly, by inserting pasteboard, leathern chips, &c., in the soles of the shoes you make?' Yet this question was actually put to one, referred to in one of my recent letters, who said that he 'was examined *four years* before he was admitted!' We have had occasion to thank God that we commenced in this careful manner, and also for the constant, thorough church discipline that has grown out of it."

INFLUENCE OF THE WAR UPON "SELF-SUPPORT."

Mr. Andrus wrote from Mardin, June 6th: —

"Our work is going to suffer more in some departments than it has done heretofore, in consequence of the tremendous strain under which the country is laboring, and which will more and more tax the shrunken resources of the people. Already there is a great falling off in the sales of the book department, and self-support will receive some check, even if the social fabric suffers no shock from invading forces, or from the lawlessness of the mountain Koords. Do not be surprised then, if we lay upon the people no additional burden in the line of self-support for the coming year. The work in Turkey is coming between the upper and nether millstones of *retrenchment* abroad and *poverty* at home. Still, if the grain is good it will come out refined, and will furnish the best of bread for the perishing millions of this poor land."

SAFETY AT MARDIN — COMING CHANGES.

"It was a great disappointment to us to be obliged to give up the annual meeting of our mission this year; but it was wise to postpone it, as more recent events at Erzroom have proved. The situation for us, however, has remained unchanged thus far. We have no fear, and unless the Koords of the mountains, or the Arabs of the plain shall rise, we apprehend no disturbance. There is quiet between the Moslem and Christian portions of the city and villages; but we cannot, of course, predict what effect serious defeats to the Turkish arms may produce. We are anxious watchers of the progress of events, and are interested in comparing *providence* with *prophecy*, to see how God is preparing the way before the kings of the East, to enable them to embrace his gospel. In this connection a remark of Mr. Williams comes to me, which he made in one of our talks together about these things, before his death. He said 'If the Lord permits you to labor so long in this land, you will see great changes in it within the next twenty years.' Eight years of that time have passed and the changes are hastening on."

SCHOOLS AT MARDIN — PRINTING FOR THE PEOPLE.

"We are enjoying the work in the schools, the pupils are studious, and the theological class, especially, is coming to understand more clearly the nature and dignity of the gospel ministry.

"Wishing to do something for the churches and communities in our field, to broaden their views of Christ's kingdom, enlist their sympathies with the work in other lands, encourage liberality in giving and self-support, and quicken them in active Christian work by letting them know how others are doing, I purchased a *Papyrographic Press* in England, and have begun to issue a little monthly sheet of missionary news, and items of Christian work, which is designed to be used in the monthly concert of prayer in our congregations. I prepare the materials by a careful selection of items of interest, and a student assists me in the manual labor of writing and printing. It supplies a felt want, and will, I trust, be a means of quickening the people in paying and praying for the spread of the gospel. I enclose a specimen number. It contains six items on the work in Japan, one on the work in Italy, one on the revival in Oroomiah, a condensed report of the Western Turkey mission work, and a few items on the results of Bible distribution and reading. The process of printing is clean, quick, and inexpensive, and is proving to be useful to our work in other directions beside this of the monthly sheet.

"P. S. June 12. As the post has not yet come, I wish to add that the day of

prayer in our schools, observed yesterday, revealed a good deal of seriousness, — an indication of better things, for which we thank God and take courage."

GREAT VALUE OF SCHOOLS AT HARPOOT.

A letter from Mr. H. N. Barnum, of Harpoot, dated June 15th, presents views of great importance in regard to the value of the mission schools there, as well as cheering statements respecting the condition and prospects of the evangelistic work at that point, and facts with reference to the present emergency which Christians at home will surely ponder. He writes: —

"One of the most intelligent men in this part of the country said to me the other day: 'I do not know whether you are aware of the fact, but the eyes of the whole community are turned towards these schools. The people have just begun to understand that there are schools here. We who are grown up shall never be of much account; but the one hopeful sign for the future is this body of young men and boys whom you are training.' These statements are true. For the past few months nothing has impressed me more than the fact that the time is fast drawing near when *men*, *Christian* men, will be imperatively demanded in every department of life. Affairs cannot continue as they have been. Great changes are evidently near at hand. During the past year, three different Pashas have visited our Normal School, and each one has said to the pupils, substantially, 'The government is in need of men like you, at once. Be faithful, and you will find no lack of honorable employment.'

"To our view the need is far greater, and the field awaiting them far wider than these high officials contemplated. I trust that our friends will heartily coöperate with Mr. and Mrs. Wheeler in the endeavor speedily to complete the endowment of Armenia College. The importance of the enterprise can scarcely be exaggerated. The different schools which are the nucleus of the college are in very successful operation. The Theological Seminary has only seven pupils, but the Normal School has 95, and the Female Seminary has 61."

THE GENERAL WORK — CHEERING INDICATIONS.

"The work in this city was never before in so hopeful a state as now. More than six hundred persons, children and adults, are gathered in the two Sunday-schools every Sunday forenoon. The noon preaching service on this side of the city has a crowded audience, and the same is true of the afternoon service on the other side of the city. The communion was observed last Sunday, and it was found necessary to hold it in two places at the same hour, on account of the crowd. It is estimated that nine hundred were present at both services, *i. e.*, this was the aggregate attendance. The daily sunrise prayer-meetings are still continued on the other side of the city, and are well attended. Daily prayer-meetings are also held in Diarbekir, in view of the war, and the pastors write that they are very interesting and profitable."

THE WAR CREATING AN EMERGENCY.

"That the Lord will overrule the present war to the progress of his own cause is our prayer and our confident expectation, whatever may be the merely political result. At present, however, it looks as though 'self-support' must be, for a time, almost suspended. The expenses of the war are enormous. The government can raise little or no money abroad, consequently it is obliged to fall back upon its already impoverished subjects. New taxes and 'war contributions' come thick and fast, while business is at a stand-still, and the majority of the people are perplexed to know how to secure their daily bread. Some of our out-stations are beginning to write to us that they cannot support their preachers. We exhort them to do the best they can for the present; but if the war continues any considerable length of time, we shall be obliged to face the question squarely of increasing our aid or seeing our most valuable colaborers cut adrift, through the inability of their congregations to support them. Our people will strain every nerve to fulfill their pledges to their preachers and teachers, but it looks now as though they

are to be stripped of nearly everything to help carry on the war. The home churches, I am confident, will appreciate the fact that the present is a great emergency for the work in Turkey, and will be prepared to meet it by increased contributions."

THE KOORDS.

"Since the declaration of war, the Turks have been very quiet. There is even less evidence of fanaticism than before. The disquieting element now in this region is the wild mountain Koords. The soldiers who have held them in check have gone to the front, so that they are practically free from restraint. Since we have been in the country nothing like the present state of things has existed here. All the roads are unsafe, and it is a question whether we can remain at our summer residence with safety. Thirty or forty years ago the Koords were in the habit of collecting black-mail, under the name of taxes, from the Armenian villages, but the government put a stop to it. They are now beginning to renew the demand, and they claim arrears for the past thirty years!"

NEAR THE BATTLE-FIELDS — SUFFERING.

Mr. Cole wrote from Erzroom June 21, soon after the deadly conflict not far from there, which he says was at its height on Saturday, June 16. After some statements respecting that conflict and its results, he states: —

"Meanwhile we here, in the city, are watching matters as best we can amid the rubbish of falsehood that ever stalks abroad in the markets. Many of the stores are kept closed most of the time, and all business is at a standstill, as a matter of course. The most abject poverty and utter starvation are staring people in the face. There are already several families that are wholly dependent for food on what our people and we personally have been able to do from our own resources. We must, for the sake of humanity, make an appeal to Christian charity to come to the rescue in this time of great peril. If we were to delay till we saw men falling by the score about us, for want of bread, before making the appeal, months would pass before the help could be in hand with which to relieve them. We hear, through our friends at Van, that many villages in those parts already subsist almost entirely on herbs, as the Koords have stripped them of the wheat and barley they had in hand, and then, fiendish creatures that they are, have turned their horses loose into the fields to eat up the incoming crop! We are trying to do what we can to encourage these poor down-trodden ones. We trust that the trial we are undergoing for their sake, and above all for the Master's sake, will not be lost upon them, and we are sure He will bless it to the good of the work."

THE STARS AND STRIPES.

"The Russians tried hard to capture the English General, and one of his staff, during the battle of Saturday, supposing he was helping the Turks. There may be some doubt as to how the 'Inglis' will be looked upon for a few weeks to come. In view of what may take place we have run up the glorious old 'Star-spangled Banner' upon our roof, and really it never seemed so dear to me before. The 'London News' artist has made us the subject for a sketch, as we are running up the old flag, and entitled it 'Getting Ready for the Siege.' But ours is a higher protection than that afforded by any consul or banner. Ours is the all-triumphant Leader; and trusting to Him we will still lift high the standard of the cross, and 'hold the fort,' by the reinforcement of your prayers. 'By Thy grace we will.'

"We had an interesting occasion of fasting and prayer with our people last Sabbath, together with the celebration of the Lord's Supper. Our prayer-meetings have more of interest, and all the people seem more serious than heretofore."

DROPS OF COMFORT TO THE PERISHING.

On the 27th of July Mr. Cole wrote again: —

"We hardly feel like sparing time to write in these days, but must catch a moment here and there, as we know you, and all the home friends, will feel not a little anxious about us all in Turkey, and espe-

cially about us here, who may ere long have to come 'under fire.' When I say we can hardly spare the time, of course it means that we are very busy. Besides our school and other usual duties, the Lord has put a very important work into our hands. Ever since the battle of the 16th inst., my heart and thoughts have been going out towards those poor soldier boys that were uncared for, and are so, to a great extent, to the present time. We talked it over, Mr. Pierce and I, and tried to see if we could hit on any course. Finally, as I was speaking with an English captain, of General Kimball's staff, I found that his feelings were aroused. He at once prepared a telegram and sent it to the 'Red Cross Society,' suggesting that we had volunteered our services to help care for the poor wounded soldiers, and asking them to forward supplies of medicines, underclothing, etc.

"The next step for us was not to wait for a reply, but to go to work at once. The English consul has shown much interest in the matter, and helped us to get the necessary papers from government, as it is not lawful in this land 'to do good on the Sabbath day,' or any other day, in such a cause as this, without such papers. These we succeeded in getting yesterday, after hours of patient laboring and waiting, and to-day we have been among these poor unfortunate creatures. One needs a heart of stone and eyes like the cold ice to be plunged into such scenes as we saw this morning. We had a very small supply of lint, bandages, shirts, etc., from the Red Cross Society, that had been sent on by the captain. We started out thinking we would look the ground over, see what was the condition of the wounded, and then return to the house to lay our plans; but we concluded to take along a valise of supplies. We were no sooner in the midst of the boys than we saw what a terrible condition they were in, and were chained to the place for upwards of four hours. Oh, such dreadful suffering, you cannot conceive! Wounds uncared for, some of them since the 16th! Some had become so putrified that it was terrible to be near them. Some had come in the night before, — it was now ten o'clock, A. M., — and they had had nothing to eat since about noon the previous day. We rejoiced them with a small supply of bread, and the best of care we and our helpers could give. But we dared not stay more than from four to five hours. We then returned, set native women to cutting out and basting drawers for the soldiers, and I sewed, on a little hand-machine, eight pairs in a very short time. These we hope to have ready in the morning, as the filthy creatures had not had a change for a long time before they were wounded."

Madura Mission — Southern Hindostan.

A LETTER from Mr. Rendall, dated April 10th, gives information of considerable interest upon several points connected with the work of the Madura mission. Its publication in the Herald has been delayed owing to the want of room; but the statements will be of value still.

WORK AMONG WOMEN — ENCOURAGEMENT.

"The work among the Hindu women in Salavanthan increases in interest. A short time ago, three of the girls in the school pledged themselves that they would never worship idols. One of them, a very interesting child, has for a long time been praying to Jesus, and she has frequently said that she prays to no other God. She reads the New Testament fluently, and understands a great deal of Scripture history. All seem very much delighted when my daughter Mary comes with me. Beside the little girls in the school, there are now six adult women learning to read. When the catechist's wife, who is a sister of our excellent native pastor, Mr. Colton, of Dindigul, began the work of teaching the women in their houses, one very respectable woman, who for a long time had attended our meetings, said, 'I must learn to read; for in that case I shall be able to study the Bible myself, and shall not need to depend upon others to read it to me.' She is making good progress; and her husband, thus far, has put no barrier in her way. At our last collection she gave

eight annas. This is a most hopeful beginning in that large town, the second in size in the Madura station field.

"The wife of the catechist at Sellur has also done something in the same line, and has several houses open to her among the respectable portion of the people. I rejoice in this new opening, and believe it is the result of the special effort lately put forth for the women of this station. The work in Madura has had its influence in Salavanthan."

GIRLS' BOARDING SCHOOL.

"In regard to the schools, I consider it success to keep things from going behind; and this is all I can say of the village schools. But there has been good progress in the Girls' Boarding School; there are now sixty-five pupils in attendance, and although the price of grain has been so high, my daughter Mary has not dismissed a single pupil, owing to the help from friends in America. The last government examination shows that good progress has been made in the secular studies, and withal the progress in the study of the Bible has been very marked. The religious state of the school is very encouraging. During the year 1876, twelve of the pupils united with the church, of whom five united at the close of the year. There are now six candidates for church membership, and they have a sense of the importance of the step they propose to take. Two of these have just graduated, and in returning to their village they must live with relatives entirely indifferent, if not hostile to the truth. They are thus called to witness for Christ in the face of opposition. The catechist of their village reports that they are both influencing their relatives for good. Twelve pupils left the school April 1st, of whom eight are graduates, and four have taken a partial course. The Lord has graciously blessed this school, and I trust he has greater blessings in store for it in the future."

ADDITIONS — CITY CHURCHES.

"Seven persons united with the churches in Madura in January. One was a convert from the weaver caste, the most numerous caste in Madura. I had hopes that he would be a help to us in reaching this large class, but he has since removed to another place. Two were from a congregation in a suburb of the city, and the remainder were from families in the city. The congregations in the city have not been diminished by the famine. Indeed there is a constant increase, though it is slow. You will remember there are two native pastors in the city, — Pastor Cornelius, of the East Church, and Pastor Rowland, of the West Church. The entire salary of Pastor Cornelius is collected in the city, and all but six rupees of Pastor Rowland's. As the salaries of these pastors are comparatively high, this is an encouraging feature in the church work in the city. But the fact that only about one half of the salary in each case is raised by those connected with the churches, the remaining half coming from outsiders, detracts from the joy we have on account of the approximation of these churches to self-support. I trust God's blessing added, year by year, will bring these churches soon to a satisfactory basis of real self-support, and active work in the cause of the Master."

PROGRESS IN THE VILLAGES.

"In regard to the work in the villages, I would say that I have never known the catechists of this station more engaged in the study of the Bible. The system adopted more than a year ago, of having all teach the same portions of Scripture in their congregations, has helped us much in our work. The truth is being lodged in the heart of the people, and there are already tokens for good, from a clearer appreciation of the truth pertaining to salvation. There are so many of our people absent from their villages, that the number of inquirers is small. At our last monthly meeting, three different catechists reported items of interest respecting inquirers in their congregations.

"The heathen now, in many cases, are drawing towards us, but they fear to break away from relatives and friends. Very many have lost all confidence in

their own gods. Oh, that they may receive an impulse from on high sufficient to give them the necessary courage to accept Christ as their Lord."

THE MEMORY OF THE JUST — NEW MAN NEEDED.

"You have learned that the station of Mana Madura was placed in my hands from last January. The removal of our dear brother Capron made this necessary; but what can I do for the station? Up to this time, I have only been able to visit it once a month, and give the catechists a day or two, to help them in their work. I have tried to strengthen them by the study of God's Word and by prayer; but oh, how much need is there of a missionary to go to that people, and enter into the labor of our brother, who toiled there for so many years, but who now rests in Jesus. In going among the heathen, I found the name of our departed brother very precious. They showed by what they said, as well as by their eagerness to see me, that they felt their loss. How long shall this post on the frontier be left vacant? May God put it into the heart of some earnest disciple to come at once."

Foochow Mission — Southeastern China.

THE SHAO-WU STATION — ADDITIONS.

LETTERS have been received from the brethren at the new station, up the river, at Shao-wu, dated May 21st. Dr. and Mrs. Whitney arrived there May 18th. Mr. Blakeley wrote: —

"We are having no small encouragement in our work here. Six were received to Christian fellowship at our last communion, and we now have almost as many more who observe the Sabbath, and are seeking to learn the truth. We hope many of these will soon take a firm stand for Christ. We have been much pained, however, and disappointed, by the conduct of our former book-seller at this place. He was baptized about two years ago, and has now been discharged from our employ for gambling and for embezzling funds.

"At this season of the year, a large number of people come in from abroad to engage in the tea business. Many of these come into our chapel, when they have leisure. Thus we hope to spread a knowledge of the truth not only here but into the adjoining province of Kiang-si."

THE CONFUSION OF TONGUES.

Mr. Walker writes: "On Thursday [April 19], I started on a tour to Yang-kâu and Tsiang-loh, taking my teacher along. He is a very capable man, and speaks well four different dialects. We found that the Shao-wu dialect extended in tolerable purity about forty miles down the river, but sixty miles below here the difference became so marked as to constitute a new dialect, and my teacher said he could understand nothing that was said.

"At Yang-kâu I found one man ready to be received, besides four others who might be fairly classed as inquirers. From Yang-kâu we *walked* to Tsiang-loh, a distance of forty miles. This gave us a very good opportunity to observe the people, their language, etc. I could argue that the Tower of Babel was located somewhere in this region with a much greater seeming of probability than can be produced in favor of many a widely believed whim, while the wonderful blending of similarity and diversity, the former underlying the latter, makes the story of the confusion of tongues seem a far slighter departure from what is possible under natural law, than one would think.

"Tsiang-loh has a mixed population. Aside from natives of the place, there are numbers from Ting-chow and from Sin-cheng. My teacher was of great service in talking with these latter, as he speaks their dialect so well that they always take it for granted that he is a native of Sin-cheng. The Tsiang-loh dialect has considerable affinity with the Shao-wu, so that *ordinary* conversation can be carried on between persons from these two places, though with some difficulty. But all through that region my teacher found the Mandarin more serviceable than the Shao-wu colloquial. But oh, this confusion of tongues! If we

learn Mandarin it is usable, but it is the vernacular of hardly any one, and is merely the language of trade and public matters. It is difficult to get people to talk with us in their local dialect, for they imagine we cannot understand it, but can understand Mandarin. This increases the difficulty of learning any local dialect, and when learned it is available over only a part of our field. Since the opening of the tea season, the larger part of our audiences are persons who very imperfectly understand the Shao-wu dialect."

ROBBED BY RIVER THIEVES.

Dr. Osgood, of Foochow, accompanied Dr. and Mrs. Whitney from that place to Shao-wu, as it was not thought best for them, newly arrived in the field, to make the journey alone. Two boats were engaged, one for Dr. and Mrs. W., and one for Dr. Osgood and the freight. On Saturday evening, May 24, they stopped at an out-of-the-way place, about forty miles below Shao-wu, intending to spend the Sabbath. At about three o'clock in the morning an attack was made on Dr. Osgood's boat, by a company of thieves, armed with poles to which knives were fastened. They were once driven off, but Dr. O. writes: —

"They now made a second attack, and wounded me in five places. Fortunately none of the wounds proved to be serious, and at this time, June 2d, they are nearly well. Finding myself without means of defense, and exposed to thrusts from their knives, I was obliged to retreat to the rear of my boat and from there cross over to Dr. W.'s boat. In attempting to cross, I slipped and went into the river, which was six or seven feet deep, and had a narrow escape from drowning, but secured a hold upon the boat, and some of the crew assisted me in regaining it. At this time the pirates had possession of half of my boat. We all got on board of Dr. W.'s boat, succeeded in breaking the rope that fastened it to the shore, and were soon drifting down stream. Our boatmen commenced calling out 'Pirates, Pirates.' At length the villagers heard them, and gave an alarm; and soon after a number of soldiers and villagers crossed over, and the thieves left, evidently in a hurry. Returning to the boat, I found that they had overlooked so much of my clothing that I was able to dress, and was glad to find my watch (a present from friends) and money still in the boat. Dr. Whitney had escaped without any wound notwithstanding he had an active share in the fight. Mrs. Whitney received a gun-shot wound, but fortunately from a spent shot. Our losses were of bedding, clothes, and surgical instruments, in all amounting to $60 or $70 in value. The Sabbath was a day of thanksgiving, and more than once my mind recalled the 23d Psalm. In the early stages of the missionary work here in Foochow, a Swedish missionary was drowned in attempting to escape from pirates. Since then there has never been an attack until this one. The thieves doubtless thought that we were tea merchants, and had a boat full of silver."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD. — PROGRESS IN PERSIA IN SIXTEEN YEARS.

Readers of the Missionary Herald have not forgotten the deep interest so long felt in the "Nestorian Mission" of the American Board. That mission was transferred to the Board of the Presbyterian Church some years ago, and Mr. Labaree who went to Persia before the transfer was made, in a letter dated January 31, and published in the Foreign Missionary, gives a very gratifying account of progress in that field. He writes: —

"It is sixteen years since I first came to Persia; and as I compare what I then saw with what is now manifest in the progress of the Gospel here, many most noteworthy changes attract attention. I will try to give you some of the more salient points in the contrast.

"The fact that stands out most prominently on reëntering the field, is the wider extent of territory now covered by missionary operations. Sixteen years ago we were simply the 'Mission to the Nestorians.' Actually nothing was then doing for the other nationalities of the country. Now we are the 'Mission to Persia,' and are prosecuting extended and successful labors for Armenians and for Mussulmans. Then a single station at Oroomiah constituted the whole mission.[1] Now it embraces three flourishing stations hundreds of miles apart, including the two great political and commercial cities in the land — Teheran and Tabriz. Each of these is the center of wide-spreading missionary agencies. From each of them, native preachers and colporters are penetrating year by year new sections of the country with the Word of Life. In connection with each are springing up new out-stations, in cities and towns which a dozen years ago had not been thought of in such connection. Scattered Christian communities, even within the boundaries of Russia, are feeling the quickening influences of the Gospel radiating from these mission centers.

"This broader occupation of territory, with its increase of resources for the evangelization of the country as a whole, has mainly taken place during the last four years; since the transfer of the mission to the care of the Presbyterian churches. The measures, however, were set on foot some time before. Their culmination has been hastened, perhaps, by the change referred to. But the progress of our work is not indicated simply in the larger territory occupied and the multiplication of missionary agencies. The efforts to give the Gospel to other nationalities than the favored Nestorians, present some striking features of contrast. At the early period referred to, missionary work among the Armenians was thought well-nigh hopeless. It was a question, too, whether such operations, if attempted, might not provoke the hostility of the Government and jeopardize our position in the country. And as to venturing to preach Christ to the Mohammedans, with full intent to secure their conversion, much argument was needed to persuade ourselves that we might and should. It is curious to reflect on the discussions of that time among ourselves. In what sharp contrast are the facts of to-day! An organized church and a training class, chiefly of Armenians, at Teheran; converts and promising students at the other stations; earnest calls from Armenian villages for preachers; and the Government influence, sometimes decidedly in our favor — prove how groundless were all our fears.

"And among the Mohammedans astonishing opportunities open before us in the liberty with which the Gospel is preached to them, and the interest with which they hear it. Nor is the spirit of inquiry among them limited to any one part of the field. Everywhere alike, the old, old story of Jesus and his love wins a respectful if not an eager attention. Nor are they satisfied with having the Gospel brought to them. Inquirers in private are many; while public services attended by Mussulmans in considerable numbers are of weekly occurrence. Of greater import still, converts from Islamism are on the church rolls at each of the stations. Some of these are active workers for Christ as well. There are timid ones who warn us of the danger we are running. Our enemies, notably the Lazarist missionaries, are painstaking to give publicity to this class of our labors. But as yet no permanent check has come to any of our operations. On the contrary, the bolder we have become, the greater favor God has given us with the powers that be. Such has been His reward, unexpected and undeserved, to our feeble faith.

"Passing from this survey of our field as a whole, let us look at that section of it earliest occupied and longest cultivated. Here we find that as the Gospel has been spreading out its branches over the land, among the Nestorians its roots also have struck deeper and wider. The evidences crowd upon us. I scarcely know which

[1] The name was changed to "The Mission to Persia," labors among other nationalities had commenced, and there were fifty-three "out-stations," before the mission was transferred to the Presbyterian Board. — Ed. Missionary Herald.

to cite first; but let it be the increase in the membership of the churches. For it is the salvation of souls which outranks all other departments of missionary success. It is the fruitage most highly esteemed in heaven, as it should be on earth.

"In 1860, the record shows that four hundred and one converts had been registered during the twenty-four years since the planting of the mission. In the sixteen years under review, there have been added to the church nearly one thousand. This is a gain of about two hundred and fifty per cent. It is, moreover, gratifying to note that never in the history of the mission has the accession of converts in any one year reached so high a figure as in the year just closed. The number was one hundred and fourteen, besides a larger number of candidates. This is a percentage of fourteen of the whole number now in communion. In the Presbyterian churches of America the percentage was seven in the year 1874 — (the only tables I have at hand).

"And while I write, a work of grace is in progress in many of the villages, that is bringing souls into the Redeemer's fold in numbers that quite exceed all our past knowledge. The Lord is refreshing our sight and faith in a most remarkable degree. . . . .

"During the recent triennial gathering of the churches, we invited to be present an Armenian gentleman in the Persian service — an irreligious man, but one of more culture and education than most Persians. He confessed himself surprised to see among the Shah's subjects such a deliberative body, so orderly and dignified in its proceedings. We understand that he has written the Persian Prime Minister of the satisfaction his visit gave him. We are safe in saying that nowhere else in Persia is such a process of self-government to be seen among the king's subjects.

"In my present intercourse with these churches, I am frequently reminded of one of the first mission meetings I ever attended in Oroomiah. The question was discussed of charging the pupils in our village schools *four cents* a month toward the expenses of their mats and fuel. The measure was with difficulty carried. Its enforcement was a still more serious matter. It was the entering wedge, a very thin one, indeed, of self-support. The natives had been wont to have from the missionary a free Gospel, free schools, free books, free medicine. This measure struck them as revolutionary. It was so in fact. It revolutionized the whole policy of the mission. The schools suffered badly. The number of scholars diminished in one year from fifteen hundred to nearly one-half of that. But though they have never touched the old figure again, the schools have taken on a wholly new character for thoroughness and efficiency. This year, in response to a demand for still higher education, three high-schools have been opened, the pupils in which board themselves. A still more signal achievement in the line of self-support is the maintenance of their pastors by some of the churches. This we have pressed further than the support of the schools. There are now five churches committed to the payment of their pastors' salaries, besides a part, if not all, of their school expenses. Others are paying a part of their pastors' salaries. The principle has gained for itself general acceptance. The alacrity with which the last two of the five churches above-mentioned responded to our proposal is significant. Books, monthly newspaper, and medicines have all been taken off the free list. Whereas sixteen years ago these Christians gave almost nothing to the Gospel, now, of their poverty, they contribute annually hundreds of dollars.

"There is still another striking feature in the contrast before me — another phase in the development of character in these native Christians. It is their activity in preaching Christ to the dominant population. A score of years ago it was a rare thing for a Nestorian to argue with a Mussulman on questions of religion. The man so bold was in danger, or was thought to be, of personal violence by way of answer. How strange now to hear of even the more unlearned of our church members going from village to village with the known purpose of read-

ing the New Testament and preaching Jesus Christ, and that in the plainest language. Less than a score of years ago it was difficult to find one Nestorian who could pray in a language intelligible to their Mohammedan neighbors. How opposite the fact now. Preaching and praying with these unbelievers has become of daily occurrence. But a few weeks since two of our young helpers visited a half-dozen villages of Mohammedans in a quiet way, and within a couple of days told the story of the cross to fully one hundred and fifty souls. Most of these had never before heard the Christian way of salvation explained. Another helper, who has been with the message of the glorious Gospel into nearly every large city and town in the province of Azerbaijan (how such a tale would have sounded a dozen years ago), was lately in the city of Khir. A large assemblage of Mollahs and nobles was gathered in a mosque to hear read a new firman from the Shah. In some way he was invited in. It is a rare event for a Christian to go inside a Mussulman's mosque. This man, full of faith and the Holy Ghost, skillfully improved the opportunity to unfold the message so dear to him. Opening his New Testament, he told them of the glad tidings from the King of kings. He was listened to with closest attention and deepest interest, and private interviews of much interest followed. Such incidents present a most wonderful contrast. How they impress these much-disparaged Nestorians themselves, can be imagined. They make a new era in their history. What a vista of usefulness in the redemption of Persia to Christ opens before them.

"But I must stop. My heart glows as I think of what the Lord has done here. What a promise of the future are these results of the past. Could we have seen, sixteen years ago, the bloom which was then dimly imaged in the bud, would it not have inspired us with greater courage? How manifestly the hand of the Lord has been with us. And is there any limit to His grace and power in the years before us? Shall our faith hesitate and our zeal burn feebly while the voice of the Master rings out so loud and clear to march on. Victory is ours. And all these peoples, even these bigoted Mussulmans, are to be gathered into His fold."

RECEIPTS OF BRITISH BENEVOLENT SOCIETIES.

"Evangelical Christendom" for June gives the following summary of the receipts of various benevolent societies in Great Britain for the last two years. To convert the sums into dollars multiply by five, and it will at once appear that the income of several leading societies is large enough to excite the emulation of Christians in America.

	1876.	1877.	
British and Foreign Bible Society	£222,320		£206,978
Principal Foreign Missionary Societies —			
Church Missionary Society	195,116	190,693	
Wesleyan Missionary Society	159,106	146,231	
Society for the Propagation of the Gospel	125,294	136,906	
London Missionary Society	114,853	109,160	
Baptist Missionary Society	44,762	39,045	
Moravian Missions	21,369	15,957	
South American Missionary Society	13,659	12,253	
English Presbyterian Missions	8,850	10,709	660,954
Colonial, Jewish, and other Missions —			
Primitive Methodist Missions	42,917	46,766	
Society for Promoting Christianity among the Jews	41,363	36,012	
Colonial and Continental Church Society	33,487	33,348	
United Methodist Free Churches' Missions	16,542	17,042	
British Society for the Jews	7,601	7,306	
Foreign Aid Society	2,960	5,035	
Turkish Missions' Aid Society	3,707	3,707	
Evangelical Continental Society	3,297	3,387	
Colonial Missionary Society	4,022	3,005	155,608

HOME MISSIONS —			
Additional Curates Society	67,287	71,505	
Church Pastoral Aid Society	57,114	53,861	
London City Mission	48,199	47,074	
Wesleyan Home Missions	36,379	36,919	
Bishop of London's Fund	29,768	28,555	
Irish Church Missions to the Roman Catholics	19,523	22,839	
Missions to Seamen	12,391	12,507	
Curates' Augmentation Fund	——	12,500	
Incorporated Church Building Society	8,561	11,369	
Church of England Scripture Readers' Association	10,588	11,360	
Army Scripture Readers' Society	9,270	10,351	
Wesleyan Metropolitan Chapel Building Fund	——	7,045	
British and Foreign Sailors' Society	6,130	5,876	
Protestant Reformation Society	5,232	5,476	
British and Irish Baptist Home Missions	4,853	5,140	
London Diocesan Home Mission	——	5,085	
Home Missionary Society (Congregational)	4,802	4,127	
Irish Evangelical Society	3,015	2,456	
Thames Church Mission	——	2,311	
Royal Naval Scripture Readers' Society	2,177	1,484	
Midnight Meeting Movement	1,789	1,283	——359,123
RELIGIOUS EDUCATIONAL SOCIETIES —			
British and Foreign School Society	26,066	19,200	
Indian Female Normal School Society	11,606	12,994	
Christian Vernacular Education Society for India	12,842	9,933	
Wesleyan Education Committee	8,284	7,996	
Reformatory and Refuge Union	——	7,669	
Ragged School Union	4,194	7,127	
British Syrian Schools and Bible Missions	3,906	4,906	
Sunday School Union	3,899	4,799	
Church of England Sunday-school Institute	1,616	1,807	——76,431
MISCELLANEOUS —			
Religious Tract Society	146,821	152,529	
Church Association	5,964	6,843	
Religious Book Society	7,069	5,872	
Young Men's Christian Association	3,703	3,123	
Monthly Tract Society	3,395	3,000	
Christian Association for Young Women	1,921	2,289	
Bible Translation Society	3,165	2,225	
Lord's-day Observance Society	1,479	1,261	——177,142
	£1,634,233		£1,636,236

MISCELLANY.

A MISSIONARY WIDOW'S LOVE FOR THE CAUSE.

THE Foreign Secretary of the American Board received, on the 1st of August, a very generous donation for the treasury from the widow of a missionary, who has been for some years in the United States, and who writes as follows respecting her gift and her interest in the missionary work: —

"Last fall I sent $100 to Mr. Ward for the debt of the American Board, with the resolve that, if possible, and if the debt should not be liquidated within a year, I would make the sum $500. I will now send you a draft for the additional $400.

"It is not often that a returned missionary, and a widow, can have the privilege of contributing largely to benevolent objects. My children are educated and settled with great comfort, in the work they have chosen, and are very useful in the Master's service. My only regret is, that my son could not have chosen the foreign mission service. I do not think

it impossible that he may yet do so, at some future day. I have had, also, kind friends, who have so largely contributed, financially, for my comfort, that I desire to lay aside a portion for the cause I love so well.

"If the debt of the Board does not need the sum I send, please pass it into the hands of the Treasurer of the Woman's Board for —— ——, if thought best by those who best know the case.

"Our hearts are gladdened by the deeper interest the church and society here are taking in the cause of foreign missions. Besides the church contributions for this cause, we have an efficient auxiliary to the W. B. M. and three 'Circles' among the young people and children."

PRESIDENT GRANT'S INDIAN POLICY.

"ZION'S HERALD," in a notice of the "Methodist Quarterly," for July, makes the following statements on a most important subject: —

"President Grant's Indian policy is the subject of the next paper, contributed by S. G. Arnold, Esq., Washington, D. C. This is a long and exceedingly interesting article, written in the interest of civil service reform, and demonstrating the success of President Grant's efforts in the radical reform of that nest of corruption, peculation, and fraud, — the Indian service. It is well known that he parceled out the Indian tribes to the care of the different Christian denominations, allowing them to nominate the agents. The results of this experiment are seen in the following figures from official sources, showing the rapid advance of the Indians in civilization: —

	1868.	1876.
Houses	7,476	55,717
Schools	111	344
Teachers	134	437
Scholars	4,718	11,328
Acres cultivated	54,207	318,194
Wheat raised (bushels)	126,117	463,054
Corn " "	467,363	2,229,463
Horses and mules	43,960	310,043
Cattle	42,874	811,308
Swine	29,890	214,076
Sheep	2,683	447,295

"These astonishing upward steps in civilization were taken by 266,000 Indians in the United States, not including Alaska.

"Here are grounds for devout thanksgiving to God, who hath made of one blood all nations. Thus the doctrine is exploded that the Indians were designed as a mere provisional race, to keep down the bears and wolves till the Europeans should come and dispossess and extinguish them. May we not hope that the Grant policy, continued by President Hayes four years longer, will lift the Indians above dependence on the government for food and clothing, and make them citizens of our republic? Already about one-tenth of their entire number — taking men, women and children together — are able to read, and about one-fifth of the whole number are church members."

A FOREIGN MISSIONARY SHEEP.

THE following letter, from a young maiden of the Northwest, will explain itself: —

"Please find enclosed $1.50, the proceeds of Zulu's fleece for 1877. Zulu has been a missionary sheep for many years, and although her little back produces but a small amount of wool, yet it is my earnest prayer to our Heavenly Father that that little may float to some poor heathen, and that at least one soul may 'arise and call Him blessed.' As I am now fourteen years of age, I think it my duty, and also a pleasure, to assume the task of writing, and thus free my mother, who has written up to this year. Pardon me if these few words are tiresome to you."

Not a bit "tiresome," but exceedingly pleasant reading! We should be glad to hear from a whole flock of such foreign missionary sheep, and from the home-missionary "lambs" who tend them. Long live "Zulu" and Zulu's young mistress!

MISSIONARY FRUIT TREES.

DR. A. C. THOMPSON writes from Mörtz, Brandenburg, under date of July 7th: —

"Just now I am stopping for a few days with Dr. Grundemann, one of the editors of the 'Allgemeine Missions-Zeitschrift,' who is himself a universal gazetteer of missions. Mörtz is an out-of-the-way vil-

lage, five hours by stage-coach from Brandenburg, with a peasant population of less than three hundred souls; yet here is a learned and accomplished pastor, quietly, contentedly, and earnestly at work. He has a nursery of fruit-trees, which he gives to his farmer parishioners — they are all farmers — with a promise, on their part, that a portion of the fruit shall be devoted to the cause of missions."

GENEROUS DONATION.

PROFESSOR B. W. DWIGHT, LL. D., of Clinton, N. Y., has presented six sets of valuable works, of which he is the author (each set consisting of six large octavo volumes), one set for each of six missionary stations and training schools. They have been received and forwarded to the stations designated.

ANOTHER CASE. — DR. COWLES' COMMENTARIES.

IT is but fitting that mention be made in the Herald of Dr. Cowles' generous donations of his "Commentaries" to the Board, for the benefit of the missionaries and such of the native pastors and preachers as are familiar with the English language. The aggregate number given during the past eight years is 1,150 volumes, besides over 150 presented from time to time to individual missionaries. A large number of volumes have also been sold for missionary use at the cost of manufacture, the largest order being one, in March last, for 200 volumes to be sent to Kioto, for the use of the training school connected with the Japan mission.

The influence of these volumes in shaping the thought and lives of Christian communities now springing up in all parts of the world, through the agency of the American Board, may well be a source of profound gratitude to the author and his friends.

DEATH.

INTELLIGENCE is just received of the death of Miss Emma Whipple, of the Dakota mission. She died at Chicago, August 10th (?), of typhoid gastric fever.

DEPARTURE.

REV. ISAAC PIERSON, of the North China mission, Mrs. Sarah E. (Dyer) Pierson, from Cambridgeport, Mass., Miss Julia Wilson, from New York city, and Miss H. Frances Parmelee, from Twinsburg, Ohio, have left the East for San Francisco, expecting to embark September 1st, — Mr. and Mrs. Pierson for the North China mission, and Misses Wilson and Parmelee for the Japan mission.

OFFERINGS FOR THE DEBT.

VERMONT.		
E. St. Johnsbury, Rev. J. P. Humphrey,	10 00	
Enosburg, Geo. Adams,	20 00	
Newbury, P. W. Ladd,	3 90	
Woodstock, Channing Williams,	5 00	38 90
MASSACHUSETTS.		
Auburndale, A friend,	10 00	
Springfield, Ira Merrill,	25 00	35 00
NEW YORK.		
Walton, C. H. L.		400 00
NORTH CAROLINA.		
Raleigh, 1st Cong. ch. and so. 1; E. P Hayes, 1;		2 00
WISCONSIN.		
Fort Atkinson, Jared Lamphear,		20 00
Received for the "Debt" in July,		495 90
Previously acknowleged (see August "Herald,")		9,245 75
		$9,741 65

DONATIONS RECEIVED IN JULY.

MAINE.		
Cumberland county.		
Gorham, Cong. ch. and so., 9.30; A friend, add'l, 10;	19 30	
Woodford's Corner, Cong. ch. and so.	10 00	29 30
Hancock county.		
Castine, Samuel Adams,		50 00
Penobscot county Aux. Soc. E. F. Duren, Tr.		
Bangor, 1st Cong. ch. and so.	42 05	
Brewer, 1st Cong. ch. and so., 5.87; Manly Hardy, by Rev. B. G. Snow, 20;	25 87	67 92
Union Conf. of Churches.		
Hiram, Cong. ch. and so.	2 35	

No. Bridgton, Cong. ch. and so. 5 00
Waterford, A mother and daughter, 12; Rev. J. A. Douglass, 10; 22 00——29 35
Waldo county.
Belfast, Mrs. Frances D. Johnson, 25; E. F. C. & M. E. C. 25; 50 00
York county.
Biddeford, 2d Cong. ch. and so. 36 00
York, 1st Cong. ch. and so. 10 15——46 15
272 72
Legacies.—Wells, Mrs. Hannah Gooch, by Jos. Dane, Ex'r, 63 33
336 05

NEW HAMPSHIRE.

Grafton county.
Bristol, Cong. ch. and so. 1 19
Hanover, Cong. ch. and so. 38 50——39 69
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Francestown, M. B. Fisher, 5 00
Nashua, 1st Cong. ch. and so. 299 22
New Ipswich, Cong. ch. and so. m. c. 6 25
Pelham, Mrs. H. C. Wyman, 20 00——330 47
Merrimac county Aux. Society.
Concord, South Cong. ch. and so. 95 55
Warner, Mrs. Frederick Eaton, 1 00
Webster, E. M. Buxton, 25; A friend, 50 cents; 25 50——122 05
Rockingham county.
Epping, Cong. ch. and so. 40 03
Exeter, A member of 1st Cong. ch. and so. 10 00
Hampton, Cong. ch. and so. 22 88
Kingston, Cong. ch. and so. 20 00——92 91
Strafford county.
Dover, 1st Cong. ch. and so., 100; Clarissa W. Cushing, 50; 150 00
Wakefield, Cong. ch. and so. 18 00——168 00
753 12
Legacies.—Lyndeboro, Mrs. Dorothy K. Wheeler, by Thomas P. Rand, Ex'r, 388 87
1,141 99

VERMONT.

Addison county.
West Cornwall, Miss M. A. Mead, 5 00
Caledonia co. Conf. of Ch's., T. M. Howard, Tr.
East St. Johnsbury, Cong. ch. and so. 25 84
Lyndonville, Cong. ch. and so. 3.85; H. H. 5; 8 85——34 69
Chittenden county.
Burlington, 1st Cong. and so. 120 00
Charlotte, Two friends, 20 50——140 50
Essex county.
Granby and Victory, Cong. ch. and S. S. 7 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 10 00
St. Albans, 1st Cong. ch. and so. 115 09——125 09
Grand Isle county.
Grand Isle, Cong. ch. and so. 8 38
South Hero, Cong. ch. and so. 23 62——32 00
Orange county.
Bradford, Cong. ch. and so. 41 80
Newbury, 1st Cong. ch. and so. 10 28——52 08
Orleans county.
East Coventry, Mrs. Phebe H. Plastridge, 2 00
Greensboro, Cong. ch. and so. 3 00——5 00
Rutland county.
Castleton, Cong. ch. and so. 38 43
West Rutland, Cong. ch. and so. 104 35—142 78
Washington co. Aux. Soc. G. W. Scott, Tr.
Barre, Cong. ch. and so. 66 37
Windham co. Aux. Soc. C. F. Thompson, Tr.
West Brattleboro, Cong. ch. and so. 12 54
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Royalton, Cong. ch. and so. 40 00
Woodstock, 1st Cong. ch. and so. 10 00——50 00
673 05
Legacies.—Essex, N. Lathrop, by S. G. Butler, Ex'r, add'l, 38 00
Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane, 30 40——68 40
741 45

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. 12 00
Berkshire county.
Hinsdale, Cong. ch. and so. 235 25
North Adams, Cong. ch. and so. 33 82
Pittsfield, A friend, 10 00
Sheffield, Cong. ch. and so. 8 65
South Egremont, Cong. ch. and so. 20 35
Williamstown, 1st Cong. ch. and so., 117.28; Williams College, 256.65; 373 93——682 00
Bristol county.
Easton, Evan. Cong. ch. and so. 35 60
Raynham, 1st Cong. ch. and so. 40 35
Taunton, Winslow ch. and so. 56 63——132 58
Brookfield Asso'n. William Hyde, Tr.
Ware, A friend, 15 00
Essex county.
Andover, Chapel ch. and so., to const. Rev. John Parsons, Jr. and Rev. S. P. Kidder, H. M. 425.21; Free Church, (of wh. from Rev. Francis H. Johnson, 150); to const. Solomon H. Palmer, and Miss Catharine A. Findley, H. M. 203.25; 628 46
Essex county, North.
Amesbury and Salisbury, Un. Ev. ch. and so. 7 24
Bradford, Mrs. D. C. Kimball, 10 00
Haverhill, North Cong. ch. and so. of wh. 40 for Papal Lands, 569.76; Centre Cong. ch. and so. 57; West Cong. ch. and so., 8.25; 635 01
Ipswich, 1st Cong. ch. and so. 42 00
Newbury, 1st Cong. ch. and so. m. c. 11 00——705 25
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. add'l, 18 00
Gloucester, Ev. Cong. ch. and so. 221 06
Lynn, 1st Cong. ch. and so. 44 74
Middleton, Cong. ch. and so. 19 93——303 73
Hampden co. Aux. Soc. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 39.-38; 1st Cong. ch. and so. 13.40; 3d Cong. ch. and so., 9.16; 61 94
East Longmeadow, Cong. ch. and so. 30 00
Holyoke, 2d Cong. ch. and so. 53 51
Palmer, 2d Cong. ch. and so. 9 16
Springfield, 1st Cong. ch. and so. (of wh. F. A. Brewer, 100) to const. Dr. E. M. Pease, H. M., 156.84; Olivet ch. with prev. dona. to const. Benjamin Hannis, George W. Reed, and William H. Doty, H. M., 31.69;
"From Greenland's icy mountains, From India's coral strand, Where Afric's sunny fountains Roll down their golden sand," 1,000, H. M., 500; "Anti-church-extravagance," 500; L. W. 50 2,238 53
Westfield, 2d Cong. ch. and so., 97.-77; Miss Mary A. Dickinson, 112; 209 77
West Springfield, 1st Cong. ch. and so. 15 00—2,617 91
Hampshire county Aux. Society.
Chesterfield, Cong. ch. and so. 8 00
Easthampton, Payson Cong. ch. and so. 799 42
Granby, Cong. ch. and so. 141 50
Hatfield, Cong. ch. and so. 66 00
Northampton, Nathan Sears, 25 00
North Hadley, Cong. ch. and so. 3 66—1,043 58
Middlesex county.
Cambridgeport, Prospect St. Ch. and so., add'l, 52 00
Chelmsford, Ladies of Central Ch. 7 00
Framingham, Plymouth Cong. ch. and so. 390 00

Lexington, Hancock Ch. "Pastor's class," 5 00
Natick, 1st Cong. ch. and so. 158 34
Newton, 2d Cong. ch. and so. special, 97.25; do. m. c. 19.70; Eliot Ch. add'l, to const. ELLEN M. CONVERSE, H. M., 50; 166 95
Somerville, Franklin St. ch. and so. m. c. 14 64
Tewksbury, Cong. ch. and so. to const. JACOB COGGIN, H. M. 103 00
Waltham, Daniel French, 10 00
Waverly, Cong. ch. and so. 12 50
West Somerville, Cong. ch. and so. 6 21—925 64

Norfolk county.
Braintree, 1st Cong. ch. and so. m. c. 8 55
Brookline, Harvard ch. and so. 232 15
Canton, Ev. Cong. ch. and so. 27 14
Dedham, 1st Cong. ch. and so. 220 50
East Weymouth, Cong. ch. and so. 35 00
Foxboro, Cong. ch. and so. 21 75
Franklin, Orth. Cong. ch. and so. for Papal Lands, 37 05
Holbrook, Winthrop Cong. ch. and so. m. c., 146.11; Gents. and Ladies' coll., 86.02; 232 13
North Weymouth, Pilgrim Cong. ch. and so. 58 00
Norwood, 1st Cong. ch. and so. 60 15—932 42

Old Colony Auxiliary.
Rochester, Cong. ch. and so. of wh. m. c., 28.26; 77 25

Plymouth county.
North Carver, Rev. Wm. W. Livingston, 5 00
North Middleboro', A member of Cong. ch. 10 00
Rockland, Cong. ch. and so. 100 00—115 00

Suffolk county.
Boston, Old South ch., 900; Berkeley St. ch., 140; Walnut Ave. ch., 106; Village ch. (Dorchester), 73.61; Park St. ch., 62; Vine St. ch. m. c., 10; S. D. S., 163; A. 80; A friend, 25; A friend, 10; 1,519 61
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berlin, Miss R. Whitcomb, 5 00
Clinton, 1st Ev. ch. and so. 375 00
Oxford, 1st Cong. ch. and so. 22 00
Worcester, Union Cong. ch. and so., 61.72; Salem St. ch. 5; 66 72—468 72
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. and so. 69 84
Upton, 1st Cong. ch. and so. 22 00—91 84

10,270 99

Legacies.— Montague, Mrs. Laurana B. Bradford, by Lewis Merriam, Ex'r, 1,000 00
Whately, William Merriam, by Lewis Merriam, Adm'r, add'l, 2 10–1,002 10

11,273 09

RHODE ISLAND.

Providence, A Thank-Offering, 10 00

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so., 201.95; Park St. Cong. ch. and so., 18.83; 220 78
Stamford, A member of 1st Presb. ch. 600 00–820 78

Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 8 78
Buckingham, Cong. ch. and so. 21 34
East Hartland, Cong. ch. and so. 8 70
Enfield, North Cong. ch. and so. 10; a friend, 5; 15 00
Hartford, Park ch. add'l, 10; E. C. Lyman, 250; Mrs. Mary C. Bemis, 50; 310 00
Poquonnock, Cong. ch. and so. 18 08
Unionville, Cong. ch. and so. 29 88—411 78

Litchfield county. G. C. Woodruff, Tr.
Winchester, Cong. ch. and so. 16 70
Middlesex co. E. C. Hungerford, Tr.
Centre Brook, 2d Cong. ch. and so. 17 25
East Hampton, 1st Cong. ch. and so. 112 00
Middletown, 1st Cong. ch. and so. 23 50
Old Saybrook, Cong. ch. and so. m. c. 9 25—162 00

New Haven county. F. T. Jarman, Agent.
Fair Haven, 1st Ch. 63.23; Rev. Burdett Hart, 37; to const. Mrs. BURDETT HART, H. M. 100 23
Guilford, 1st Cong. ch. and so. 30; Mrs. Lucy E. Tuttle, 60; 90 00
Madison, Cong. ch. and so. 13 48; do. m. c. 12.25; do. H. B. Washburn, 100; 125 73
Naugatuck, Cong. ch. 100 00
New Haven, Yale College ch. 430.46; 1st Cong. ch. and so. m. c. 6.22; R. J. FELLOWES to const. himself H. M. 100; 536 68
Waterbury, "Connecticut," 100 00
West Haven, Cong. ch. and so. 13 90
West Meriden, E. K. Breckenridge, 10 00–1,076 54

New London county. C. Butler and L. A. Hyde, Trs.
New London, 1st Cong. ch. and so. (of wh. for Papal Lands, 30), 1,750.95; 2d Cong. ch. and so. (of wh. 300 to const. NELLIE M. SMITH, CLARA V. STACY, and ALICE H. SMITH, H. M.), 1,132.81; do. m. c. 21.86; 2,905 62
Stonington, 1st Cong. ch. and so. 14 50–2,920 12

Tolland county. E. C. Chapman, Tr.
Coventry, Andrew Kingsbury, 10 00
Rockville, 2d Cong. ch. and so. with prev. dona. to const. Mrs. AGNES WESTON, H. M. 83 05
Somersville, Cong. ch. and so. 50 00
Tolland, Cong. ch. and so. 9 02
Union, Rev. Samuel I. Curtiss, 5 00—157 07

Windham county.
Eastford, Cong. ch. and so. 21 33
Scotland, Cong. ch. and so. 59 10
Westford, Chauncey Whiton, 8 50
Woodstock, 1st Cong. ch. and so. 43 13—132 06

5,697 05

Legacies.— New Haven, Miss Harriet J. Perry, by Wm. L. Kingsley, Ex'r, 600 00
New Haven, Miss Sarah J. Thompson, by John W. Mansfield, Ex'r, 300 00—900 00

6,597 05

NEW YORK.

Albany, Geo. C. Treadwell, 250 00
Amsterdam, Presb. ch. Ladies' Miss'y Soc. 106 75
Aquebogue, Cong. ch. and so. 60 00
Aurora, Richard Hale, 10 00
Berkshire, 1st Cong. ch. and so. 71 25
Brooklyn, Julius Davenport, 100 00
Buffalo, R. W. B. 400 00
Camden, Cong. ch. and so. 20 00
Fredonia, T. S. Hubbard, 50 00
Leeds, I. E. S. 1 00
Newark Valley, 1st Cong. ch. and so. 51 97
New York, Broadway Tab. ch., J. K. Cilley, 20; a friend, by Rev. Dr. Cheever, 100; A. M. Loomis, 25; Prof. D. S. Martin, 5; 150 00
Nineveh, Reuben Lovejoy, to const. Mr. and Mrs. CHARLES MASON, H. M. 300 00
Owego, a friend, 50 00
Sherburne, Wm. Newton, to const. BELLE W. NEWTON, H. M. 100 00
Sinclairville, Cong. ch. and so. 6 00
Syracuse, Rev. J. C. Holbrook, 25 00–1,751 97

Legacies.— Brooklyn, Lewis Chichester, by John M. Stearns, Ex'r, 583 38
Summer Hill, Alford Ranney, by Columbus Miles, Ex'r, 500 00–1,083 38

2,835 35

NEW JERSEY.

Irvington, Rev. Almon Underwood, 100 00
Jersey City, 1st Cong. ch. and so. 78 85

Montclair, 1st Cong. ch. and so. 37 15
Parsippany, Mrs. Jane Ford, 20; Rev. C. C. Parker, 10; Chas. E. Parker, 5; Miss Mary H. Parker, 5; 40 00—256 00

PENNSYLVANIA.

Philadelphia, Chas. Burnham, to constitute MABEL L. BURNHAM, H. M. 111; Miss T. Bayard, 50; B. 50; A. S. H. 30; 241 00
Van Buren, Penn. Synods' Com. on Missions, 50 00
York, Samuel Small, 10 00—301 00

OHIO.

Belpre, S. N. Byington, 10 00
Brunswick, Cong. ch. and so. 2 50
Cleveland, Euclid Ave. Cong. ch. and so. 48 44
Edinburgh, Cong. ch. and so. 30 00
Four Corners, Cong. ch. and so. 4 75
Freedom, Cong. ch. and so. 16 15
Garrettsville, Cong. ch. and so. 6 00
Oberlin, 1st Cong. ch. and so. 27 42
Painesville, 1st Cong. ch. and so. 60 67
Rootstown, Cong. ch. and so. 25 00
Springfield, 1st Cong. ch. and so. 10 50
Tallmadge, Rev. Luther Shaw, 10 00
Wakeman, Rev. C. C. Creegan, 50 00—301 43

INDIANA.

Solsberry, 2d Cong. ch. and so. 4 00

ILLINOIS.

Batavia, Cong. ch. and so. 45 00
Buda, Cong. ch. and so. add'l, 80
Chicago, Plymouth Cong. ch. and so. 66.47; Mark Skinner, 250; Tuthill King, 100; H. M. Lyman, 25; 441 47
Godfrey, Mrs. C. N. Mason, 10 00
Griggsville, Cong. ch. and so. 47 10
Hampton, Cong. ch. and so. 5 00
Lamoille, Cong. ch. and so. 9 08
Lombard, 1st ch. 11 26
Malta, Cong. ch. and so. 4 72
Oak Park, Cong. ch. and so. 22 40
Rockford, T. D. Robertson, 50 00
Toulon, Cong. ch. and so. 7 00
Woodburn, Cong. ch. and so. 14 55—668 38

MICHIGAN.

Dowagiac, Cong. ch. and so. 6 00
Hillsdale, Rev. Hiram Smith, 10 10
Kalamazoo, Plymouth Cong. ch. and so. 40 00
Lansing, Plymouth Cong. ch. and so. 58 25
Richland, Presb. ch. 4 00
Union City, J. W. Clark, 100 00—218 35

MISSOURI.

Cahoka, Cong. ch. and so. 3 65
Kansas City, 1st Cong. ch. and so. 31 50
Laclede, Cong. ch. and so. 3 00—38 15

MINNESOTA.

Faribault, Cong. ch. and so. 36 67
Minneapolis, Plymouth ch. and so. 20.56; 2d Cong. ch. and so. 4.50; "Friends," 100; 125 06
Northfield, Cong. ch. and so. 38 50
Winnebago Agency, Cong. ch. and so. 2 20—202 43

IOWA.

Cass, Cong. ch. and so. 8 60
Eldora, Cong. ch. and so. 8 35
Lemars, Cong. ch. and so. 18 70
Maquoketa, Cong. ch. Miss'y Soc. 12 53
Williamsburgh, Welsh Cong. ch., for Mexico, 8 80
———, A friend, 500 00
———, A friend, 2 00—558 98

WISCONSIN.

Bangor, Cong. ch. and so. for Mexico, 12 00
Berlin, Union Cong. ch. and so. 15 00
Milwaukee, Spring St. Cong. ch. and so. 25 00
Waukesha, Cong. ch. and so. 22 00
West Salem, Cong. ch. and so. 25 00—99 00

Legacies.— Dodgeville, Ellen R. Davies, by R. N. Williams and W. Owens, Exr's, 2,150, less exch. 2,147 50

2,246 50

KANSAS.

Emporia, 2d Cong. ch. and so. 7 75
Leavenworth, 1st Cong. ch. and so. 15.55, less ex. .40, 15 15—22 90

NEBRASKA.

Fremont, Rev. Isaac E. Heaton, 10 00
Strahmburg, Pilgrim ch. 5 00
Weeping Water, 1st Cong. ch. and so. 5 00—20 00

OREGON.

Forest Grove, Cong. ch. and so. 8 00

CALIFORNIA.

Berkeley, Cong. ch. and so. 17 40
Oakland, 2d Cong. ch. and so. 2.58; S. Richards, 200; 202 58
San Francisco, Mrs. Rosa M. Shattuck, 10 55—230 53

NEVADA TERRITORY.

Reno, 1st Cong. ch. and so. 8 70

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Miss S. L. Ropes, 60; Miss E. H. Ropes, 20; 80 00
Sandwich Islands, Honolulu, a friend, of wh. 100 for Papal Lands, 200 00
Sandwich Islands, ——, a friend, 1,050 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 4,001 00

MISSION SCHOOL ENTERPRISE.

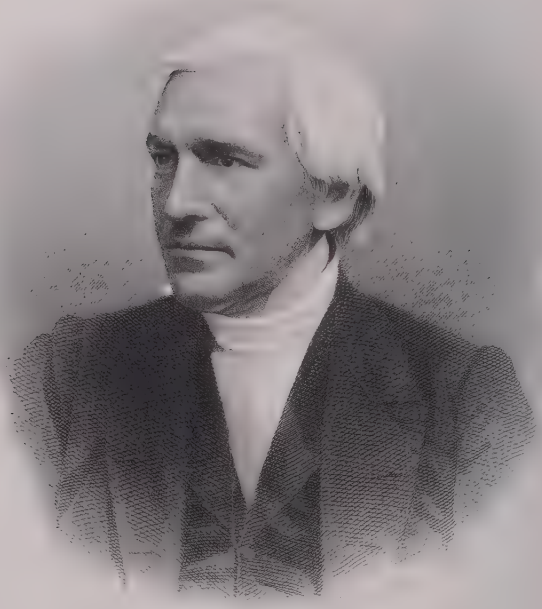
MAINE.— Bridgton, Rev. H. Carpenter's class, 1.40; Bucksport, Cong. s. s. 14.15; East Machias, Cong. s. s. 24.60; Milltown, Cong. s. s., for boy's school in Turkey, 70; North Waterford, Cong. s. s. 4.03; Searsport, Cong. s. s. 6; Waterford, Cong. s. s. 3; 123 18
NEW HAMPSHIRE. — Mason, Cong. s. s. 13; New Castle, Mrs. Sarah A. Neal, 50 cts.; Pelham, E. W. Tyler, 10; 23 50
VERMONT. — Brookfield, Cong. s. s. 12; Georgia, Cong. s. s. 11; Johnson, 1st Cong. s. s., for school at Marash, 7; Springfield, Cong. s. s. 50; Wolcott, Cong. s. s. 8.60; 88 60
MASSACHUSETTS. — Boston, Shawmut Branch s. s., for Spain, 30 00
RHODE ISLAND. — Providence, Charles St. Cong. s. s., for school in Foochow, 60 00
CONNECTICUT. — Stonington, 1st Cong. s. s., for school in Madura, 30 00
NEW YORK. — Amsterdam, Presb. Ch. Infant s. s., for Tungcho, 15; Waverly, W. T. 50 cents, 15 50
PENNSYLVANIA. — Gouldtown, Cong. s. s. 2; Spartansburg, S. S. Miss. Soc. 4; 6 00
OHIO. — Cuyahoga Falls, Cong. s. s. 13 08
ILLINOIS. — Princeton, Cong. s. s. 1.69; Roseville, Cong. s. s., for "Golden Rock," Foochow, 16.50; 18 19
MISSOURI. — Kansas City, 1st Cong. s. s., for Africa, 13; Webster Groves, Miss'y Soc. of Cong. ch., for Rev. J. S. Chandler's school, 10; 23 00
WISCONSIN. — Mt. Sterling, Fannie's Missionary Fleece, from her pet "Zulu," 1 50

Donations received in July, 28,130 30
" for the Debt, in July, 495 90

28,626 20
Legacies received in July, 5,653 58

$34,279 78

Total, from Sept. 1st, 1876, to July 31st, 1877, $352,834.38



S. B. Trust

THE

MISSIONARY HERALD.

VOL. LXXIII. — OCTOBER, 1877. — No. X.

REV. SELAH B. TREAT.

[SUPPLEMENTARY.]

AN obituary notice of the late honored Home Secretary of the American Board was published in the Missionary Herald for May last. It was then announced that an engraved likeness would be given in some future number of the Herald. That likeness is presented now, and in connection with it, it may not be amiss to supplement the notice printed in May with the following extracts from a much more extended obituary, prepared by Dr. I. N. Tarbox, and published in the "Congregational Quarterly," for July: —

"In the year 1818 the family [of Mr. Treat's father] removed from Colebrook [Conn.] to Hartford. The chief motive, as already stated, for the removal was that the children might have better advantages for education. Here the boy, at the age of fourteen, was placed at school under good teachers, and soon entered the Hopkins Grammar School to fit for college. Two years later, in 1820, he entered Yale College. . . . .

"Mr. Treat entered College three years after President Day began his administration. The college was poor, and the day of small economies on the part both of trustees and students had not then gone by; but the whole impress of the college on the mind and heart of the student was never better than in those years. There was a democratic equality among the young men, and a beautiful simplicity in the goings-on of life. A high moral as well as intellectual purpose ruled in the little commonwealth, and men were trained for service, and not for dilettanteism. Mr. Treat had the best reasons for looking back to those four years at Yale with solid satisfaction. He was sixteen when he entered and twenty when he was graduated; and he brought from Yale such acquisitions and, more than all, such habits of study as prepared him well for the business of life before him. . . . .

"He commenced his law studies very soon after his graduation, and in his selection of the men whom he sought for guides and instructors, in this department of study, he showed that his aims were high. He began with John T. Peters, at that time judge of the Supreme Court of Connecticut whose

daughter he afterwards married. Then he went to the famous law school at Litchfield, and came under the care of James Gould, a man eminent in jurisprudence, and also a judge of the Supreme Court. Afterward he studied with William W. Ellsworth, at Hartford, governor of Connecticut for four years, and long one of the judges of the Supreme Court. He was admitted to the bar in 1826, and took up his residence at East Windsor Hill, in Hartford County. . . . . Information as to the manner of Mr. Treat's life there has been sought from one who was his neighbor at the time, and well acquainted with him, and who is still living at the Hill. Major Frederick W. Grant says: — 'He was then a promising young lawyer of superior talent and literary taste. He refused to take any of those little, petty cases so frequent in those days in the country towns. He was a man free from all vices, noble in character, pure, and of unblemished integrity, securing the respect of his seniors and the confidence of all. He was above all meanness, and carried into social life manners at once elevating and refining in all their influence. He was a fine specimen of professional manliness, superior to any young stranger who came to the Hill in those days in all the qualities which go to make up a noble character.' . . . .

"About the time when Mr. Treat finished his law studies, in 1826, he had a season of deep emotion and earnest inquiry on the subject of religion. His sister says of this experience, 'He suspended his law studies for two weeks that he might give his undivided attention to the matter.' But he did not reach a final settlement of this great subject at that time. . . . .

"In 1831 he removed to Penn Yan, N. Y., for the more permanent establishment of himself in his profession. This was at the beginning of that remarkable period when the land was more thoroughly pervaded with religious interest than at any time before or since. The years 1831 and 1832 will remain as among the most religious years of our history. The Holy Spirit was abroad in all the land.

"His sister thus relates the circumstances relating to this removal, and the happy results that followed: 'In 1830 a near relative of his was principal of the female department in a seminary at Penn Yan, N. Y. A trustee of that seminary, hearing Mr. Treat spoken of, proposed that he should leave Connecticut and locate himself as a lawyer in that vicinity. God's own good hand guided him to Penn Yan in the midst of a powerful revival, in 1831. . . . . This same trustee, an elder in the church, labored with him, and persuaded him to make a solemn promise that, with God's help, he would devote himself evermore to His service. When he had been in the place about a week, his heart gave glad and joyous consent to God's claims. Who could have doubted that saw his face?' . . . .

"From that time there was a marked change in his thoughts and aims. He had become a law partner at Penn Yan with Hon. Henry Wells, afterwards judge of the Supreme Court in New York, and a promising career of business was opening before him. Not from any want of success did he turn from one profession to another. His prospects as a lawyer were large and inviting. His son, Mr. J. P. Treat, relates, that being on a visit to Western New York a few years since, a prominent man of advanced years said to him, 'If your father had not left the legal profession, he would have been one of

the judges of the Supreme Court of the United States.' Such was the impression that he left behind of his legal ability. But he had joined himself to God's people, and new desires and hopes rose within him. After a long and serious consideration of all that was involved, in 1833 he gave up the profession of law, and went to Andover Seminary to prepare for the ministry. He spent more than two years there, being graduated in 1835. He soon received invitations to settle in the ministry, one of which was from Newark, New Jersey. He decided to go to Newark, — to that colony which his distinguished kinsman had planted more than a hundred and fifty years before. Here he was settled over the Third Presbyterian Church, and remained its pastor for four years, until ill health compelled him to resign his office. This was in 1840. At that time the well-known Dr. Absalom Peters, a kinsman of Mrs. Treat, was editing the 'Biblical Repository and American Eclectic.' He associated Mr. Treat with himself, who for two years was thus employed. . . . .

"In 1842 he left this editorial work to settle again in the ministry; but his health, as it proved, was not sufficiently restored, and he delayed the experiment.

"In 1843 began his connection with the American Board, at first as editor of the 'Missionary Herald' and 'Youth's Day-spring.' He was thus introduced into his great life-work. When we look back over the thirty-nine years of his previous life, we can easily discern how eminently he had been fitted for this work. Take all the elements of that large preparation, and how admirably they concentrate themselves upon that which was to follow. The simple life of his childhood, among the hills, in the great school-house of nature; his thorough education in the grammar school at Hartford, and in college; the study of law under wise, able, Christian teachers; the practice of law for seven years, part of the time amidst the oldest and most thoroughly organized society of New England, and part of the time amid the new and forming population of the West; his experiences in the great revival of 1831 and 1832; the study of theology at our oldest theological seminary, then strongly pervaded with the missionary spirit; his four years' experience as a pastor in a Presbyterian church, so that he might have familiar and technical knowledge of the two large denominations then united in the foreign missionary work; his two years' experience as an editor, — who can survey all the singular combinations of this long course of culture, and not acknowledge that a divine hand was leading him and preparing him for those thirty-four years of service which were to intervene before his departure? . . . .

"We cannot here attempt a large and thorough analysis of his character. . . . . How quietly and courteously he received a friend or a stranger entering his room! How completely, in a moment, did he put the caller at his ease, by his simple, cordial, unpretending manner! He might be busy at the time, but through any reasonable stay the visitor would not know that he was busy. It was an important part of his daily life at the Missionary Rooms, at all hours of the day, to receive these callers. . . . . When a man is as wise as he was to give counsel, he will not be likely to fail of opportunities. His law studies and practice, added to his natural good sense, made him eminent for advice, especially in respect to legacies, and the settlement of estates encum-

bered with difficulties. In this respect his death involves a great loss, not only to the American Board, but to the whole circle of affiliated societies.

"Those who have known Mr. Treat intimately will bear testimony to his remarkable modesty. He was never found crowding himself to the front. What he did he had an honorable ambition to do well, and he had also a due regard for the good opinion of his fellow-men; but he never sought to gain that good opinion by artifice. He stood frankly and fairly upon his own merits, rather shrinking from than courting public observation. A striking and unusual illustration of this modesty occurred some twenty-five years ago. Rutgers College, New Jersey, conferred upon him the degree of Doctor of Divinity. It was done against his own express wishes, and he declined the honor. . . . .

"One might suppose, from what has thus been said of him, that Mr. Treat's character was so grave and serious as to be almost sombre; but nothing could be further from the truth. His general purpose in life was very serious, and in his public addresses he seldom indulged in anything humorous; but in all his social intercourse he was exceedingly cheerful and companionable, and he had also a keen sense of the witty. His mind was abundantly stored with amusing anecdotes and incidents, gathered from the large experience of his life and from his wide reading. He saw the ridiculous side of the case easily and quickly, and in his hours of leisure, when his mind was unbent from its severer burdens, he was a good story-teller, as all will bear witness who have been much in his society. On a journey, in his vacations, around the evening fire, in his own simple and hospitable home, or in the homes of his friends, his talk was playful, anecdotical, and highly entertaining. He had been brought into familiar contact with eminent men in almost every department of thought and action, and he had caught the very aroma of this wide companionship. . . . .

"Good men are of many types, and the church of Christ is made strong and affluent by the wide variety of gifts and graces in its individual members. Before Mr. Treat was chosen secretary of the Board noble men had filled this office, whose names we honor and whose memories we recall with peculiar pleasure: Dr. Samuel Worcester, Jeremiah Evarts, Dr. Elias Cornelius, Dr. Benjamin B. Wisner, Dr. Rufus Anderson, Rev. David Greene, and Dr. William J. Armstrong. They are all gone except Dr. Anderson, whose venerable form is yet seen occasionally around the places of his former activities. How widely did these men vary in their native and acquired powers, and in the manner of their working! There were characteristic features in each one of them, but the records of their separate lives and their individual work all serve now to enrich the Society in whose behalf they wrought, and, in a higher and broader sense, to enrich the Christian church itself. 'Whether Paul or Apollos, or Cephas . . . . all are yours; and ye are Christ's, and Christ is God's.' From these men Secretary Treat was as different as they were from each other. His name will add new grace and dignity to this honored roll. As years pass on, sacred remembrances will cluster around it, and he will more and more be recognized in his fitness for a special work, as illustrating God's hand in Missions."

THE ADJUSTMENT OF EXPENDITURES TO RECEIPTS.

One of our generous benefactors, in sending us his cordial greeting, adds: "I hope you will be able to adjust expenditures to receipts during the year to come."

No person can cherish this hope more fervently than the Prudential Committee when they make their annual appropriations, in the month of November, to meet the estimated expenditures of the succeeding year. But it must be remembered that estimated expenditures are necessarily adjusted to *estimated* receipts. For example: as the expenditures of 1877 were adjusted to the receipts of 1877, in November 1876, so the expenditures of 1878 are to be adjusted to the receipts of 1878, in November, 1877. This is the annual financial problem, recurring as regularly as the year rolls around. There is no deposit of money in the treasury of the Board out of which the Prudential Committee draw, so that they can limit their expenditure to what they have already received; but they plan for future expenditure, in the expectation of future receipts. Hence it is the practical question at the close of the financial year, Have the receipts equaled the expenditures? In other words, in order that the Prudential Committee may adjust the expenditures to the receipts, *the churches must adjust the receipts to the expenditures.* If the appropriation made at the beginning of the year is only $475,000 instead of $500,000, it may be known that this means severe economy as related to the wants of the missions. If the expenditures fall below that appropriation, as has been the case during the last two years, nearly to $450,000, it may be known that this means a still severer economy, in the endeavor to adjust the expenditures to a threatened deficiency in the receipts. What if the donations should be adjusted to the appropriations, — that is, should be steadily sustained from year to year, each church carefully guarding against any decline. Then the actual receipts being the same as the estimated receipts, the adjustment of expenditures to receipts is perfect. God speed the day!

CAN YOU AFFORD NOT TO GIVE?

Correspondence in the department of the Home Secretary just now is decidedly suggestive. Some of the problems it hints at may be worthy of serious reflection. Several letters lead us to propound this question: "Is any church so small and weak that it can afford *not* to give to foreign missions?"

We quote from one letter, written in a most excellent spirit: "Your letter calling our attention to the A. B. C. F. M. is at hand. I am requested to reply that your record-book tells a true tale; also that we cannot hope to fill the blank this year. The church has been without a regular supply for some time, and still longer without a pastor, and consequently is much weakened. . . . . We thank you for your letter, but can return only our best wishes and prayers."

Such "wishes and prayers" we most heartily reciprocate; and yet we venture to suggest that any church, however weak, whose members will unite

those prayers for the spread of the gospel through the world with a regular contribution which comes from the spirit of self-sacrifice for Christ's sake, will find it the best *home* investment they ever made. No such recipe in the world for chronic church-debility! If any church can afford not to give to foreign missions, we are quite sure this cannot be true of a church which is small and weak. Do we not somewhere read of a "poor widow" who cast into the treasury more than all the rich *because* she gave "of her penury?" May there not be a significance in the *order* of the petitions of the Lord's prayer? We commend the inquiry to all whom it may concern, — "Can you afford *not* to give to foreign missions?"

LEGACIES.

Among papers left by the late Home Secretary of the Board, the present secretary found the following letter, with the caption, "Legacies," in Mr. Treat's handwriting, as if he had intended to make some use of it. It was written sometime since, but it certainly presents an important subject, and its suggestions are as timely now as they ever could have been: —

"Dear Sir, — Please allow a friend of the Board to suggest, in regard to the increase of its receipts, that Christians be urged to remember the cause of missions in making their bequests. Many doubtless fail to do this from not having their attention directed to the subject, who, if it were presented to them, would at once see the propriety (may it not be said the *obligation?*) of leaving a portion of the wealth which the Master has intrusted to them for carrying on his work in the world.

"In the distribution of property to relatives and friends, should He, who in infinite condescension has assumed towards his people the relations of Father, Brother, and Husband, be forgotten?

"Surely, in taking leave of the wealth which has ministered for years to the daily wants of the owner thereof, bodily and spiritual, — as well as to the gratification of tastes which have beautified his life, — and in transferring it to those who are to come after him, a thank-offering for the good gift is due to the bounteous Giver.

"Even when the property to be bequeathed is very limited, how little would a small sum appropriated to missions detract from the amount. Suppose the testator had but a few hundred dollars to leave, and this to be divided among needy relatives, how imperceptibly would the small sum of twenty-five dollars diminish the receipts of the legatees. Yet if, in all our churches, such bequests were being made, the annual receipts of the Board would be greatly increased, even from such last gifts of the poorer members; while, if the obligation were felt by all, rich and poor, to donate in proportion to their means, a large stream would be flowing into the treasury of the Lord, as Christian souls, 'done with all below,' were taking their flight heavenward."

THE FAMINE IN INDIA.

Readers will notice that several letters from India, in this number of the Herald, refer to the terrible sufferings occasioned by the continued famine. They will notice, also, that the missionaries are doing what they can to minister relief to the perishing multitudes around them — Mr. Rendall saying, "It was a most happy day to me when I was permitted to send a few rupees to different brethren, from funds sent through Mr. Ward, from friends in America." Are there not other "friends" who will gladly do something in a case so urgent? Mr. Ward, the Treasurer of the American Board, will be most happy to remit any contributions that may be sent to him for this purpose.

CLOSE OF THE FINANCIAL YEAR.

It will be remembered that our financial year commenced with a debt of over $31,000. Such had been the falling off of donations at the expiration of eleven months, as compared with the same period during the preceding year, that the aggregate deficiency amounted to nearly $29,000; threatening, if continued during the month of August, to double the debt. The donations for August 1876, amounted to $60,122, the legacies to $11,268.80, making a total of $71,390.80, — nearly $20,000 less than the receipts during the same month for 1875. We feared that our receipts for the last month of the present year might fall below even those of the corresponding month a year ago; but we are happy to report a gratifying increase, our receipts from donations amounting to $66,798.94; from legacies, to $14,346.50; making a total of $81,145.44.

We are permitted therefore to announce that the addition to the debt is only about $17,000, and the total debt is now but about $48,000.

That it is no larger, we have occasion to give thanks to the many churches and individuals who have remembered us with their cheerful, generous gifts. He who sitteth over against the treasury has taken note of the significance of each gift and keeps the permanent record. Had we received similar responses from all the churches, and from a few more donors of like spirit, we should have commenced the new year entirely free from debt. Possibly some such responses are yet to come, too late to be reported among the receipts of the closed year, but not too late, if so specially designated, to help diminish the debt. In this way our tardy friends may possibly catch the receding train before the approaching annual meeting. To all such we will gladly lend a helping hand, and welcome them to the full privileges of a new year of opportunity.

ITEMS FROM THE MISSIONS.

Mr. Baird wrote from Monastir, *European Turkey*, August 2d, that all was quiet there. It is remarkable that he could also say: "In no previous summer since we have been here has there been so much of religious encouragement in our work. Our audiences have been good notwithstanding the hot weather and the attraction of the coffee parks. Even the political excitement has

had little effect on our work. I think in less then two weeks we shall examine three persons, a man and his wife and a young man, for admission to communion." And looking forward to the uncertain future, he remarks: "Nothing will help us so much, humanly speaking, as a vigorous and bold prosecution of our work. I wish we had five more men entering the field this very day. It seems as if they would be worth more now than at any other time." The latest date from Samokov is August 18th, when all was quiet there.

A letter from Mr. Parsons, of Bardezag, *Western Turkey*, dated July 17, will be found on another page. Then he had been to out-stations and returned in safety. But he had other experience a few weeks later. Starting with Mrs. Parsons and Miss Farnham, to see "her girls [Miss Farnham's] at work in the villages," after passing a Sabbath at Koordbeleng, "exceedingly interested in what they saw," upon a mountain road, heavily wooded, they encountered a robber. Mr. Parsons says: "We were alone with but a single Armenian attendant, to care for the horses. A Circassian sprang suddenly before me, placing the muzzle of his gun at my breast, and at the same time calling lustily for his companions, and repeating, 'Your money or your life. I dismounted and gave him all I had, amounting to about three liras. He was not satisfied and made threats of violence, striking me with the back of a long, well-burnished sword, which he handled with his left hand, keeping in his other the gun pointed at my head, with the forefinger on the trigger. He pricked my pockets and slapped them with his sword one after another, till I emptied them of everything. With the point of his sharp sword he cut the fastenings of a hand-bag hanging from the horn of Mrs. P.'s saddle and emptied its contents upon the ground, and went through a similar process of searching her pockets and the contents of the hoorges [bags]. With the point of his sword he ripped a feather pillow, hoping to find coin. When satisfied that there was no more money he examined the horses, and declared that he must have two of the animals. But he suddenly stopped, backed off, and rapidly disappeared in the woods. Mrs. P. looked at her watch and found that the whole affair had occupied not more than half an hour. I had left my watch at home, anticipating such an emergency. . . . The man was not an ugly looking fellow. I said to myself 'I would not hurt you if I could.' He might easily have shot me from behind a tree, and would have been tempted to do so had I been armed. I was not disappointed. I only wonder that I have escaped so long. In this struggle for life the government cannot protect the provinces."

Mr. Allen of Harpoot, *Eastern Turkey*, wrote, July 20: "We are living at the garden as usual, and so far nothing has occurred to alarm us. In and near the city it seems as quiet and safe as in any previous year. We receive from out-stations, however, distressing accounts of murders, robberies, brutality of soldiers, and the exactions of rapacious officials. The whole land groans under the burden of the war.

"The schools are going on prosperously. The number in the normal school has reached 100; others the same as before reported. The small theological class are prosecuting the studies of their last year with much zeal."

"News Notes" of August 15, from Constantinople, announce that the missionaries had returned to Van, on account of Mr. Scott's illness. Affairs were more quiet at Van. Mr. Cole had gone to Trebizond, Mr. Parmelee taking his place at Erzroom.

From Satara, *Mahratta Mission*, Mr. Bruce writes, July 25: "The famine from which we have been suffering for a year past is increasing in intensity, and is more severe now than at any previous time. We get only four seers, or about ten pounds, of bare grain for a rupee, and an ordinary laborer can only earn from six to eight rupees a *month*, even when he can find any work to do. This must suffice for himself and family. I wonder how the people manage to live. Every day's delay of rain now darkens the prospect, and carries up the price of grain. Our trust is in God, who knows our wants and is able to provide for them."

ANNUAL MEETING OF THE BOARD.

THE sixty-eighth annual meeting of the A. B. C. F. M. will be held at Providence, R. I., commencing Tuesday, October 2d, at 3 o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of the cover of this Herald, which should be regarded by those who think of attending the meeting.

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

CHANGES.

THE Zulu mission held its annual meeting in May, at Umzumbi, the "extreme southern station." The "General Letter," written from there May 31st, says: —

"In passing the different stations on our way hither, we were impressed with the changes that have taken place in our mission during the past few years. It seems only the other day that Bro. Grout and family were at Umvoti, and Bro. Lindley and family at Inanda. They have been called to leave us with no expectation of returning. Two years ago Bro. Stone was with us at our annual gathering, soon after which he was obliged to return to America on account of sickness in his family, and now we learn that he has been removed to his home above. He was a faithful, hard working missionary for twenty-four years, among the Zulus. His heart was in the work, and it was no doubt a far greater trial to leave the people whom he had gathered into a church from among the heathen than it was to separate from his own friends and relatives, when he left his native land to preach the gospel in Africa. He was a close student of the Zulu language. He translated portions of the Old and of the New Testament, published an epitome of church history in Zulu, also a summary of general history, and thirty-nine of the hymns in our new hymn book were translated or composed by him.

"At our last annual meeting we had Bro. Wilder with us, and he was then appointed to write this General Letter; but now, from letters just at hand, we can only think of him as having, probably, gone to the better land. We had hoped

that a change to a colder climate would be the means of restoring his health, and that he would be able to return and labor yet many years in the mission field."

POLITICAL AFFAIRS.

With reference to recent and prospective political changes the same letter states: —

"Political changes are taking place in and about Natal, which may sooner or later greatly affect our missionary work. Within a few weeks the Transvaal Republic has been annexed to the British possessions in South Africa. . . . . We are especially interested in this movement, as it opens a large extent of country, toward the interior of Africa, to the free, uninterrupted introduction of the Gospel. The Transvaal is about five times as large as Natal, and the English government seeks the welfare and civilization of the native population, and encourages missionary efforts. Of this we have abundant proof here in Natal. Each of our stations, with one or two exceptions, has received a grant of land as a glebe, for the use of the resident missionary, and about six thousand acres have been set apart at each of these stations as a Native Reserve. We also receive from the government over £700 annually for the support of our schools. All this has been freely given without bringing us under any restrictions.

"During the past year, while the Boers and natives have been at war on one side of Natal, the Zulus, on another side, have been very busy arming themselves with guns, preparing, it is generally supposed, to unite with other tribes against the Boers. Every able-bodied man is liable to be put to death if he does not procure a gun for himself. The whole nation is now generally well armed. What will be the result remains to be seen. More than forty years have elapsed since Bro. Grout was driven from the Zulu country. Since then other missionaries have gone there, — Norwegian, German, and English. For the last twenty-five years faithful missionaries have resided in the country, and have tried to preach the gospel. The people have had line upon line, precept upon precept. There have been some converts, but the great mass love darkness rather than light. Cetyways, the king, when a youth was taught to read by one of the missionaries. He was crowned by Mr. Shepstone, Secretary for Native Affairs, and entered into a treaty with the English government, one article of which required that he should put no one to death without a fair trial. He has violated this treaty, is becoming more and more bold and tyrannical, and kills his people without law or mercy. Under his authority three Christian natives have recently been thus slaughtered. This has greatly alarmed the Christian community, and many are fleeing into Natal. About forty came over in one night from the Rev. Mr. Oftebro's station. It is hardly to be expected that a powerful Christian nation will quietly look on and permit this wholesale murder. The English government may very soon take possession of the Zulu country, and thus open up another large field to the free introduction of Christianity and civilization. The missionaries now in the country are longing and praying for this. At present a Zulu convert cannot unite with a Christian church without permission from the king.

"Here in Natal the natives on the coast and near the towns are becoming demoralized as they come in contact with the whites, — not simply here and there one, not only the men, but their wives and children. This is having a very bad influence on our Christian natives. The time may not be far distant when the government will remove the natives farther back into the country, where they will be out of the reach of this evil influence. Then again, the country along the coast is becoming more thickly settled by foreigners, railways are being constructed, the land is becoming more valuable, and the whites will wish to take it and give the natives other lands in exchange.

"All these things tend to incite us to greater diligence. As yet, the native population in the colony is on the increase, and we have now more missionary work upon our hands than we can do.

We are glad to learn that we may soon have a reinforcement of two ladies. We shall give them a hearty welcome."

VISIT TO THE NEW STATION.

Mr. Tyler wrote from Umsunduzi, June 16th, giving some account of the Missionary Conference which he attended, at Pietermaritzburg, and then reporting a visit to Mr. Pinkerton's new station, thus: —

"After the Conference, Mr. Pixley and I ventured to visit Indunduma, the station occupied by Bro. Pinkerton, far to the north of the colony. *Ventured*, I say, for the visit involved a good deal of hard riding on horseback, over a rough region, and the fording of a river, the best crossing place of which was so bad that a man living within a stone's throw for twenty years had not attempted it. As there were no hotels, or houses of white men on the way, we took with us our commissariat, — a little cocoa and some bread and cheese. After three days of hard riding we were not sorry to welcome and be welcomed by Brother Pinkerton and his wife, in their isolated field.

"The appearance of this station in its incipiency reminded me forcibly of my own 'roughing it' nearly thirty years ago, at Esidumbini, — fifty miles from post office, market, and a doctor."

THE BUILDINGS.

"We found the indispensable Kaffir hut used as a sleeping room and kitchen by the native men and lads who assist the missionary in building and other work. Near by is the hut of the missionary himself, after the Kaffir model, that is, hemispherical in shape, and covered with long grass, but boasting of a civilized door and window. This for a time answered the purpose of a dormitory, study, and school room. A little farther on is a long, but narrow dwelling, upright and covered with galvanized iron, divided into two rooms; and at the end of one is a Yankee stove, the pipe of which leads into a chimney, not graceful in its architecture, but having this to recommend it, 'It does not smoke a bit.' A wagon-house and horse stable, made of sods, which are not touched by the white ants, as on the coast, completes the establishment. And all these built by a missionary whose only assistants were Zulu lads, most of whom had probably never handled a hammer or a spade till taught by him.

"Mr. Pinkerton pointed out to me a deep ravine on one side of a mountain, some distance from his house, and said, 'I cut the poles for my hut there, and brought them here on my own shoulders.' And all this he has done with the same enthusiasm with which he would have engaged in building up new churches in Illinois or Colorado."

FRIENDLINESS OF THE PEOPLE.

"I was pleased to notice a manifestation of friendliness to our brother and sister at Indunduma, which we do not see at our older stations on the coast. Whenever the natives slaughter an animal, they make it a rule to send a present to their missionary; and Mr. Pinkerton informed me that he had not been obliged to purchase beef or mutton in a single instance. It is to be hoped this friendliness will continue, and that as they minister to him in carnal things he will to them in spiritual things. That he has made his mark on some of the leading men living in kraals near his house, is evident from a remark one of them made to me: 'I mean to stand up for my missionary, and see that all my children are instructed.' This man's name is Jonas. Let us pray and hope that he may become a God-fearing and God-serving man.

"There is little doubt in respect to the healthiness of Indunduma. Those of our missionaries on the coast who suffer from the heat during the summer months would doubtless find a change to Mr. Pinkerton's residence highly beneficial."

Japan Mission.

PLEASANT AND PROFITABLE SERVICES.

THE following paragraphs, from the Minutes of the recent Annual Meeting of the Japan mission, are of special interest: —

"On Thursday, June 21st, represent-

atives from the eight churches of our field met in the lecture-room of the Kioto school, for conference, and the discussion of subjects to which their attention had been invited by the mission. The room was filled to its utmost capacity, by representatives of the churches, the Kioto Christians and their friends. The meeting was presided over by Rev. J. Neesima.

"Addresses were delivered by Messrs. Neesima, Sawayama, Sawa, Kanamori, and Murakami, upon these several subjects: The intercourse of the churches; the missionary work before the churches; the admission of members; and the manner of organizing new churches. These addresses were listened to with evident and earnest interest, and were followed by informal statements of the condition of the churches by the several delegates.

"In the afternoon members of the mission united, at Mr. Davis' house, with the representatives of the churches, in listening to a sermon by Mr. Greene upon the text, 'The fear of the Lord is the beginning of knowledge;' followed by the baptism of Mr. and Mrs. Greene's infant daughter, by Rev. P. U. Sawayama. This touching service was followed by the administration of the Lord's supper, in which Messrs. Neesima and Sawayama led. Thus closed a day of deepest interest and of highest inspiration to us all."

POSTAL ARRANGEMENTS.

The report of the Kobe station thus refers to one matter of interest to missionaries and their friends, as well as to many others.

"One of the most significant events of the year is the admission of Japan into the postal congress of the world, whereby the rates of postage have been so reduced that a letter to the United States requiring, two years since, twelve or fifteen cents postage, now calls for but a five cent stamp. The time has arrived, foretold by the prophet, when many run to and fro, and knowledge is increased; when travel has became a part of a liberal education, and cheap postage a feature of the enlightenment of the age. This event is the latest and one of the longest steps yet made toward the admission of Japan into the commonwealth of man — 'the Federation of the world.'"

THE SATSUMA REBELLION.

Many will be glad to see the following statements, also from the Kobe report, in regard to the causes and aims of that rebellion, in one of the provinces of Japan, which has so seriously taxed the energies of the government for several months: —

"The insurrection at Hagi, near the western point of the island of Nippon, in October last, the fierce and sanguinary out-break in Kumamoto in the same month, each of which were promptly put down, were but premonitory of the thoroughly organized rebellion which culminated on the 19th of February in Kagoshima, the capital of Satsuma, and swept like a tidal wave over the southern half of the island of Kiushiu. This movement has involved in ruin the fortunes and homes of a large part of the inhabitants of three of the most powerful provinces, and is as yet the most portentous unsolved problem that meets the nation.

"The Satsuma rebellion may perhaps receive, in greater or less degree, the sympathy of from one quarter to one third of the nation. Its ruling purpose at the point of its initiation is the maintenance of state sovereignty in the province of Satsuma, and the continued possession of the ancient hereditary rights and revenues of the Samourai, or military class. The affectionate regard and honor in which General Saigo, the military leader of the rebels, has been held by all the nation, is an element of great strength to their cause. To this man's valor and patriotism at the time of the revolution, ten years ago, more than to that of any other individual, was due the overthrow of the Shogunate (Tycoonate), and the establishment of the Mikado as the executive ruler of the nation. His position has been likened to that of the Duke of Wellington, in England, after the battle of Waterloo.

"The dissatisfaction of multitudes with some of the more radical acts of the ad-

ministration, and the failure of the government to grant the long-promised representative popular assembly, leads many to regard with some degree of complaisancy the successes of the military class of the Satsuma clan, who, for their own selfish ends, have plunged the nation into civil war.

"The government has expended perhaps fifteen millions of dollars,—from one quarter to one third of the entire annual revenue of the empire, — within the past five months, in endeavors to subdue the rebels, and has forwarded to the seat of war over fifty thousand men. Almost the entire force of the merchant and war steamships of the land has been engaged in carrying troops and supplies to the scene of action. The trade of the northern part of the country is at a stand-still, and the whole nation is groaning under the impoverishment and distress resulting from this fierce conflict, waged in the extreme southwestern point of the empire.

"Our people and our churches have not suffered so seriously, either in business or in person, as those of Tokio, for the tide of war which has brought a fleet of ships centering in Kobe, for troops and supplies, has also brought business and stir to this part of the land, while it has drained the life from the eastern capital. None of our church-members have as yet been drafted for the war.

"The transfer of the Emperor and the court from Tokio to Kioto, which took place in January, and which seems likely to continue till the issues of the rebellion are settled, is a matter of much significance, and of moment to our position and our work.

"A large portion of the population of Japan warmly cherishes the idea of a representative form of government, to be engrafted upon the hitherto existing form of an absolute monarchy. This idea has been born of the influence of Europe and America upon the minds of the more intelligent portion of the people. The desire for the immediate formation of a deliberative popular assembly, to constitute a coördinate branch of the government, and to be the channel through which the wishes of the people shall be heard in the exercise of the power that rules the nation, has perhaps assumed more definite shape in the province of Tosa, on Shikoku, than in any other, the people having lately forwarded to the central government a sturdy petition, couched in very decided terms, demanding the prompt fulfillment of the long-promised establishment of such an assembly.

"The out-come of this agitation *must* be enlarged liberty, increased intelligence, and, finally, a desire for that light of Christianity which the people are to learn is the foundation of the power and happiness of Christian nations. During this seething time, we may not secure so many permanent additions to our churches as later on. This is emphatically the time for plowing and seed sowing."

OSAKA REPORT — CHANGES — PROGRESS.

The report of Osaka station, presented at the annual meeting of the mission, says: —

"One year has wonderfully changed this station. Last year we could get no foothold anywhere in this great city; now, not only is there no fear of opposition, but permission is given, by under officers, to hold all the Christian meetings we care to hold; and the gospel has free course so far as the city is concerned. Last year we had one church, of twenty-seven members; now we have in that church a membership of thirty-four (five of whom are absent); and besides this, we have in the heart of the city an independent, self-supporting church, of thirteen members, with the only ordained native pastor in Japan at its head. Thus the number of Christians stands this year at forty-seven, against the former twenty-seven.

"Last year the churches contributed all we thought they were able to, but new light has come to us and to them on this subject. Then, they paid little or nothing of the expenses; now they hire every house used except the old chapel, pay rent in four different parts of the city, carry on ten regular Bible and preaching services in as many different places, and,

unaided, have just opened an outstation in Takatsuki, where a little company of five have hired one of our Christians to go and teach them for one month, they paying only his expenses. As this town is an old Daimiate, a place of considerable influence and learning, we hope no little good may come from it.

"Again: The week of prayer was observed by the Osaka Christians for the first time this year; and defective as it was, it certainly was a great help to the church and a joy to the missionaries.

WORK AMONG WOMEN.

"Preparation for new Sabbath-school work has been well begun, and numerous and regular meetings for Bible study and prayer have been helped on by the ladies of the station. But their making the study of the language their first and great duty, to the exclusion of school-work, meets with the hearty approval of the station.

"The opening of Sakai, mentioned so hopefully in last year's report, was given up that we might take full advantage of the unexpected calls for work in Osaka. We cannot nearly fill the places that have asked for preachers of this way; but one large house, of a wealthy and influential doctor, where preaching was kept up for months, has been given up, we are truly sorry to say, because of the partial falling away of one of our most gifted Christians.

TRIALS AND JOYS.

"Two things remain to be noticed of a discouraging nature. (1.) What we for years have feared became at last necessary, and our beloved Dr. Gordon has been constrained to leave us on account of his eyes. (2.) The first case of extreme church discipline, in any of our churches, occurred in this church in June. A member who, for two years, had neglected his covenant and rejected the oft-repeated and kindly given warnings of the church, was with much regret unanimously voted unworthy to be connected with the Christian body. There are two or three other cases under the prayerful consideration of the Christians. These things have made them far more careful in admitting members; so that some six or seven applicants for baptism are now told that a satisfactory examination in the Scriptures is not enough; there must also be a satisfactory and prolonged examination into each one's life, business, and daily conduct.

"As an offset to these discouragements, it must be emphasized that the prosperity of the church in the city, with its own pastor, has not been without its effect on the old church; and though that old church expressed a desire for another missionary to succeed Dr. Gordon, they were told that their own highest good, and the greatest usefulness of the missionaries would be promoted by their calling some man of God from their own country, and making him their pastor. This they deliberated upon, and have called Miyagawa San (one of Captain Janes' old pupils, now in the training school, and a man of acknowledged ability) to be their acting pastor during vacation. The result remains to be seen.

"It should be noticed that the Naniwa church (the 2d church) is a bold experiment, and every step it takes is watched by us with deep interest. Small in numbers it carries on regular meetings in five different places, and the pastor has to be held in lest he overwork. He thought he could not live on less than $15.00 per month at first, but he is now living on much less, and is desirous to throw aside translating and devote himself entirely to his pastorate. There have been two additions to his church and several have applied for baptism, but have been told to wait.

"The church has taken a decided stand against the use of sake and tobacco, and requires of all this test of Christian character. On the whole, while there is a constant anxiety on our part, we have a thousand times more reason for hope and joy than for discouragement."

WORK OF TRAINING SCHOOL PUPILS.

Mr. Davis wrote July 7th, from his place of summer rest, five miles northeast of Kioto: —

"About twenty of the best young men in the school have gone out to spend

three months in preaching, scattering tracts, and selling books. Each one is located in a center where there is much interest, some of the places paying all the expenses of the young men, and others a part, only. They go from thirty to three hundred miles away.

"Ten or fifteen other Christian young men have gone to their homes for the vacation, and will let their light shine there, as we trust. As many more remain in Kioto, to hold the central fort and look after some of the younger boys who remain."

Madura Mission — Southern India.

THE FAMINE.

WRITING from Madura on the 16th of July, Mr. Rendall says: —

"The famine is fearful in its ravages. This morning I was called to see the destitute among the silk weavers of the town. There were a thousand in a garden, many of them suffering from extreme starvation. The expense of our boarding school is about two-thirds more than usual. Many of our own people are suffering terribly. We are doing what we can for them, and it was a most happy day to me when I was permitted to send a few rupees to different brethren, from funds sent through Mr. Ward from friends in America. We have nothing on record that equals this awful time. But I fully believe God will bring good out of it."

Mr. John S. Chandler wrote from Battalagundu, July 9th, in regard to the work in that station field: —

"The congregations have been reduced a little by the famine, yet not very much; but they have suffered. Contributions are diminished. Attendance on the services has been much affected in some places by the necessity of watching the half ripened crops night and day, lest the hungry poor should take away the few kernels of grain to be found on the stalks. Schools have diminished with few exceptions, and school fees have amounted to nothing except in the boarding school.

"Since coming from the mountains, the last week in May, I have seen hedges of the aloe plant in which every stalk had been cut down and the heart taken out for food; and the other day, as I went along the public highway, there were large numbers of men, but especially women and children, gathering up and eating the little figs of the banyan trees, generally left for monkeys, lean dogs, and very poor children. Some of our Christians have eaten the bark of trees, others the pith, and many have been eating roots.

RELIGIOUS PROSPECTS.

"This is very sad, but I feel happy to think that it is not reflected in the spiritual condition of this station. During the month of June, I have traveled more than two hundred miles, and been to the four corners, so to speak, of my small field. In a heathen village, where I have before met ignorant, staring heathen, I was welcomed, on a recent visit, by smiling, modest faces, and cordial salaams from the members of a Christian family which had moved thither from the south. They had been taught in the schools of the "Church Missionary" and "Propagation" societies. A pleasant feature of their immigration is that two or three families connected with them are intending to join them in building houses and settling down near my catechist, in a neighboring village, instead of going to their own heathen relatives. The catechist and Christians of that neighboring village are from the pariah caste, and they from one considered a little higher; yet they overlook that for the sake of being near the Christians, and in a clean neighborhood.

"Pastor Davasagayam, who was ordained in January, has zealously and successfully gone in and out among his people, and the Lord seems to be blessing his efforts in a village two or three miles away from Pommanputti, where the church is. In that village one man has given land to the amount of 25 rupees, to purchase a suitable site for a school-house and prayer-house — half the cost. A widow woman has sent her daughter to our boarding school; and a number have united in asking to be gathered into a congregation, that they may have a teacher with them.

"In Pommanputti itself, all of those who, being Romanists, carried back their images to the priest, and united with the Church, are now faithful. One man held aloof for a season on account of the persecution of his Roman Catholic relatives, but has returned to be with us and has sent his daughter to our boarding school. A heathen has also joined the Christians there, and married a Christian girl. In a village west of our bungalow, there are now six or seven adults studying the Bible and Catechism, with a view to receiving baptism and being formed into a Christian congregation. So also in a village equally distant to the east, two or three families have given their word to the catechist that they will be Christians. Again: on the Lower Pulneys, there are Christians (church-members) who have recently moved up there, and who are waiting to be organized into a congregation. The catechist who lives near the base of these hills has himself developed this work, and of his own accord adopted the plan (which I have heartily approved) of spending a week there every month.

"Thus there are four places where I am working for the organization of new congregations, not merely of nominal Christians, but of true believers."

Mahratta Mission — Western India.

FAMINE — A TOUR — ADDITIONS AND CANDIDATES.

Dr. Ballantine wrote from Ahmednuggur, June 21st: —

"We have had a most pleasant touring season. The famine has driven many of the people elsewhere, in search of food, leaving many villages with but few inhabitants, and I therefore went forth doubtful of results. We were told that we would find it very difficult to obtain supplies in certain districts, and that some sections of the country were quite unsettled, and therefore dangerous. We, however, went forth trusting in the Lord, and were everywhere well received. In January we witnessed a most pleasant scene at a village called Kokumthan, on the extreme borders of our field, sixty miles north from Ahmednuggur. A young man, formerly a member of a school we had there (but which has been given up for about two years), and a middle-aged woman who has quite a large inheritance in the place, were received into the church, and the two children of the latter were baptized. Since then we hear that two more from the same village have asked for baptism. I am very desirous of sending a teacher there to reëstablish the school.

"While at Belapur, a place of some importance on the Para River, I held evening meetings regularly for the week we were there, in the Mahar chowdi, or rest-house. The people seemed unusually interested. Two young men especially, one of them a member of our school there, wished to be baptized. They have been inquirers for some time, but have not had the courage to come forward. I told them that if they would wait a month I should return that way, and would then bring one of the pastors with me; and if they still desired baptism they should be examined by the church, and if it seemed best, received to membership. Several others expressed a desire for baptism, but not so urgently as these.

"On the 23d of February I again went to Belapur, taking with me pastor Waniram, of Rahuri, and his kirtan. He held two kirtans, one on Saturday and one on Sunday night, which were well attended. On Sunday forenoon six persons presented themselves for examination for admission to the church. These were all accepted, and two others, who had long been excommunicated, were restored to full membership. Pastor W. received all these to the church at the morning service, and also baptized six children belonging to some of the new converts. Of the new members five were men and one a woman. It was a time of great rejoicing there. I have since learned that some of these persons have been subject to persecution from their friends, but we pray that they may have grace given them from on high to hold fast to the faith."

THE

MISSIONARY HERALD.

VOL. LXXIII. — NOVEMBER, 1877. — No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Sixty-eighth Annual Meeting at Providence, Rhode Island, in the Music Hall, commencing on Tuesday, October 2d, at three o'clock P. M., and closing on Friday, October 5th, at ten o'clock A. M.

CORPORATE MEMBERS PRESENT.

Maine.

John O. Fiske, D. D., Bath.
William Warren, D. D., Gorham.
William W. Thomas, Esq., Portland.

New Hampshire.

Josiah G. Davis, D. D., Amherst.
Hon. John W. Noyes, Chester.
Alonzo H. Quint, D. D., Dover.
Samuel C. Bartlett, D. D., Hanover.

Vermont.

Charles F. Thompson, Esq., Brattleborough.
Hon. John B. Page, Rutland.
Thaddeus Fairbanks, Esq., St. Johnsbury.
Hon. Frederick Billings, Woodstock.

Massachusetts.

Julius H. Seelye, D. D., Amherst.
Egbert C. Smyth, D. D., Andover.
Charles C. Burr, Esq., Auburndale.
Rev. Isaac R. Worcester, "
Augustus C. Thompson, D. D., Boston.
Henry B. Hooker, D. D., "
Hon. Alpheus Hardy, "
Abner Kingman, Esq., "
Nathaniel George Clark, D. D., "
Langdon S. Ward, Esq., Boston.
John O. Means, D. D., "
Edmund K. Alden, D. D., "
J. Russell Bradford, Esq., "
Edwin B. Webb, D. D., "
Joseph C. Tyler, Esq., "
Samuel Johnson, Esq., "
Elbridge Torrey, Esq., "
Arthur W. Tufts, Esq., Boston Highlands.
Hon. Charles T. Russell, Cambridge.
Nathan Carruth, Esq., Dorchester.
James H. Means, D. D., "
Hon. William B. Washburn, Greenfield.
Eleazar Porter, Esq., Hadley.
Rev. John W. Harding, Longmeadow.
Joshua W. Wellman, D. D., Malden.
Daniel T. Fiske, D. D., Newburyport.
Daniel L. Furber, D. D., Newton Centre.
Gordon Hall, D. D., Northampton.
Rev. Edward S. Atwood, Salem.
Samuel M. Lane, Esq., Southbridge.
John W. Chickering, D. D., Wakefield.
A. E. P. Perkins, D. D., Ware.
Hon. William Hyde, "
Joseph S. Ropes, Esq., West Roxbury.
Samuel D. Smith, Esq., " "
Charles P. Whitin, Esq., Whitinsville.
Mark Hopkins, D. D., LL. D., Williamstown.

Rhode Island.

Thomas Shepard, D. D., Bristol.
Thacher Thayer, D. D., Newport.
Constantine Blodgett, D. D., Pawtucket.
Amos D. Lockwood, Esq., Providence.
Hon. Amos C. Barstow, "
Thomas Laurie, D. D., "

Connecticut.

Rev. Charles Ray Palmer, Bridgeport.
" Burdett Hart, Fairhaven.
William Thompson, D. D., Hartford.
John B. Eldridge, Esq., "
Calvin Day, Esq., "
Henry E. Sawyer, Esq., Middletown.
Hon. Benjamin Douglas, "
Rev. Daniel W. Lathrop, New Haven.
" Edward Hawes, " "
Hon. Samuel Miller, " "
Oliver E. Daggett, D. D., New London.
Thomas P. Field, D. D., " "
William C. Crump, Esq., " "
Malcolm McG. Dana, D. D., Norwich.
Rev. L. T. Chamberlain, "
John N. Stickney, Esq., Rockville.
Charles Benedict, Esq., Waterbury.

New York.

William I. Budington, D. D., Brooklyn.
Hon. Henry W. Taylor, LL. D., Canandaigua.
Hon. William E. Dodge, New York City.
Ray Palmer, D. D., " " "
Zebulon S. Ely, Esq., " " "
Charles P. Bush, D. D., " " "
Louis Chapin, Esq., Rochester.
John Forsyth, D. D., West Point.

New Jersey.

Aaron Carter, Esq., Orange.

Pennsylvania.

George L. Weed, Esq., Philadelphia.

Ohio.

William J. Breed, Esq., Cincinnati.
Hon. Heman Ely, Elyria.
Israel W. Andrews, D. D., Marietta.
Theron H. Hawks, D. D., "
James H. Fairchild, D. D., Oberlin.

Illinois.

Rev. Simon J. Humphrey, Chicago.
Howard Z. Culver, Esq., "

Michigan.

Rev. Moses Smith, Jackson.

HONORARY MEMBERS PRESENT.

Maine.

William B. Trufant, Bath.
Rev. E. H. Byington, Brunswick.
" A. S. Packard, "
" C. G. McCully, Calais.
Sewall Tenney, D. D., Ellsworth.
Rev. A. L. Park, Gardiner.
" L. Z. Ferris, Kennebunk.
" B. Tappan, Norridgewock.
" William H. Fenn, Portland.
I. P. Warren, D. D., "
Daniel Choate, "
Edward Gould, "
Rev. Thomas E. Brastow, Rockport.
" G. W. Christie, Wiscasset.
B. Freeman, Yarmouth.
Rev. David B. Sewall, York.
" Joseph Freeman, York Corner.

New Hampshire.

Rev. C. T. Melvin, Atkinson.
" F. D. Sargent, Brookline.
" Joshua S. Gay, Centre Harbor.
" Charles Tenney, Chester.
George E. Jenks, Concord.
Rev. E. H. Greely, "
" Ezra Haskell, Dover.
" H. H. Hamilton, East Derry.
" J. H. Stearns, Epping.
" George E. Street, Exeter.
" A. Wm. Fiske, Fisherville.
Joseph Blake, D. D., Gilmanton.
Rev. Edward Robie, Greenland.
S. P. Leeds, D. D., Hanover.
Wm. V. W. Davis, Manchester.
C. W. Wallace, D. D., "
Dea. C. P. Locke, Marlborough.
Rev. J. L. Merrill, "
" Giles Leach, Meredith Village.
" George Pierce, Milford.
Daniel B. Scott, Milton Mills.
Rev. Frederick Alvord, Nashua.
" J. K. Aldrich, "
William D. Locke, New Ipswich.
Rev. Isaac C. White, Newmarket.
Hon. Dexter Richards, Newport.
Rev. Thomas V. Haines, North Hampton.
" George Dustan, Peterborough.

Rev. George H. Scott, Plymouth.
" James W. Hubbell, Portsmouth.
Dr. E. P. Goodell, "
Allen Folger, "
Rev. Samuel Bowker, Salem.
" C. L. Tappan, Sandwich.
" Frank Haley, Seabrook.
" Albert B. Peabody, Stratham.
Dea. Atwell C. Ellis, Sullivan.
Rev. Edwin Seabury, Walpole.
" J. W. Colwell, West Concord.
" E. Harmon, Winchester.
" J. C. Smith, "
" Charles Packard, Windham.
" Sumner Clark, Wolfborough.

Vermont.

George L. Walker, D. D., Brattleborough.
Rev. J. P. Humphrey, East St. Johnsbury.
Rev. George A. Perkins, Lunenburg.
Moses H. Swift, Middleborough.
Rev. V. M. Hardy, Morrisville.
" Joseph Boardman, North Craftsbury.
" William S. Hazen, Northfield.
" A. Winter, North Greenwich.
" James Gibson Johnson, Rutland.
J. M. Haven, "
Joseph H. Goulding, "
W. R. Page, "
Amasa Woolson, Springfield.
Rev. Henry Fairbanks, St. Johnsbury.
Hon. Horace Fairbanks, " "
L. Downer Hazen, " "
Rev. Henry Cummings, Strafford.
" William T. Herrick, West Charleston.
" P. F. Barnard, Westminster.
" A. Stevens, Westminster West.

Massachusetts.

Rev. George E. Freeman, Abington.
Dea. John A. King, "
Rev. P. S. Boyd, Amesbury.
Dwight W. Marsh, D. D., Amherst.
Rev. Matthew Kingman, "
L. S. Nash, "
William De Loss Love, D. D., Andover.
Rev. G. F. Wright, "
James L. Fowle, "
Rev. Charles Smith, "
Homer Barrows, "
Samuel T. Kidder, "
Rev. James H. Laird, Andover
" W. Willey, "
G. F. Stevens, Ashburnham.
Rev. A. A. Smith, Ashby.
" James Dingwell, Ashfield.
" Henry A. Blake, Athol.
" George H. Tilton, Attleborough.
Eben Carpenter, "
Samuel Hunt, "
F. D. Kelsey, Attleborough Falls.
Rev. Calvin Cutler, Auburndale.
" Henry C. Fay, Ayer.
" George E. Lovejoy, Bedford.
" P. W. Lyman, Belchertown.
William H. Davis, Beverly.
O. T. Lanphear, D. D., "
Rev. Henry A. Hazen, Billerica.
" George F. Walker, Blackstone.
" A. W. Field, Blandford.
J. L. Withrow, D. D., Boston.
George P. Smith, "
Charles Hutchins, "
Peter Hobart, "
Rev. D. W. Waldron, "
Henry H. Fish, "
Calvin Shepard, "
Dorus Clarke, D. D., "
Samuel C. Wilkins, "
Edward L. Pead, "
J. Howard Barnard, "
Rev. James P. Kimball, "
S. B. Pratt, "
C. B. Batsford, "
Joseph C. Tyler, "
Rev. Daniel Merriman, "
James P. Rice, "
Gardner Edmands, Boston Highlands.
Rev. B. F. Hamilton, Boston Highlands.
H. H. Brigham, Boylston Centre.
Ed. A. Lawrence, Bradford.
Rev. Thomas A. Emerson, Braintree.
George C. Cary, Brockton.
William H. Cooley, Brookline.
William Lincoln, "
Edward I. Thomas, Brookline.
Rev. James H. Childs, Byfield.
William F. Richardson, Cambridge.
Rev. L. S. Woodworth, Campello.
Albert Keith, "
Rev. H. L. Kendall, Charlestown.
" Albert Paine, "
" Isaac P. Langworthy, Chelsea.
" George E. Hill, "
C. A. Richardson, "

Rev. William E. Dickinson, Chicopee.
" E. B. Clark, "
" W. L. Gaylord, Chicopee Falls.
" De Witt S. Clark, Clinton.
C. L. Swan, "
Rev. H. M. Grout, Concord.
" F. A. Reed, "
Augustus Mudge, Danvers Centre.
Horace B. Darling, Dedham.
Calvin Guild, "
Rev. John H. Gurney, Dorchester.
" Elijah Cutler, "
" F. R. Abbe, "
Frank Wood, "
Rev. Henry Pratt, Dudley.
" John M. Lord, East Braintree.
E. M. Ferry, Easthampton.
Edward Smith, Enfield.
Rev. E. C. Ewing, "
Rufus D. Woods, "
Morton Eddy, Fall River.
Rev. Calvin Keyser, Fall River.
Richard B. Borden, " "
Rev. M. Burnham, " "
" E. A. Buck, " "
" H. R. Craig, Falmouth.
Dea. F. J. Stevens, Fayville.
Dea. Samuel Burnap, Fitchburg.
Charles N. Morse, Foxborough.
Rev. W. A. Lamb, "
" L. R. Eastman, Jr., Framingham.
Robert L. Day, South Framingham.
Rev. D. B. Lord, Goshen.
R. Henry Davis, Granby.
" Jonathan Edwards, Grantville.
G. D. Ware, "
Charles T. Wilder, "
Rev. Wellington Newell, Greenfield.
James Newton, "
Rev. Edward P. Blodgett, Greenwich.
J. B. Root, Greenwich Village.
Rev. J. C. Paine, Groveland.
" R. Ayers, Hadley.
" C. W. Allen, Hanover.
" Henry M. Perkins, Hanover.
" Robert M. Woods, Hatfield.
Rev. James C. Seagrave, Haverhill.
Gyles Merrill, "
Rev. Henry E. Barnes, "
" Henry Seymour, Hawley.
" George M. Adams, Holliston.
David B. Fitts, "
Rev. John L. R. Trask, Holyoke.
" Horatio O. Ladd, Hopkinton.
Rev. Rufus Case, Hubbardston.
Elliott O. Taylor, Hyde Park.
Rev. P. B. Davis, " "
" James O. Barney, " "
" Edwin B. Palmer, Ipswich.
" M. B. Angier, "
Amos Tappan, "
Joseph Coe, Jamaica Plain.
Rev. Marcus Ames, Lancaster.
A. B. Cutter, Lawrence.
Rev. A. H. Coolidge, Leicester.
" Asa F. Clark, Leverett.
" John P. Watson, "
" Edward G. Porter, Lexington.
" Henry J. Richardson, Lincoln.
" Joseph B. Seabury, Lowell.
" W. A. Spaulding, Lynn.
" Walter Barton "
" James L. Hill, "
" Edward O. Bartlett, Lynnfield.
" George L. Gleason, Manchester.
E. A. Lawrence, D. D., Marblehead.
Rev. R. K. Harlow, Medway.
" William H. Hubbard, Merrimac.
" T. P. Sawin, Middleborough.
A. W. Pierce, Millbury.
Solomon F. Town, "
Rev. Oliver S. Dean, Milford.
" L. S. Parker, Miller's Falls.
Edward F. Morris, Monson.
Rev. Edward S. Fitz, "
T. R. Dennison, New Bedford.
Rev. William B. Bond, New Braintree.
Samuel J. Spalding, D.D., Newburyport.
Rev. Omar W. Folsom, "
Charles R. Seymour, "
Rev. S. M. Freeland, Newton.
W. O. Trowbridge, "
George P. Davis, Newton Centre.
Rev. Amos Edward Lawrence, Newton Centre.
" Jesse H. Jones, North Abington.
A. L. Williston, Northampton.
Rev. Horace Dutton, Northborough.
Dea. Joel Bachelor, Northbridge Centre.
Rev. G. H. De Bevois, North Brookfield.
J. E. Porter, " "
Rev. Calvin Terry, North Weymouth.
" L. Thompson, North Woburn.
" William N. T. Dean, Norton.
" J. P. Bixby, Norwood.
" A. Morton, Oakham.
Richard Smith, Peabody.
James G. Smith, Phillipston.

Rev. George A. Tewksbury, Plymouth.
Franklin Hardwick, Quincy.
B. C. Hardwick, "
Elbridge Clapp, "
Rev. Enoch Sanford, Raynham.
" Lyman Whiting, Reading.
James M. Carleton, "
S. E. Parker, "
Charles T. Leonard, Rochester.
Rev. A. W. Westgate, Rockland.
" Wilbur Johnson, Royalston.
George W. Pease, Salem.
Charles M. Richardson, Salem.
Rev. John Parsons, Jr., Saugus.
" F. V. Tenney, "
" Henry C. Weston, Sharon.
Zenas D. Bardwell, Shelburne.
Rev. George L. Clark, "
" David Shurtleff, Shirley Village.
Lemuel Gulliver, Somerville.
Dr. E. Hartshorn, "
Rev. William S. Hubbell, "
" John Whitehill, South Attleborough
Peter Touf, Southborough.
William Danforth, South Boston.
Jonathan Cutting, Southbridge.
Rev. Joseph Danielson, "
" D. M. Bean, South Framingham.
Dea. S. H. Williams, " "
J. R. Herrick, D.D., South Hadley.
Ed. C. Miller, " "
Rev. C. C. Carpenter, South Peabody.
Henry B. Holmes, South Plymouth.
Rev. L. H. Cone, Springfield.
" Alden Grout, "
" L. B. Marsh, Sterling.
" John Herbert, Stoughton.
" M. L. Richardson, Sturbridge.
" W. F. Arms, Sunderland.
N. Austin Smith, "
Rev. H. A. Tracy, Sutton.
Dea. S. Smith, West Springfield.
George Tapley, Tapleyville.
Rev. S. M. Newman, Taunton.
" S. Hopkins Emery, "
Mortimer Blake, D.D., "
E. Dawes, "
Rev. S. F. French, Tewksbury.
S. B. Parmenter, Three Rivers.
Rev. M. M. Tracy, " "
" James H. Fitts, Topsfield.
Willard Judson, Uxbridge.
William L. Brakenridge, Ware.
J. A. Cummings, "
Hon. Lewis N. Gilbert, Ware.
Otis Lane, "
Deacon Milton Lewis, "
Rev. William G. Tuttle, "
Charles H. Fitts, Walpole.
Rev. C. G. Hill, "
Loring Johnson, "
Rev. E. E. Strong, Waltham.
" Samuel J. Austin, Warren.
" D. Butler, Waverley.
" J. L. Ewell, "
" B. F. Parsons, Webster.
" J. M. Brown, Westborough.
" Calvin E. Park, West Boxford.
" F. J. Fairbanks, West Boylston.
" A. J. Titsworth, Westfield.
" Edwin R. Hodgman, Westford.
" L. Luce, "
" Nathaniel Richardson, West Gloucester.
" M. M. Cutter, West Medford.
" H. J. Patrick, West Newton.
Edward Strong, D. D., West Roxbury.
William S. Bradbury, West Somerville.
Rev. Lucien H. Frary, Weymouth.
" John R. Thurston, Whitinsville.
Charles P. Whitin, "
Rev. Martin S. Howard, Wilbraham.
William R. Hill, Wilkinsonville.
Calvin Durfee, D. D., Williamston.
Joseph White, "
Orlando Mason, Winchendon.
Rev. Davis Foster, "
" T. S. Robie, "
" Alfred B. Dascomb, Winchester.
Daniel March, D. D., Woburn.
Rev. Henry T. Cheever, Worcester.
P. B. Gilbert, "
George N. Gould, D. D., "
Charles A. Lincoln, "

Rhode Island.

William H. Bell, Bristol.
Rev. James P. Lane, "
" James H. Lyon, Central Falls.
" B. B. Cutler, Chepachet.
" William D. Hart, Little Compton.
William B. Richmond, " "
Isaac B. Richmond, " "
Lewis B. Smith, Nayatt.
Rev. John H. Mellish, North Scituate.
Thomas P. Barnefield, Pawtucket.
William H. Tolman, "
Rev. Joseph J. Woolley, "

C. A. Hopkins, Providence.
James G. Vose, D. D., "
A. J. F. Behrends, D. D., "
Rev. George Hawes, "
David Shepley, D. D., "
Rev. Jeremiah Taylor, "
" Adelbert T. Keith, "
William A. Mowry, "
David A. Waldron, "
Dea. J. L. Smith, "
Rev. James Pierce Root, "
Francis W. Carpenter, "
William S. Merrill, "
Ebenezer Carpenter, Jr., "
George J. Johnson, "
H. W. Wilkinson, "
Rev. George Y. Harris, "
" C. R. Fitts, Slatersville.
W. H. Seagrave, "

Connecticut.

Rev. William A. Hallock, Bloomfield.
" F. E. Fellows, Bozrah.
" Edwin Johnson, Bridgeport.
" Edwin S. Bean, Brooklyn.
" Francis Williams, Chaplin.
" E. E. Griggs, "
Dea. J. W. Griggs, "
David Griggs, "
Rev. L. T. Spaulding, Chester.
" Frederick D. Avery, Columbia.
" F. E. M. Bachelor, Dayville.
" Joel S. Ives, East Hampton.
Dea. Samuel Skinner, " "
A. G. Bevin, " "
Philo Bevin, " "
Dea. Edwin Talcott, Ellington.
Rev. T. K. Fessenden, Farmington.
William B. Hyde, Franklin.
Dea. J. C. Gilbert, Gilead.
Rev. J. A. Mack, "
Thos. Strickland, "
William W. Scudder, D.D., Glastonbury.
Rev. R. P. Stanton, Greenville.
" B. J. Relyea, Green's Farms.
Rev. Luther H. Barber, Hanover.
David A. Allen, "
Rev. George E. Sanborne, Hartford.
" T. S. Childs, "
" W. L. Gage, "
James M. Talcott, "
George W. Root, "
E. C. Starr, "
M. B. Riddle, D. D., "
Rev. R. Manning Chipman, Jewett City.
James Johnson, " "
Rev. T. L. Shipman, " "
" S. W. Robbins, Manchester.
" H. G. Marshall, Middlebury.
Selah Goodrich, Middletown.
Rev. Charles J. Hill, "
" B. A. Smith, "
Henry E. Sawyer, "
Charles E. Steele, New Britain.
Rev. Charles H. Williams, New Haven.
S. R. Dennen, D. D., " "
Rev. Joel Mann, " "
Hon. S. Wells Williams, " "
Rev. B. G. Northrop " "
" W. H. Gilbert, " "
" John G. Baird, " "
" H. S. Kelsey, " "
" Edward W. Bacon, New London.
" Henry Herrick, North Woodstock.
" John Wheelock Allen, North Woodstock.
" William S. Palmer, Norwich.
Lewis A. Hyde, Norwich.
Rev. Charles T. Weitzel, Norwich Town.
" T. A. Leete, Orange.
" George A. Bryan, Preston.
" Thomas M. Boss, Putnam.
C. M. Fisher, Putnam.
Dea. Charles C. Brown, Putnam.
Rev. H. L. Hyde, Rockville.
" R. B. Thurston, Saybrook.
Hermon Terry, Southbridge.
Rev. E. B. Huntington, South Coventry.
" C. P. Osborne, Southington.
" William H. Beard, South Killingly.
John N. Bissell, South Manchester.
C. C. Comstock, Stamford.
Rev. H. B. Elliot, Stonington.
" H. Southworth, South Woodstock.
" Albert C. Hurd, Taftville.
Rev. John P. Hawley, Talcottville.
Thomas H. Newton, Thomaston.
Rev. J. A. Hanna, Thompson.
Aaron Kellogg, Vernon.
Rev. S. H. Fellows, Wauregan.
" Doane R. Atkins, Westbrook.
D. M. Pratt, West Cornwall.
Rev. F. S. Hatch, West Hartford.
Henry C. Butler, West Hartford.
Rev. A. C. Adams, Wethersfield.
" Erastus Colton, Willington.
" Samuel J. M. Merwin, Wilton.
" Sylvanus P. Marvin, Woodbridge.

Rev. Nathaniel Beach, Woodstock.
A. Chandler, " "
Rev. W. Clift, Wright's Bridge.

New York.

Rev. T. N. Benedict, Aquebogue.
Rev. Anson Gleason, Brooklyn.
Julius Davenport, "
John A. Lansing, D. D., "
A. B. Davenport, "
Rev. G. D. Pike, "
" Lewis Francis, "
Prof. Ed. Thwing, "
E. Dwight Loomis, Cazenovia.
Rev. Samuel Whaley, Cutchogue.
Edward W. Gilman, D. D., Flushing.
Isaac V. Place, Gloversville.
James A. Clark, Hillsdale.
Rev. William A. Robinson, Homer.
" Ira Crane, Middletown.
" J. H. Pettengill, New York.
Frederick C. Jones, " "
Thomas W. Whittemore, " "
Rev. Newton H. Bell, Schroon Lake.
" Charles C. Johnson, Smyrna.

New Jersey.

Zophar B. Dodd, Bloomfield.
Rev. R. B. Howard, East Orange.
" Rufus S. Underwood, Irvington.
" A. Underwood, "
" A. H. Bradford, Montclair.
C. H. Johnson, "
Richard H. Steele, D. D., New Brunswick.
C. C. Parker, D. D., Parsippany.
Rev. Dana M. Walcott, Rutherford Park.

Ohio.

L. A. Moody, Elyria.

Dakota.

Rev. Joseph Ward, Yankton.

Kansas.

Rev. P. M. Griffin, Parsons.
" H. H. Benson, Topeka.

Wyoming Ter.

Rev. Jeremiah Porter, Fort D. A. Russell.

California.

C. T. Mills, D. D., Brooklyn.
Galen M. Fisher, Oakland.

Foreign Lands.

Rev. W. H. S. Aubrey, Croyden, England.
" S. D. Gordon, B. D. etc., Reading, England.

Missionaries of the Board.

Rev. Alfred L. Riggs, Dakota.
" Lewis Bond, Jr., European Turkey.
" Charles Hartwell, Foochow.
" E. T. Doane, Japan.
" Wm. W. Curtis, appt. to Japan.
E. C. Bissell, D. D., Mahratta.
Allen Hazen, D. D. Mahratta.
Rev. B. G. Snow, Micronesia.
Alfred O. Treat, M. D., North China.
Rev. Thomas W. Thompson, " "
W. A. Farnsworth, D. D., Western Turkey.

ORGANIZATION.

The President, Rev. Dr. Mark Hopkins, called the meeting to order at the appointed time; Rev. Edward W. Bacon, of New London, Conn., was chosen Assistant Recording Secretary; the Board united in singing and in prayer, led by Rev. George M. Adams; and the material portions of the minutes of the last annual meeting were read by the Recording Secretary.

The President appointed the following committees: —

Of Arrangements. Dr. J. G. Vose, Dr. Thomas Laurie, Rev. George Harris, Dr. A. J. Behrends, Hon. A. D. Lockwood, and Rev. S. J. Humphrey.

On Business. Hon. William B. Washburn, Hon. Horace Fairbanks, Rev. Isaac R. Worcester, Hon. Samuel Miller, and Z. L. Ely, Esq.

On Nominations. Dr. A. E. P. Perkins, Dr. C. P. Bush, and Heman Ely, Esq.

HOME DEPARTMENT — REV. S. B. TREAT.

The Report of the Prudential Committee on the Home Department was read by Secretary Alden; and the reading was followed by singing and by prayer, in which Rev. Dr. Furber, of Newton Centre, Mass., led.

In accordance with a suggestion in this report, it was voted, that

On account of the important relation, prolonged for more than a generation, sustained to our missionary work by Mr. Treat, a special committee be appointed who shall prepare and report an appropriate minute to be laid before the Board, at the opening of the session Wednesday afternoon, and that the same be made the subject for consideration at that time.

Rev. Drs. Thacher Thayer and C. Blodgett, Hon. Henry W. Taylor, LL. D. Prof. William Thompson, D. D., Hon. William Hyde, and Calvin Day, Esq., were appointed as this special committee.

OTHER REPORTS.

After some remarks by Judge Taylor, Secretary Clark presented a General survey of the Missions of the Board. Prayer was then offered by Rev. Dr. Dennen, of New Haven, Conn.

L. S. Ward, Esq., Treasurer, presented his report, with the auditor's certificates annexed.

The Nominating Committee reported the following as the Committee on the Home Department, and they were appointed: Rev. Dr. S. C. Bartlett, Hon. William E. Dodge, Hon. Henry W. Taylor, William C. Crump, Esq., Rev. R. B. Howard, Rev. A. H. Coolidge, and Rev. George M. Adams.

TUESDAY EVENING — SERMON.

The Board met at half-past seven o'clock, when Rev. Dr. Fairchild, of Oberlin, Ohio, preached the annual sermon, from the text 1 John iv. 20: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." The devotional services were conducted by Rev. Drs. James H. Means, William I. Budington, and A. H. Quint.

WEDNESDAY MORNING.

The Board assembled at half-past nine o'clock, and united in singing and in prayer, led by Dr. O. T. Lamphear.

Secretary Alden read the following special paper: —

SHALL WE HAVE A MISSIONARY REVIVAL?

This question has been frequently asked of late, suggested by that special visitation of the Holy Spirit which, during the past few months, has gathered into our churches several thousand young disciples. How much does this large accession of members mean, as related to the rapid advancement of the kingdom of Christ throughout the world, in our own generation? Does it mean a proportionate increase in the number of messengers who shall bear the good tidings to heathen lands? Does it mean a proportionate increase in the number of liberal givers, who shall send forth and sustain the messengers? Does it mean a vigorous, aggressive movement all along the missionary line, both at home and abroad? These are grave inquiries, which, in the opinion of the Prudential Committee, may appropriately direct in part the deliberations and discussions of our present annual meeting.

There are periods when the spiritual life of the Lord's people is so quickened that the love of God shed abroad in their hearts by the Holy Ghost overflows in many directions. It comes forth in sustained, intercessory prayer, in awakened longings for a fresher personal experience of Divine grace, and in what is sometimes a burden of anxiety, for the large outpouring of the Holy Spirit and for the salvation of men. When a considerable number of persons are thus simultaneously moved, so that this becomes apparent in social worship, in the ministry of the Word, and in vigorous personal endeavors to bring men to Christ, we are accustomed to speak of it as a religious revival. Its type of manifestation varies, the instrumentalities employed vary, methods of activity vary. It is sometimes broad in its range, and sometimes narrow.

It may, at certain times and in certain localities, be directed almost exclusively to one class of persons, and at other times and in other localities to quite a different class. But whatever the specific form of manifestation, it is always a manifestation in som form of the regenerating and sanctifying power of the Holy Ghost. It is a new spiritual illumination; it may be a new "baptism of fire."

Sometimes certain truths are made peculiarly emphatic, so that their vividness in Christian experience, and in the proclamation of the Divine word, determines epochs in the history of the church, and gives direction, for a considerable period, to Christian energy. The Divine Providence and the Divine Spirit thus work in harmony. Hence a genuine revival at one period may emphasize purity of doctrine; at another, practical evangelism; at another, a specific moral reform; at another, Christian patriotism; at another, enlarged benevolence; and at still another, aggressive missionary effort. All these, indeed, to a degree, may intermingle; yet it is not infrequent that the energy of the Divine Spirit manifests itself with peculiar power in definite departments of Christian activity, which mark the advancing stages of the kingdom of Christ on earth. The wisdom of the Lord's people consists in discerning the times in which they live, and in recognizing and following the Divine guidance.

Has the period arrived when, all else being subordinate to this controlling idea, we may look for that full outpouring of the Holy Spirit upon the churches which shall be directed mainly to the wide-spread propagation of the gospel of Christ among the unevangelized nations? Or is this to be known in our generation only by a few individuals, while the great multitude of the Lord's people give to the missionary work but an occasional thought, and devote their main energies to other forms of Christian service?

A general revival is absorbing in its interest. If it is a missionary revival, it will be absorbing in missionary interest. It will make vivid those truths and those motives which bear directly upon the rapid and permanent evangelization of the heathen world. Just as earnest efforts for the salvation of souls immediately around us can be sustained only by a clear apprehension of certain serious facts connected with the soul's peril, the Divine provisions for its deliverance, and our own personal responsibility, so earnest efforts for the spread of the gospel in the heathen world can be sustained only by a clear apprehension of the same facts as related to the entire race of man. And only as large numbers of Christian believers gather around the specially appointed instrumentalities will the work move forward with a grandeur at all proportionate to its dignity and importance. Not by a few select instruments, unattended, is the kingdom of our Lord to advance to its greatest triumphs over sin and Satan, but by select instruments supported by the great mass of Christ's disciples, — by select instruments who are but the channels of that mighty Divine Spirit who is dwelling in the whole sacramental host, as one body. And while no individual must wait until the whole body bestirs itself, — while individuals are honored as distinguished leaders of the more slowly advancing army, — the magnificent onward move is not to be witnessed until the whole army is engaged. The apostles led the way, but the thousands of disciples who were scattered abroad went everywhere preaching the word. Paul promptly responds to the personal summons calling him across the Hellespont, to Macedonia and Achaia, but in the first epistle he writes, addressed to a church only a year old, he commends the young Thessalonian disciples saying, "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not speak anything."

A general missionary revival means a general missionary consecration on the part of the Lord's people, united in their common work, under the moral pressure of the same momentous truths — the peril of man destitute of the gospel under the debasement, thraldom, and wretchedness of heathenism, the riches of that free, full atonement which is provided for all men, the great command with the great promise annexed, laying upon the disciples of Christ the responsibility and the sacred trust of proclaim-

ing the good tidings to the ends of the earth, and the recognition of the present dispensation of the Holy Spirit, through whom the weak human instrument is clothed with Divine omnipotence. When these truths are a burning fire in the individual soul, they pass into personal missionary consecration; when several are thus moved, the fire extends; when our churches are generally pervaded with this spirit, we shall know a missionary revival. Possibly we sometimes picture to ourselves what such a movement might become were this Divine force permitted to take possession of Christian hearts with unobstructed energy, and to control the entire body of the Lord's disciples.

Would it not, for example, illustrate, in a manner well fitted to the need of our own times, the true idea of personal spiritual life? There may be a genuine appropriation of the Lord Jesus Christ which emphasizes so disproportionately a part only of his redemptive work, that the Christian character which is nurtured thereby is distorted. The word "salvation" may be used in so narrow a sense that it belittles rather than enlarges the soul. There is a type of Christian consecration which is sometimes regarded as preëminently "saintly" which, when thoughtfully considered, is perceived to be only a subtle spiritual self-indulgence. It may be we are "enjoying ourselves" instead of enjoying Christ, or, if our delight is in Christ, possibly the Christ who is "Master and Lord" may be forgotten. There is an interest in personal sanctification which is mainly the endeavor to come into a condition of abiding peace and joy, — the continuous luxury of the hidden life, — rather than the separation of the whole being to vigorous service, following closely the footsteps of Him who came "not to be ministered unto, but to minister, and to give his life a ransom for many."

Nothing is a surer corrective of this tendency than the genuine missionary spirit; a spirit which delights in the Lord who commands, and in obedience to his command looks away from self in an outflowing love to others. "It has been a matter of frequent remark," observes a recent writer, "that the spiritual character of devoted missionaries often appears to be singularly destitute of subjective experiences — that they take for granted that which other men busy themselves about in the way of inward 'evidences' and 'enjoyments' and 'exercises,' and spend their strength and time so entirely and so absolutely in the work of moving others, as never to have leisure, or inclination, for stopping to think how much or how little they may be moved themselves." May it not be that this, after all, is the true "saintliness," — that which is least conscious of self and most devoted to the salvation of the perishing? May it not be that the genuine "holiness meeting" is a meeting of those who are surrendering themselves, utterly self-forgetful, to the spread of the gospel in their own times throughout the world?

What is true as to personal spiritual life, is true as to doctrinal faith; — the foreign-missionary spirit conserves, broadens, and deepens. Since the fundamental truths of Christianity are the only truths which can call forth and sustain the missionary spirit, a missionary revival implies a revived faith in these fundamental truths. No man will go forth as the messenger of good tidings to the heathen world, unless he believes that the heathen, without the good tidings, are perishing, and unless he knows the tidings. However it may be with others, for him there must be an authoritative Divine revelation, communicating an assured salvation, sent by God himself, accompanied with Divine power and Divine promises, specially intended for those to whom it is borne. Others, perhaps, may doubt and question, he must *know*, upon a word which is infallible, that man given up to himself, destitute of the knowledge of Jesus Christ, is hopelessly lost, and that for every man Christ, in all his fullness, is provided. He must believe in an accomplished salvation, provided for the whole world through sacrificial, atoning blood; in a Divine Redeemer, able to save even to the uttermost; in the abiding presence and power of the Holy Spirit, under whose dispensation those weapons which are not carnal are mighty through God to the pulling down of strongholds. Others may forget, he can never forget, either the crucified or the risen Lord.

The invitation he carries forth must be broad as the human race for whom the Saviour died, and he must be certain that he is moving forward on no doubtful errand, to an assured triumph. The church of Christ cannot devote itself to the rapid propagation of the gospel throughout the world, without holding definitely, and tenaciously, in their harmonious fellowship, the fundamental doctrines of the Christian faith.

It has been remarked as a significant fact, that "it was when the soul of Andrew Fuller was permeated with the missionary spirit, and he was ready to give the whole influence of his mind and exalted character to the plans of Carey, that he wrote his great work, 'The Calvinistic and Socinian Systems examined and compared as to their Moral Tendency.' In a similar controversy also, Worcester and Evarts were engaged just when they were on fire with the same spirit. In their view, purity of doctrine and the missionary enterprise were products of the same principle, self-absorption in the glory of Christ."

"Skepticism as to missions," a thoughtful writer observes, "is symptomatic of a more ominous skepticism, which strikes at the foundation of the gospel altogether. If the heathen are not lost, then the human race is not lost, and there is no Saviour and no salvation." Hence it is a true aphorism, "The best apologetics are evangelical aggressions," or, as expressed by another, "The array of the full power of the church for the conquest of the world, would carry with it a greater weight of conviction than a thousand tomes of polemics." Even Dr. Channing writes, "The deeply moved soul ought to speak so as to move and shake the nations;" while Dr. Payson, filled with that truth which most profoundly moves, as he exclaims, "Such a glorious, beautiful, consistent scheme for the redemption of such miserable wretches! Such infinite love and goodness joined with such wisdom!" adds, "I would, if possible, raise my voice so that the whole universe might hear me, to its remotest bounds." This is the fervent missionary impulse called forth by a burning faith in the fundamental truths of Christianity. Whoever believes them strongly, must proclaim them to the ends of the earth. Hence has arisen, and is sustained, the great missionary campaign of the Christian church moving forward to the conquest of the world to Christ. Even "the gesture is heroic." It awakens every heart capable of being stirred by what is grand, and conducts onward toward profounder thought, larger plan, and more vigorous execution.

Nothing else will save the Lord's people from that controlling worldliness, and that tendency to luxurious ease, which so generally pervade and so seriously imperil the Christian church. Our ordinary revivals do not permanently change this tendency. They are too superficial. Only a thorough missionary consecration goes down deep enough to upheave the whole soil, and make it fruitful unto every good work. Nothing less than the endeavor to spread the gospel throughout the world will appropriate the entire possessions; nothing else will put to its utmost stretch the entire force of the Christian church.

Moreover, this it is which reveals that land of promise towards which so many longing eyes have looked, — the true unity of the Lord's people. Just as far as they are animated by this divine purpose of subduing the whole world to Christ, giving to this their unselfish devotion, they are one in the same Lord, the same faith, the same baptism; the harmonious members of the one body, inspired and guided by the one Spirit, moving on in one hope toward the one final triumph. This and this alone is that visible unity of the entire church of Jesus Christ by which, as our Lord declares in his intercessory prayer, "the world shall know that Thou hast sent me." When the whole church is thus advancing, as one army under the one Great Captain, in simple obedience to his "marching orders," all else subordinate to this one thing, — the proclamation of the great salvation to the entire unevangelized world, — no power of earth or hell shall withstand her triumphant course. It will be the Lord himself riding forth conquering and to conquer, — the church, which is his body, being alive with the Spirit and loyal to the will of its Divine Head.

Why may we not ask for such an outpouring of the Holy Spirit upon the ministry and churches of our own time, that such a missionary revival as this shall speedily dawn? Is it a mere fancy? Are we wild in the supposition that there may be a possible rapidity with which the word of life shall be carried through the world which shall be far beyond what we have yet achieved? May we not "attempt for God," may we not "expect from God," not only the "great things" of which we often make mention, but the "greater works" of the twelfth verse of the fourteenth chapter of John?

In the "fervid and earnest appeal" sent forth to the Christian world by one hundred and twenty Protestant missionaries of China, representatives of twenty-one societies, assembled in Conference a few months ago, the question is asked, "Ought we not to make an effort to save China *in this generation?*" and the answer is returned, "The church of God *can do it*, if she be only faithful to her great commission." And then follows the stirring call, "When will young men press into the mission-field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxury and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the gospel among the heathen? . . . . May this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty!"

This fervent appeal of one hundred and twenty missionaries, reminds us of another little company of which it is recorded, "The number of the names together was about an hundred and twenty," and whose season of united conference and prayer was followed by the Pentecostal outpouring of the Holy Spirit, inaugurating the first great missionary era of the Christian church. Why may we not expect the same, in larger measure, in our own time?

This is not a novel inquiry to enter into the deliberations of this Board. It was in the year 1844, at the thirty-fifth annual meeting, held at Worcester, that he whom we to-day sorely miss, our late Home Secretary, then by election the youngest corporate member, three years before he was appointed Corresponding Secretary, presented his first special report. In that paper, entitled "The Present Duty of the Church to the Heathen World," he vigorously maintains, with cogent argument, that the Lord's people can evangelize the whole world, and that the American Board can do its full proportion of the work, estimated at that time to be the sending of the gospel to sixty millions of the unevangelized inhabitants of the earth, "IN LESS THAN HALF A CENTURY." Had he lived to give us at this meeting what we had anticipated, a calm review of the period of over thirty years during which he had been officially connected with this Board, what would he have said in relation to his own calculations? This is his method of statement: "The number of ordained missionaries sustained by the Board" in 1844 was "one hundred and thirty-five." Increase the number during the next ten years "at the average rate of forty-six and one half a year, and in 1854 we have "six hundred ordained missionaries in the field." Increasing the number during the succeeding ten years "at the average rate of sixty a year," we have "twelve hundred ordained missionaries who will have gone forth from our own borders." Assuming that schools and seminaries keep pace with this enlarged system of operations, and that the reasonable expectation is met that "twelve hundred native helpers will have been brought into the field," we have in 1864, "twenty-four hundred preachers of the gospel, or one to every twenty-five thousand of the sixty millions whom we have undertaken to evangelize." For the next twelve years the number of missionaries is supposed to increase "at the average rate of one hundred

a year," and native preachers at the rate of "two hundred a year," so that at the expiration of thirty-two years [in 1876], we have "one preacher of the gospel for every ten thousand." The plan is supposed to be carried out for another fifteen years, so that in 1891 we have "one preacher for every five thousand." Three years will still remain before the half-century is complete. This was no random calculation of a young enthusiast. Mr. Treat never made random calculations, either in his junior or senior missionary service. He shows, from the statistics of the churches, that the plan he lays out is feasible; that it will require but "one missionary a year for every seven thousand five hundred communicants, *i. e.* for every fifty churches having an average of one hundred and fifty communicants each. He shows from other statistics, that three or four times as many young men are licensed from year to year as are needed to perfect the plan, that the churches have the pecuniary ability for its accomplishment, and that two thirds of the ministry will still be left to respond to the claims of our own country. And finally, to meet all objections, he appeals to "that higher arithmetic which we learn to use upon this elevated platform," and exclaims, "Never were the signs of the times more cheering than at this very moment." Calling attention to "the Armenians of Turkey, the Nestorians of Persia, the Arabs of Hermon and Lebanon, the Tamil people of Southern India, the Mahrattas of Western India, the Zulus of Southern Africa," and even to China, whose ramparts had just been scaled, "God is saying to us," he concludes, "from each opening page of his providence, by every fresh display of his grace, 'To this generation of Christians is tendered the privilege of doing, under my guidance, the noblest work which man has ever undertaken or conceived.' . . . . With one heart let us consecrate our all to this enterprise."

The generation to which those words were addressed, has almost passed away. Of the eighty-five corporate members enrolled as present at that meeting, less than ten survive, only one of the number still able to be regularly present and to participate in our deliberations. Long may he be spared to us, if God will, to preside over this assembly! That generation, passed and passing away, has met its own grave trust according to its measure of fidelity, not indeed completely rounding out the plan so elaborately presented by one of their number thirty-three years ago, yet doing a noble work, the end of which is not yet. For us the serious question waits, What of the remaining seventeen years before the half-century thus depicted shall close? Since the calculation was made, the "sixty millions" specially committed to us have increased to "one hundred millions." And the history of this period in our own land, and in all lands, how momentous! What of the next three and twenty years, introducing us into a new century? "It is my deep conviction," said one revered and loved by us all, who gave us parting words two years ago, at Chicago, sent us from his sick chamber a parting message one year ago, at Hartford, and who has since been called to his reward, "It is my deep conviction, and I say it again and again" (the dying words of the missionary veteran Simeon H. Calhoun), "that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross will be uttered in the ears of every living man."

Well may we ask to-day, holding for a little time in our hands the banner which the honored dead have held before us, Shall the Spirit of God be so poured upon us, the ministers and churches of the present hour, that our renewed consecration to the Lord's work shall be a thorough personal surrender to the spread of the gospel of Christ throughout the world, in our own time?

It is related that "when the design of the first crusade to recover the holy sepulchre by force of arms was unfolded, the assembled multitude of many nations simultaneously exclaimed, 'God wills it!' and that the leader of the crusade, seizing upon the words, responded, 'Let that be the battle-cry; let the army of the Lord as it rushes upon its enemies shout but that one sound, 'God wills it!'"

It is easy, in the enthusiasm of the hour, to shout this battle-cry. It is comparatively

easy to rush forth on a wild crusade. But calmly and intelligently to utter the same word, as a life-long devotion of all we have and are to the fulfillment of our Lord's final command, is another thing. Is this the animating spirit of that vast army of young disciples who have recently been enrolled among the confessors of Christ for the work of a new generation? Do they know their grand opportunity? Are they advancing to meet it in solid column? Are they being trained for it by those to whom they look as spiritual guides? And are we who are older leading the way?

If so, then, renewing the application of this illustration to our mission work made a generation ago, we of to-day, with a broader view of what is meant by the conquest of the world to Christ, with a clearer discernment of Him who leads the host, and with full assurance of faith, may take up the cry, and reverently repeat it from heart to heart, from one division of the army to another, across the continents and seas, from shore to shore, "GOD WILLS IT!"

This paper, to be second in the order of services in the afternoon, was referred to the following special committee: Dr. George L. Walker, Dr. J. L. Withrow, Rev. James G. Johnson, J. N. Stickney, Esq., and C. A. Richardson, Esq.

Secretary Clark then read the following special paper: —

CLAIMS OF THE UNEVANGELIZED ON THE CHRISTIAN CHURCH.

The great want of the world is not material progress, but new life from above. The civilization and the arts that contribute to the physical welfare of men may well interest the philanthropist, but a man's life consisteth not in the abundance of the things which he possesseth. Institutions of learning and schools of art, to develop the intellectual powers of humanity, to lift man above the range of his material wants, are still more worthy of the sympathy and self-sacrificing effort of the thoughtful lover of his kind. But even this is not all that man needs. There is a moral degradation that no human remedies can reach, that throughout the heathen world still verifies the appalling picture of the first chapter of Romans, in strange contrast with the purities of Christian homes and the general tone and standard of a Christian civilization.

The villas of the Roman nobility, looking out on the bay of Naples and located amid the loveliest scenery of Italy, were as famous for bacchanalian orgies and every cruelty, as for the elegancies of taste and the refinements of art. Nana Sahib was the delight of English fashion, the gentleman of every grace, while planning the frightful atrocities of Cawnpore. The magnificent scheme of education drawn up forty years ago for India, to which Lord Macaulay contributed so largely and from which he hoped so much, has indeed promoted the material welfare of that country, and secured the advantages of intellectual culture to thousands and tens of thousands of youth; but they have not given up idolatry, and are many of them the bitterest foes of the gospel. The mission of this Board in Ceylon has now to contend with enemies whose minds were disciplined in the high school of the mission and at the expense of Christian men and women of this country, at a time when education was more esteemed than now, as an evangelical agency. A native Japanese professor in the National University at Tokio, educated in this country under skeptical influences, is doing his utmost to prevent the spread of Christianity in Japan. Were it simply a question of moral precepts rather than of life, our philanthropists might soon find on heathen ground codes of morality adequate to their utmost need. The spiritual nature of man reveals itself in these utterances of the more thoughtful souls, and illustrates the possibility of its redemption from the evils by which it is overborne. The writings of Confucius, and the lessons of the Vedas, are so many scattered rays of light only making the general gloom the darker and the more hopeless. There is the conception of duty, but no power to realize it, no life.

And before going further, we might ask how many of our philanthropists are ready to devote time and effort, and to make sacrifices for the material welfare of their fellow-men abroad, or for the promotion of intellectual culture or a pure morality? Where are the great societies, the large contributions, the self-denial, the sacrifices of rich and poor for these objects? How few and far between are the men and women who, uninfluenced by Christian sentiment, are devoting themselves to the elevation of the human race?

The simple truth is, it is the gospel of Christ, — the Biblical conception of man as a sinner and of Christ as Redeemer, — that furnishes the inspiring motive to the highest and worthiest sacrifices for one's fellow-men. It is only when man is recognized as immortal, endowed with the possibilities of an endless life, that he becomes worthy of effort for his social and moral elevation. It is his immortality that throws back its light and glory on his physical and intellectual well-being. "Wisdom is a defense, and money is a defense," — each has its value in its uses, — "but the excellency of" Divine "knowledge is, that wisdom giveth life to them that have it." When the seventy returned and recounted with joy the wonderful works they had done, — their triumphs over all forms of disease and human suffering, and over the very spirits of darkness, — our Lord gently turned their thoughts away from these sublime results, these victories in the interest of humanity, to something far grander, when he bade them to rejoice rather that their names were written in heaven. And when in wondering admiration and patriotic pride, his disciples turned his attention to the magnificence of the temple, his thought went out beyond all the triumphs of art, and mere human splendor, to the time when not one stone should be left upon another in preparation for that more glorious spiritual temple whose builder and maker is God. While we recount the incidental results of the gospel, in awakening and developing human activity, in the triumphs of civil liberty, in the social development of the individual man and of nations, let us not forget that they are but incidental, — only the fitting forms in which the higher life is to be revealed. Is not the life more than meat and the body than raiment? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And so the command of our Lord is, "Go ye into all the world and preach the gospel to every creature;" and every page of church history illustrates the vital union of all human progress with the gospel of Christ, — with Christ, as its living source.

The supreme necessity of the world then, is Christ, as at once its life and light. And the supreme duty of the church, is to supply this necessity, in other words to proclaim the good tidings to all the children of men, to place the Word of God in every household, to make faith in Christ possible to every human soul — this, we repeat, is the supreme duty of the church. It was the last charge of our Lord, uttered in circumstances to give it the greatest solemnity; if possible, more imperative even than the public profession of his name or the remembrance of his dying love. Obedience to this charge was attended with a promise of aid, of sympathy, and of his personal presence, such as was attached to no other. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations; .... and lo, I am with you alway, even unto the end of the world."

Has not the promise been fulfilled? Have not results strangely disproportionate to our faith and effort borne witness to the Divine power working with us and through us? And is not the testimony of missionaries everywhere one of joy in the work, — of the hundred fold here, in the sweeter sense of the Saviour's love and presence?

Accepting the duty and the privilege of a world's evangelization, the question arises, Is there any difference in the relative claims of unevangelized races that should affect the methods of conducting the enterprise? No such difference can be found in the common need of all; none in the fitness and power of the gospel to

meet the spiritual necessities of all, and everywhere, alike, to quicken and develop the intellectual and moral life of those who receive it. The command is without distinction of race, or language, or clime; and men from many races and lands shared in the Pentecostal effusion that was the divinely appointed preparation for engaging in the world-wide work. Yet Paul, on a certain occasion, was "forbidden of the Holy Ghost to preach the word in Asia," that he might give heed to the call "Come over into Macedonia." In the history of modern missions, some countries and races seem providentially prepared to receive the gospel as others are not. The Sandwich Islands were thus made ready for the coming of missionaries of the American Board. The success achieved there was to encourage efforts, in due time, in other quarters. The special providence by which the Turkish empire was opened more and more to evangelical efforts was a favorite theme of the late Secretary Treat. Indeed, the leadings of Providence are recognized in almost every chapter of Dr. Anderson's "Histories of Missions," and are the constant study of the Prudential Committee of the Board. The location of a mission was for a time determined simply by the question of practicability. Now that the world is all before us, questions of place, and the amount of effort to be put forth, are determined by reference to a wise economy in the use of means to secure the ultimate result. While no field is to be neglected, the peculiar circumstances of each nation are to be considered. The question is not how to secure the largest harvest of souls in a given time, but rather, how shall the whole world be soonest won.

As illustrative of the Divine economy in the world's evangelization, we see how Christianity was first proclaimed in the Roman Empire when the old faiths had lost their power, when, as never before, the way seemed prepared for its rapid diffusion throughout the civilized world. At a later day, the rude races, Goth and Hun, that swept over the country, had little to give up in the form of religious institutions or traditional customs, — no elaborate ceremonial in the hands of a trained priesthood, no religious literature sacred in the reverence of ages, — and as a consequence, they readily accepted the religion of the conquered.

The same facts are repeated for substance in modern missions. The simpler the habits of the people, the less developed their religious systems, however degraded their social and moral life, the more readily they accept the gospel. Witness the South Sea Islanders, the Malagassy, the Karens, the Kohls, the Santhals, and other of the aboriginal tribes of India. On the other hand, Japan seems rather to illustrate the condition of the Roman Empire when the intelligent classes, the more thoughtful minds, weary of the old superstitions and creeds of heathenism, were ready to welcome a purer faith. There is this difference, however, to be observed: Christianity comes to the Japanese, not as the superstition of a despised race, such as Christianity was to the Roman and the Greek, but it comes with all the prestige of western civilization, as the religion of the most cultured nations of the world. Hence, without regard to the special facilities we now enjoy for its diffusion, we may expect its early acceptance by the people. Hindrances there are, from the ungodly lives of many who have gone thither from Christian lands for simply selfish ends, from the old priesthood, whose vocation is on the wane, and still more from the avowed enemies of the gospel, foreign and native, who are using the press to circulate the latest forms of error and the most scurrilous attacks on Christianity, with a zeal and earnestness worthy of a better cause. It is, therefore, simply a question of time, as to who shall first occupy the ground, whether Japan, with its millions now so receptive of new ideas, and looking to the Western nations for them, shall now be won to Christ, or given over to infidelity, to be recovered after a long and wearisome conflict. Western civilization without the gospel, as was lately remarked by a Japanese scholar, would be but a veneering put on the old heathen character. Worse than that; it would stifle or stupefy the awakened spirit of religious inquiry.

But besides simpler races, and the cultured that have outgrown their old forms of worship, there is a third class that presents the greatest obstacles to evangelical effort — those possessed of an elaborate system of worship, and ceremonial observances entering into all the relations of social and civil life, devised and maintained by a comparatively educated priesthood. Such is Brahmanism, with its sacred literature and its system of caste, than which nothing ever devised by man seems more artfully adapted to hold men in spiritual bondage. Such is Buddhism, with its monastic system and pompous ceremonial, so like to Romanism as, apparently, in many of its features, to be reproduced in the latter. Such, too, is Islam, with its strange blending of some of the truths of Theism with other doctrines fitted to flatter man's pride and gratify the lowest passions. Such too, substantially, are Confucianism, and kindred systems of material philosophy, blunting, when not utterly destroying all moral sensibility. And, last of all, such is Romanism, with its substitution of Mary and the Saints for Christ, its culture of the arts, and the moral degradation of the masses of the people, when not put on its good behavior by contact with a purer and more enlightened Christian sentiment.

With these stupendous systems of error are to be the severest struggles, ere Christ shall be enthroned in human hearts.

Have the millions of our fellow-men, enthralled in these systems of error, any less claim on our efforts because of the terrible bondage in which they are held, or because results are less speedily reached among them than in other fields? Was Dr. Bridgman, sitting down before the closed gates of Canton, toiling on for thirty years with sublime patience and heroic faith, without the assurance of having won a single soul to Christ, any the less worthy of our regard than Titus Coan, who now numbers over 12,000 souls received by him, on profession of their faith, to the fellowship of the Christian church? Dr. Bridgman was laying foundations deeper and broader than the world then saw, on which others were to build. Are not our brethren in Austria — a field presenting greater hindrances to evangelical effort than any other occupied by the Board — as worthy of our sympathy and words of cheer as our brethren in Micronesia, in the Turkish Empire, or in Japan? In these more difficult fields the night of toil may be long, but the day-dawn comes at last. Had there been no Bridgmans we should not now point to self-supporting churches, and to over 12,000 converts in China. Had there been no Harriet Newells, or Gordon Halls, there would not now be a quarter of a million of Christians in India, including men of every grade and caste, — nor the confident expectation on every hand, of early and wide-spread movements among the masses of the people, turning to Christ and his salvation.

It would not have been wise economy to have sent out twenty men to be associated with Dr. Bridgman at Canton, but it was wise to send twice that number to gather in the whitened harvests in the Sandwich Islands. We do not ask for a dozen men to send to the Zulu mission, or to Ceylon, because the men now in those fields may be competent, without large reinforcements, to raise up a native agency to complete the work; but we would gladly send two dozen at once to Japan, and may need as many more for the Turkish Empire when the present conflict is over, to improve the opportunities that shall then be offered. It is wise for the missionary societies of Great Britain to take advantage of the interest awakened by the wondrous story of Livingstone's travels and labors, to plant missions in the heart of Africa; though it would be poor economy for any society to abandon work in hand, and the preparation made by years of toil, for the sake of some other field more attractive to the popular mind, or promising more immediate returns.

In short, the peculiar circumstances of each people, the kind and degree of providential preparation for successful effort, must determine in each case the character and the measure of efforts to be made. In the vast field committed to this Board, there is the utmost variety of conditions. In some sections, it is a time of seed sow-

ing, in others of culture, in others of harvesting. Some now require more effort, others less; yet all are to be won by the exercise of a wise economy in the use of the means placed at our disposal.

The work of the American Board has been, and is still, preëminently, to give the gospel to the unevangelized, to those who but for our efforts might never hear of Christ. Its missionaries and the natives employed, are laboring not among those who might hear the gospel if they would, as in this land, or among those who would be reached by other Christian agencies; but among the millions left to us, as our share in the great work abroad, that overtaxes the largest efforts of all. What a claim have these unevangelized millions on our love and sympathy; some of them already awakened to a sense of their wretchedness and misery, and stretching forth their hands to us for the bread of life! What a claim on us in this land of churches and schools, and a Christian press, and preachers of the gospel, — one to every seven hundred of our entire population!

Evangelization — the proclaiming of the good news of salvation to all who are ignorant of a Saviour's love and intercession — is our part in the Divine economy of redemption, on which is conditioned the conversion of men by the Holy Spirit. The work includes the Christian college and seminary for the education of a native agency, since every country must be evangelized by its own sons duly prepared by Divine grace through missionary instruction and example; and it includes a Christian literature for the development and nurture of Christian life and character in new born souls; but more than all else it includes the *preaching* of the word. "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" No miraculous power is to print the Scriptures and scatter them broadcast among the tribes of men. No voice from heaven is to proclaim the message of life in the ear of assembled multitudes. This work has been committed to the church. The final glory is not promised till the gospel has been preached for a witness to all nations. The way must be prepared for the coming of the Lord, for those grander workings of the Spirit which have been the hope and the joy of the people of God in all the ages, when Christian institutions shall cover the earth, and Christian homes shall be the common heritage of all the children of men.

All things seem ready for a last crowning effort, not at home only or mainly, but the world over. Indeed the evangelization of the world before the close of this century is fully within the ability of the Christian church. Such a result would be but the legitimate fulfillment of efforts now in progress — the realization of hopes inspired by results achieved during the last half century. In view of the vantage ground now occupied, — by reason of the Scriptures translated into all the leading languages spoken among men, by reason of the evidence so ample on every hand that the gospel is indeed the power of God unto salvation to every one that believeth, by reason of the experience gained in the conduct of missionary operations, of a native agency already raised up and self-supporting, and co-laboring native churches already established, by reason of the wide openings on every hand, and the facilities for the rapid dissemination of the gospel message by the press and the living preacher — in view of such a vantage ground, the early and complete evangelization of the world would seem to be the privilege as well as the duty of this generation.

Results thus far attained, brilliant as they are, represent but a small fraction of the power that might be put forth. How few are really awake to the great opportunity! What a waste of benevolent funds on doubtful temporary objects, on plausible schemes of charity, on church expenses, on the luxuries of public worship, to the neglect of the perishing! How few realize the blessedness of stewardship for Christ; how few are as careful to save for his cause, as for themselves and their families! This missionary work owes its attractiveness to you who come up by thousands to these annual meetings, not to the money invested, year by year — less,

all told, than would be required to build a dozen miles of railway, or to carry on a respectable manufacturing establishment, and not a fifth part of what is spent for education in a single city of New England, — but to the grand spiritual results accomplished, and to the vast moral and religious agencies involved, affecting the destinies of millions of immortal souls in all parts of the world. Let the existing missionary agencies be doubled or even quadrupled in force and volume, as they might so readily be ; indeed, let the church as a whole but come up to the standard of the comparatively small number now most actively engaged, to the standard even of native churches just out of heathenism in India, and Micronesia, and Japan, and supplies would be ample for the work to be accomplished. There are critical periods in the lives of individuals and nations, when all their future seems to turn on the decision of an hour. The self-denial, the heroic purpose, the chivalrous daring, are freighted with the destinies of a lifetime, or of generations yet to be. Such a critical period is now the allotment of the Christian church. Her consecration to Christ, her uprising in her might to obey his last command, will offer to the world the grandest, the most overwhelming argument for the worth and the power of the gospel — one that shall sweep away all forms of error and opposition at home and abroad, and give scope to the waters of life that shall flow and overflow, to the glory of redeeming grace.

It is, therefore, in no spirit of mere enthusiasm or fool-hardiness that we claim it to be the duty and the privilege of this generation to secure the evangelization of the world. The command of our Lord admits of no compromise. It is enforced by the vast preparation in Providence and grace already made, and comes home to us in this most highly favored land reinforced by all the special advantages we possess for doing the work. The charge to the small and feeble church gathered by the Master was not to stay in Judea till that country was converted as a magnificent base of operations, it was not to labor among the Greeks or the Romans as the most cultivated and powerful races, that when converted they might be the more competent bearers of the gospel message to other races. So men reasoned as to what might be expedient then, and only persistent and repeated orders from the great Leader himself could secure obedience ; and so men reason to-day, in regard to this country and the English race. But the command was and is, "Go ye into all the world and preach the gospel to every creature." Would to God that the lessons of the early times might be sent home to the minds of the men and women of this generation, that instead of seeking personal ends for ourselves and our households, instead of losing our energies in the enjoyment of the results of the gospel and the civilization it inspires, we might cherish the hardier virtues and graces of self-denial and sacrifice for Christ, — that we might do something whereof to be glad in the ages to come, — something to be laid as our tribute of love and service at the feet of our Lord.

Oh, the pity of it! These millions of human souls, with all the undeveloped possibilities of greatness and character, of manly virtue and womanly grace, going down to the grave in darkness and gloom, unenlightened and unsaved! Oh, the shame of it to the Christian church, that this should be so — that our professions of love and consecration, of stewardship, should be so unreal! Oh, the glory of it, if the church would now indeed rise and shine, the glory of the Lord being risen upon her, and her work of preparation done for the coming of her Lord.

This paper was referred to a special committee, consisting of Dr. J. H. Seelye, Dr. William I. Budington, Rev. Moses Smith, Henry E. Sawyer, Esq., and Rev. George L. Weed ; and it was voted that it be made the order of service at the evening session. Rev. Dr. Behrends, of Providence, then made an address on the subjects presented in the two papers. During this session the Board several times united in singing, and in prayer, led by Dr. Wellman and Dr. Edward Hawes.

Dr. Perkins, of the nominating committee, reported, recommending the appointment of the following committees, and they were appointed: —

On the Zulu Mission. Rev. E. S. Atwood, Dr. J. E. Twitchell, Rev. S. G. Willard, Rev. Jonathan Crane, B. W. Tompkins, Esq., Rev. C. P. Osborne, and William Lincoln, Esq.

On the Mission to European Turkey. Dr. William Thompson, Charles P. Whitin, Esq., Rev. H. K. Edson, Dr. De Loss Love, Rev. Henry T. Cheever, Rev. R. P. Stanton, B. C. Hardwick, Esq., and Rev. William A. Robinson.

On the Mission to Western Turkey. Dr. Edward Hawes, Rev. H. J. Patrick, Dr. A. E. P. Perkins, Daniel Choate, Esq., P. M. Griffin, Esq., Rev. L. R. Eastman, Jr., E. D. Loomis, Esq., and Rev. G. D. Pike.

On the Missions to Central and Eastern Turkey. Rev. John E. Todd, Rev. John W. Harding, Rev. George B. Safford, Dr. C. C. Parker, Julius Davenport, Esq., Rev. E. H. Byington, and Rev. B. J. Relyea.

On the Mahratta Mission. Dr. Gordon Hall, Rev. Moses Smith, Dr. E. H. Richardson, Rev. T. L. Shipman, Willard Judson, Esq., Rev. M. L. Richardson, and Rev. J. P. Root.

On the Madura and Ceylon Missions. Dr. Aldace Walker, Rev. J. G. Davis, Dr. M. McG. Dana, Dr. C. T. Mills, Lewis A. Hyde, Esq., Rev. G. H. De Bevoise, and William S. Bradbury, Esq.

On the Foochow and North China Missions. Dr. T. H. Hawkes, Rev. Joseph H. Twitchell, Charles F. Thompson, Esq., Rev. A. C. Adams, Hon. Lewis N. Gilbert, Rev. Jeremiah Porter, Rev. E. C. Ewing, and Rev. Thomas M. Boss.

On the Japan Mission. Dr. E. P. Goodwin, Dr. S. G. Buckingham, Dr. D. L. Furber, Hon. Frederick Billings, Rev. William S. Palmer, William J. Breed, Esq., Rev. William J. Tuttle, and Dr. E. W. Gilman.

On the Micronesia Mission. Dr. T. P. Field, Dr. J. W. Wellman, Dr. N. A. Hyde, Dr. Richard H. Steele, Prof. J. C. Webster, Dr. Jeremiah Taylor, and Rev. Henry Cummings.

On the Dakota Mission. Dr. O. E. Daggett, Rev. H. A. Stimson, Dr. R. G. Hutchins, Rev. Charles T. Weitzel, S. M. Lane, Esq., Joseph B. Walker, Esq., Hon. Philip Moen, and Rev. Joseph Ward.

On the Missions to Mexico and Spain. Dr. D. T. Fiske, Dr. C. L. Goodell, Rev. L. T. Chamberlain, Dr. J. G. Vose, Rev. Burdett Hart, Dr. Benjamin Tappan, and Joel Bachelor, Esq.

On the Mission to the Austrian Empire. Dr. F. A. Noble, J. N. Stickney, Esq., Rev. George M. Adams, Hon. Zophar B. Dodd, Rev. Joseph Ward, Rev. Edward Robie, and Rev. Thomas K. Fessenden.

On Officers. Hon. William Hyde, Dr. Thomas Laurie, Rev. Charles R. Palmer, Dr. J. W. Andrews, Joseph C. Tyler, Esq., E. W. Thompson, Esq., and Rev. Henry Fairbanks.

On Treasurer's Report. A. L. Williston, Esq., Col. Franklin Fairbanks, H. Z. Culver, Esq., Hon. E. H. Sawyer, George H. Corliss, Esq., Dr. I. P. Warren, and Deacon Edward J. Thomas.

On Place and Preacher. Dr. I. W. Andrews, Rev. L. P. Chamberlain, A. W. Tufts, Esq., Dr. O. E. Daggett, and Rev. I. P. Langworthy.

WEDNESDAY AFTERNOON. — MINUTE RESPECTING MR. TREAT.

The Board met at half past two o'clock, and united in singing and in prayer, led by Dr. C. C. Parker. Dr. Thacher Thayer, of the Committee appointed to prepare a minute respecting Secretary Treat, made a report, followed by an address; and after prayer by Dr. C. Blodgett, and singing, the minute was adopted, and ordered to be entered in the minutes of this meeting, as follows: —

The committee to whom was assigned the preparation of a minute, recognizing, on the part of the Board, the character and services of their late Secretary, and publicly testifying their high regard for him, would report: —

The American Board of Commissioners for Foreign Missions esteem it not the least of the blessings vouchsafed to them, that the weighty affairs of their missions have been directed by a succession of men in whom the churches reposed a full and unwavering confidence. Among these, Mr. Treat justly holds a high place, and his memory will ever be cherished with affection and honor. A long official life has eminently shown his fitness for the work to which he was called. A mind of balanced powers, matured by culture; a will of quiet determination; a clear moral discrimination; and a heart given up to the obedience of Christ, have been manifest in his conduct of the missionary cause. His conception of the relation of Christianity to the world enlarged with the opening of the field, and his sense of Christian obligation deepened with the increasing perception of human wants. He lived for the Saviour who died for all men, and faithfully sought to obey the great command. Tenderly, gratefully, this Board remembers him, and records in this assembly their heart felt appreciation of his personal worth and public labors.

They profoundly feel, that as faith in Christ and love to him imperatively demand the preaching of his Gospel to those who never heard of him, so it is in harmony with this great work, that the highest endowments be devoted to it, and that in all its parts it fitly commands the service of those most honored of God and man.

SECRETARY ALDEN'S PAPER.

Dr. G. L. Walker, of the Committee on Secretary Alden's paper, presented a report with resolutions. After remarks by Dr. Walker, Rev. J. G. Johnson, Rev. W. H. S. Aubrey, a Director of the London Missionary Society, and Dr. W. I. Budington, and prayers by Dr. Schauffler and Dr. J. O. Fiske, the report was accepted and the resolutions adopted, as follows: —

The committee to whom Secretary Alden's paper on "A Missionary Revival" was referred, would make the following report: —

The committee are deeply impressed with the conviction that few subjects, if any, could be presented for the consideration of the Board and of this assembly, so vital to the success of the cause of missions and the cause of Christ, as that brought forward in this admirable paper. Many other most important topics might be urged upon our attention, but scarcely one of such immediate and commanding urgency.

The committee cannot regard it as a merely fortuitous circumstance, that this document upon the question of a special missionary revival should have been preceded, as it has been, by other communications of former years, which seem to have prepared the way for it. At the meeting of the Board at New Haven, five years ago, a paper upon the "Ministration of the Spirit," by Rev. Secretary Clark, called earnest attention to the fundamental necessity, in all Christian endeavor, of the agency of the Holy Ghost. That paper, to a great extent, gave tone and direction to the deliberations of that gathering; and it was thought upon and considered by multitudes of Christians in their own homes.

The next year, at Minneapolis, Secretary Treat presented a communication upon the "Urgent Claims of our Missions" for reinforcement in laborers, and for an enlargement of the field of effort.

Last year, at Hartford, a striking paper, by the same hand, on the "Missionary Consecration of Pastors," pressed upon the ministry the duty of a new anointing to the work of evangelizing the world to Christ; while at the same time, in an impressive and memorable review of a "Century of Christian Progress," by Secretary Clark, the timeliness of the present opportunity, the preparedness of the world for some high and special endeavor, and the adequacy of the resources of the Christian Church for the work to be done (if those resources could only be dedicated to the service) were pointed out with clearness and power.

And now, in a manner which we cannot deem accidental, or other, indeed, than Providential, our attention is called, in the paper now under consideration, to the thing for which all these previous deliberations have prepared the way, — namely, the need and the attainableness of a revival which shall wear a characteristically missionary impress, and eventuate in characteristically missionary results.

The nature and the probable consequences of such a revival have, in this paper of your Rev. Secretary, been cogently set forth. The necessity for it, and the auspiciousness of the opportunity, have also been demonstrably shown. No timelier or more pressing topic could well be brought before us, for no timelier or more pressing need appertains to the Christian cause.

Your committee sympathize with the general implication of the paper, — made as it has been in a cautious and reverent spirit, — that the revivals of some of our more recent periods have not been, so much as they ought to have been, or so much as they might have been, revivals of this missionary quality. And we deem it plain, beyond need of argument, that our future spiritual quickenings *must* take on more of this special and distinguishing impress if the missionary cause is to prosper, and the work aimed at by it is ever to be done.

The question comes back, then, as a question of importance, perhaps transcending any other which can be raised in this assembly, — Can we have, ought we to expect, may we labor for, a distinctively *Missionary Revival?*

And to this question we take leave to make answer in the following resolutions, which we submit to the consideration and commend to the adoption of the Board: —

Resolved, 1. That Christians are justified by the experience of the past and by the Word of God, in believing that a spiritual revival may properly be sought in the line of what, at any period, is the *greatest need* of the church and of the world.

Resolved, 2. That in our judgment the time has come, in the progress of Christ's kingdom on earth, when a revival bearing a distinctively missionary character, in its consecration of men and money to the work of evangelizing the entire world to Christ, *is* the church's and the world's most pressing need.

Resolved, 3. That we will pray, expect, and *labor for* a spiritual quickening from God, which shall possess a distinctively missionary character, and result in distinctively missionary consecration.

WEDNESDAY EVENING. — COMMITTEES TO REPORT NEXT YEAR.

The Board met at the appointed hour, and united in singing and in prayer, in which Dr. Edward Strong led.

The President appointed three members of each of the standing committees for 1878, as follows: —

On the Zulu Mission. Dr. Zachary Eddy, Rev. John H. Denison, and Rev. Henry Fairbanks.

On the European Turkey Mission. Rev. E. H. Byington, Rev. E. N. Packard, and Hon. E. H. Sawyer.

On the Western Turkey Mission. Dr. George F. Magoun, Dr. John R. Herrick, Rev. Michael Burnham.

On the Central and Eastern Turkey Missions. Dr. Hiram Mead, Rev. W. H. Fenn, E. W. Blatchford, Esq.

On the Mahratta Mission. Dr. Richard Cordley, Rev. Henry F. Hyde, Rev. James P. Lane.

On the Madura and Ceylon Missions. Rev. E. F. Williams, Dr. E. H. Richardson, A. Lyman Williston, Esq.

On the Foochow and North China Missions. Dr. Augustus F. Beard, Hon. S. Wells Williams, Rev. A. H. Bradford.

On the Japan Mission. Dr. J. T. Hyde, Hon. Peter Parker, Rev. R. Henry Davis.

On the Micronesia Mission. Dr. I. P. Warren, Hon. Wm. Hyde, Rev. E. A. Reed.

On the Missions to Mexico and Spain. Dr. Joel S. Bingham, Rev. J. R. Thurston, Rev. S. H. Lee.

On the Mission to Austria. Rev. E. H. Merrill, Dr. R. H. Seelye, Rev. George E. Street.

On the Dakota Mission. Rev. Joseph Ward, Hon. A. C. Barstow, Rev. John W. Dodge.

REPORT OF COMMITTEE ON THE HOME DEPARTMENT.

President Bartlett, of the Committee to whom the Report on the Home Department was referred, presented the following report and resolutions: —

Your Committee pass over all other matters contained in the Report of the Home Department of the Board, and proceed at once to its chief topic of immediate and practical interest and action. "The serious question," says the Report, "put by the Prudential Committee to the Board at its present meeting is, Upon what scale of anticipated receipts shall the appropriations for the ensuing year be made?"

In endeavoring to cast some light on this question, your committee would first express their gratification that, after a protracted period of such extreme financial embarrassment the income of the past year has fallen but $17,000 short of the actual expenditures, and that the total indebtedness for the two years past is but $48,000.

"This," in the words of that Report, "is not so pleasant a record as we would gladly have made." But while we deprecate a debt, we are not alarmed at it. This great Board has met and solved such problems before. It has repeatedly extinguished debts that were, both relatively and absolutely, greater than this. There was a debt in 1839, and a larger one in 1840. In 1841, when the total income was but $235,000, there was a debt of $57,800, and in 1859, with an income of $350,000, a debt of $66,000. They occasioned much concern and alarm; but they were quietly extinguished, and this great missionary movement went calmly forward on its errand of mercy to the lost. We shall do the same once more.

In answering the question, your committee wish so to speak as to utter not alone their own convictions and impulses, but to express the deliberate judgment of the intelligent piety of the churches. We will not say all that we think ought to be and might be done, but what we believe can be done.

We look back, then, and see how, by the generosity of the living and the dead, and by the wisdom of our Prudential Committee, the Lord has brought us through these troublous times on the whole so prosperously.

We look upon the rapidly increasing number of our church-members, now amounting to 350,000, to whom the extinction of past arrearages means but the contribution of some thirteen cents apiece, and to whom half a million dollars for missions means but a dollar and a half each; and upon our 3,500 churches, many of which have individually coped with larger arrearages of their own than the present debt of the Board, and which for many years have made no advance in their missionary offerings at all proportioned to the converts added to their number, by the abounding grace of God.

We look out upon the discernible signs of returning prosperity, chiefly marked by those bountiful and extraordinary harvests, whereby the very sunshine of Heaven has suddenly poured millions upon millions into the hands of the farming population, soon to carry sunshine and prosperity, we trust, through every department of business in the land.

And last but not least, we look out upon the remarkable shining of the Sun of Righteousness upon the missionary field during the year just ended, — a year of signal prosperity and signal promise, — a year in which almost every station, from the Dakotas and the Zulus to the Japanese, has reaped more or less of the fruits of the Spirit, and in which more than 1,800 converts have been added to the churches. And as the hopeful call for enlargement comes from almost every point, we seem to hear the voice of the Master calling unmistakably to his people, "Go forward," and not backward.

Meanwhile, when we contemplate the alternative, and bear in mind that the Prudential Committee have already retrenched till further retrenchment evidently carries with it distress and excision at the missionary stations, those of us who remember the deep affliction and the long and disastrous results following the retrenchment of 1837, feel that we cannot have any part or lot in such an alternative.

We have in our own minds not a particle of doubt, that it is within the duty, the privilege, and the power of our churches, to remove the indebtedness, and to make a decided advance upon the rate of expenditure. If the mass of our churches and church members even approximated, in their scale of benevolence, to the standard maintained by a large number of the ministers and laymen, this result would easily be reached. What we imperatively need is a *movement all along the line*. Could this be effected, men and money would abound, and every other benevolent organization, instead of suffering a decrease of its means, would also share in the harvest.

Our only question arises just here. Can the convictions, the zeal, and the resolution of this assembly be conveyed to any considerable portion of the churches? Is there any mode in which the sense of personal responsibility can be brought home to the 350,000, or the majority of them, — or even to a large minority?

In answering this question we recur hopefully to the suggestion of the Secretary. There have been successive periods at which, without any definitely assignable cause, the missionary contributions have suddenly risen to a much higher plane, and have remained there until another equally sudden rise. We apprehend that a careful comparison of the facts would show the connection between these upward movements of the missionary funds and the downward movements of the Holy Spirit, — in other words, the revivals of religion.

The nation has, in this respect, been of late abundantly blessed. Many thousands have been added to our churches. May we not expect, does not the Lord of the harvest look for more missionary fruits? May we not earnestly hope and pray for another of those "periods of permanent advance" as just at hand, to be wrought by the good Spirit of God out of this very emergency?

Without now advocating all we could desire, your committee recommend for adoption the following resolutions: —

Resolved, That this Board advise the Prudential Committee to look to the churches for the sum of $500,000 for the current year.

Resolved, That this Board earnestly appeal to the ministers and the members of the churches, individually, so to increase their contributions and so to exert their personal influence, as to secure the full sum of $500,000 to the American Board during the present financial year.

After addresses by Dr. Bartlett, Hon. Wm. E. Dodge, Hon. J. B. Page, Hon. W. W. Thomas, and others, and after prayer by Dr. S. P. Leeds, the report was accepted and the resolutions were adopted.

PAYMENT OF THE DEBT. — DR. CLARK'S PAPER.

On motion of Hon. J. B. Page, of Vermont, after some discussion, it was voted to circulate cards through the assembly for immediate subscriptions to pay off the debt. This was done. Dr. J. H. Seelye, of the special committee on Secretary Clark's paper, reported, preceding the report with an address. The report was accepted, as follows: —

The Committee to whom was referred the paper of the Senior Secretary on the "Claims of the Unevangelized upon the Christian Church," believing that, if the plain precept of the Gospel which this paper presents is forgotten, and the pressing duty of the church involved therein neglected, we do not remedy this by acknowledging our remissness, nor by holding up before our eyes again the doctrine we had failed to remember, or the duty we had failed to perform, would only urge that we come directly to our Lord himself for the all-sufficient inspiration we need. As the only strength for the church, as well as the only salvation for the world, is in looking unto Jesus, the author and finisher of our faith, we can only commend this paper to this Board and the churches it represents, with the added recommendation, that we even now and here, renew our consecration joyfully and fully, to our divine Lord, — as joyfully as we praise him for his abounding love, and as fully as we trust him to reveal the riches of his grace more and more, to us and to all the nations.

Before the close of the meeting it was announced that the whole amount needed to pay the debt of the Board — $48,000 — had been pledged! Upon this announcement, the Board united in singing "Praise God from whom all blessings flow," and were led in a prayer of thanksgiving and consecration by Rev. Moses Smith, of Michigan.

THURSDAY MORNING. — REPORTS OF COMMITTEES.

The committees on different portions of the Annual Report, relating to the several missions, mostly reported during the session of Thursday morning — a few at the business meeting Thursday afternoon, — severally recommending the acceptance and publication of the portions of the Report which had been referred to them.

These reports were accepted, and the recommendations adopted. The more important portions will be given here, but it seems needful, as heretofore, to abridge to some extent.

The Committee on the Zulu Mission : —

Express their great satisfaction with the cheering signs of progress which the exhibit of the last year affords. The characteristics of the people among whom the mission stations are planted are not such as to warrant the expectation of great tides of enthusiasm for spiritual truth. It is enough to be able to note a steady advance in every department of the work. The movement into the interior, and the establishment of a new station, the increase in the number of church members, the large aggregate of Sabbath-school scholars and of attendants upon public worship, are of themselves facts full of encouragement; but still more hopeful is the record of the girls' school and the roll of theological students. Between Mr. Champion's first school, — his shelter the shade of a tree, his book the sand in which he traced the letters, his pupils the curious few that gathered to watch him, — and the present eagerly sought facilities for imparting instruction, a whole continent of mental and moral betterment intervenes. The prospect of an educated native ministry is full of hope, and no less encouraging is the assurance, that in the near future so many homes are to be brightened with the influence of intelligent Christian womanhood.

In the judgment of the committee it would be gratifying to all friends of missions to see a vigorous prosecution of the work looking more especially to the evangelization of Central Africa, and we would ask the question, whether, after forty years of labor on the borders, the word of the Lord to-day is not, " Ye have compassed this mountain long enough ; speak to the children of Israel that they go forward ? "

The Committee on the mission to European Turkey say : —

We are surprised to learn that wide-spread political agitation and the ravages of war have not proved more disastrous to our work. It is noteworthy that so few native believers suffered violence previous to the catastrophe at Eski Zagra, and that when it came the missionaries escaped by the aid of Turkish officials.

What hindrances and rebuffs may await this youngest of our Turkey Missions, if contending armies are permitted to continue their bloody work, it were idle to anticipate ; but we may trust that the Master will guard our imperiled enterprise, and fulfill the hopes awakened by the translation of the Bible into the Bulgarian language, followed recently by several choice volumes, including a hymn book, by the marked success of the female boarding-school and the theological seminary at Samokov, and by the evangelical churches rising here and there as witnesses to the renewing grace of God.

In regard to Western Turkey it is said : —

During the past year Christians have often painfully asked, what will be the effect of the war on the progress of missions in Turkey ? Your committee rejoice to receive so good a report of continued progress in all departments of effort during the year just closed, and heartily recommend its publication.

The report gives fresh assurance that the Providence which has so often and peculiarly interposed for this mission still holds it in keeping. In the face of such troublous times there have been greater accessions to the churches than in any previous year; and in all departments of the work the good hand of the Lord has been with his laborers to strengthen and prosper them. The Christian women of this country will rejoice to hear of the success attending the Constantinople Home. During the hard times the income from its pupils has thus far exceeded that of last year, while the pupils have progressed in mental and spiritual life. The organized Christian work reported from some directions might well be imitated by our churches at home. The contributions of the native churches during the hard times bespeak great self-sacrifice, and a steady growth toward independent self-support.

With reference to Central and Eastern Turkey the Committee state : —

The Central and Eastern Turkey Missions may be spoken of together, as having similar characteristics. They have no harps to hang upon the willows, but amidst perils of war and the discouragements of deepest poverty, they speak to us of progress and hope. With their sixty churches, alive with faith and purpose, their thirty-four native pastors, forty-eight

licensed preachers, and a large and able corps of teachers, their work during the last year has been remarkably successful. It has been stimulated and crowned by the divine blessing in revival influences, in some cases continuous through the year, and especially remarkable in connection with the educational work. The higher education is exciting more popular attention, winning favor with the authorities, drawing more paying pupils, and giving opportunity to elevate the standard. Particularly noticeable is the auspicious development of woman's education. Its fruitfulness is already seen in places remote from the educational centers, in the better ordered family life of the scattered villages.

There is an evident increase of the personal influence of the missionaries; the normal result, not alone of their personal character in their several localities, but of such long and well spent lives as those of Calhoun, Goodell, Schneider, Riggs, Schauffler, Vandyck, and others, whose leaven is working and will work, throughout the Turkish Empire.

The missions need, and must and will have, larger reinforcements, both of men and women, to take advantage of the present strategic condition of Turkish affairs, as related to the kingdom of Christ and the future of that empire and its adjacent regions.

There is a general fruitage in these missions of the good seed of missionary effort, so wisely planted in the past, which is most promising to our Christian hope and stimulating to our faith.

We must not close this report without alluding to the gallant conduct of our missionaries in the immediate presence of the alarms and confusion of war, in staying by their stations, and giving their greatly needed sympathy and help to those who are in such peculiar straits.

The Committee on the Mahratta Mission say: —

The Report of the Mahratta Mission gives evidence of wise, patient, and successful labor in that field. Our brethren there are entitled to sympathy, and at the same time to congratulation. While their hearts have been distressed and their work embarrassed by the famine, and by retrenchment, still the last year has been one of much fruitfulness. It is a fact to be noted, that one hundred and fifty-six persons, or one sixth of the entire church-membership of the mission, were added on profession of faith during the past year.

It is certainly very encouraging to find that, in such a year of drought and suffering, the contributions of the churches amounted to $2,000, or two fifths of the whole amount required for the support of their pastors.

The native pastors, now outnumbering the missionaries; native converts zealous in doing missionary work; the school at Ahmednuggur, of one hundred and fifty girls, of whom twenty-eight were received into the church during the year; the faithful work of the Bible women, under the direction of the wives of the missionaries; all these are encouraging features of the record.

The standard of piety among the converts is rising, the spirit of inquiry among the heathen is on the increase, the old idolatry is being steadily undermined; and we may hope that, in a day not far distant, paganism in that field, like some huge cliff whose foundation has been slowly worn away, shall give place to the Gospel and the kingdom of our Lord.

The Committee on the Madura and Ceylon Missions report: —

Good progress, for the year past, has been made. There seems to be, on the part of the missionaries, a general expectation of great religious changes in this field, and that they are on the eve of great ingathering to the churches. The death of that devoted and gifted laborer, Mr. Capron, has been a sad loss to this mission. Long will his faithful labors perpetuate the memory of his useful ministry.

Drought and retrenchment have worked adversely on the mission. Yet one new church has been organized, and the gain in the number of church members is eighty-nine, making a present total of 1,969.

The Bible women have been very active. The educational work, subordinated to the interests of the Gospel, promises much for the future, particularly in the way of raising up native laborers. The Home at Madura, under the direction of Mrs. Capron, is a great addition to the mission, and Mrs. Capron's medical labors have been remarkably successful, and have been appreciated by large numbers sharing in them. The dispensaries, and their branches, under Dr. Chester, are of untold service to the sick and suffering. A general feeling of hopefulness pervades the missionaries, and signs of increasing progress are manifest.

Few changes, and little that is striking, have been reported from Ceylon this year. To the twelve churches sixty-six members were added. Contributions were larger than ever before, and six of the churches are now self-supporting. It is noteworthy that of the sixty-six new church members forty-five were from the higher schools and classes.

Jaffna College, under Mr. Hastings, and the training school at Tillipally, under Mr. W. W. Howland, are both prospering, and steadily contributing to the effectiveness of this mission, while the work among women presents the most encouraging feature in the year's report. Homes are open to the Bible-readers, and a spirit of inquiry, which promises much, has been awakened among the native women.

Respecting the Missions in China it is stated: —

Your Committee are permitted to make mention of a degree of progress which is most encouraging; and they are glad to note the fact, that the missionaries are hopeful of better things in the future.

It is much that the North China mission has added to its churches 30 per cent. of the entire number enrolled at the time of its last annual report, and the Foochow mission 9 per cent., and that the two missions have been so blessed as to report an increase of 82 per cent. upon the number enrolled five years ago. How many churches in this country have had as large an increase, through conversion and confession, within the same time?

But such increase is not the only cause for encouragement and thankfulness. The church members are growing in Christian character, and in a feeling of obligation to aid in the evangelization of their countrymen.

The introduction of a native pastorate among the forces by which the work shall henceforth be carried on, is a step in the right direction; and the establishment of a new station in the interior, one hundred and fifty miles in a direct line from Foochow, indicates both wisdom in counsel and enterprise in action.

The wisdom of laying the foundations broad and deep already appears, and God is giving to some who have labored long, in faith and patience, the pleasure of now seeing the walls of the spiritual temple rising. We rejoice that they have their reward even now. The workers may change, but the work will go on.

No one who has watched the progress of missionary work in China can well doubt that it is entering upon a new era. It may be said of it, generally, as is said in the Report before us of the Foochow mission work: "The long period of preparation seems drawing to a close, and results of a more promising character, long waited for, seem now right at hand."

The Missionary Conference at Shanghai, from the 10th to the 24th of May inclusive, at which one hundred and twenty missionaries, representing the different Protestant communions, counseled with one another in regard to the common work, is an event of far-reaching influence, having a direct connection with the progress of the kingdom of God in China.

But what are the two hundred Protestant missionaries of China among her 400,000,000 of people? What is one missionary for every two millions of her population? Has not the time come when China should be made the theater of a missionary enterprise much larger and far more aggressive than has yet been undertaken? Does not God call his people to do much more than they have hitherto done for the salvation of the immense population of China, equal to one third of the entire population of the globe? And will not the churches that act through the American Board offer freely unto the Lord, that the redemption of this great people may be rapid and complete? They have made a beginning — only a beginning — of the work which they are privileged to do. Let them now obey the call of God to go forward to the working out of grander results, that they may have part in the joy and reward of the finished enterprise.

The Committee on the Japan Mission say: —

The encouragement to labor for the evangelization of Japan has hardly a parallel in the history of the missionary enterprise. New as the field is, the most blessed and cheering results are already visible. Old superstitions are already largely rejected by the more educated classes. There is on every hand an eagerness to hear the Gospel, and those who embrace Christianity become at once enthusiastic and effective workers for the cause. This is especially true of the young men in the training school at Kioto. This school now has sixty-five or seventy pupils, more than half of whom are preparing to become preachers of

the Gospel. In fact, they are already preachers, and in more than fifty places, in and around the city, they are proclaiming the truth as it is in Christ.

So inspiring to the laborers is the success of their work, that there is a constant temptation to overwork, and from this cause missionaries are failing in health and breaking down. The field is full of promise, and the grandest results might be expected if the men and the means were at hand.

One day is with the Lord as a thousand years, and it certainly looks as though the day of the Lord for Japan had now come. Happy would it be for the American churches if they could know the opportunity here afforded them, and could lift up their eyes and behold the fields already waving with a rich and golden harvest. The fruit of every handful of corn now deposited in that deep and fertile soil will shake like Lebanon.

Respecting the Micronesia Mission the report states: —

The Committee have been impressed by the indications of the steady and vigorous advance of the gospel on those distant islands. The addition of more than five hundred converts to the churches in a single year, and a Christian benevolence which, abounding out of the deep poverty of the native Christians, would put to shame many American churches, are fresh evidences of the living power of Christianity. It is only twenty-five years since this mission had birth, yet the members of these Micronesian churches are already sending missionaries to the isles still beyond, even as the Hawaiian churches sent missionaries to them.

Your Committee wish also to express their conviction of the eminent wisdom of sending the Rev. C. M. Hyde, D. D., to the Sandwich Islands, to take charge of an institution for the training of Christian young men for the native ministry, some of whom are expected to go forth as missionaries to the Micronesian Islands.

The Committee on the Dakota Mission say: —

In considering that part of the Annual Report which was assigned to us, we have had the advantage of one of our number, Rev. Joseph Ward, being a Congregational pastor in the vicinity of the mission, and also of the presence of one of the missionaries there employed, Rev. Alfred L. Riggs. Without adverting to statistics gathered in the Annual Report, we recognize the fact of general prosperity, and especially the testimony, that while the sum expended has been less than in some former years, the results have been greater in proportion. But more particularly we call the attention of the Board to the light thrown on the general question of the proper policy of the government toward the Indian tribes, by the experiments of the two colonies known as the "Flandreau," from the Santee Agency, and the "Brown Earth," from the Sissiton Agency; the first formerly described in the "Missionary Herald" and other publications, and the latter more recently undertaken under the stimulus of its success. They are strictly colonies from the Dakota or Sioux Indians, who have gone forth from their tribal relations, and settled upon United States lands, obtained homesteads and all the rights of citizenship, and are maintaining agricultural and other industries for their own support, and churches and schools for their improvement, precisely in the manner of white settlers. Suffice it to say that these recent experiments happily illustrate and confirm the growing conviction of thoughtful students of our national affairs, that the Indians ought not to be the perpetual wards of the government, and thus held in continued pauperism and feebleness, but, as soon as it may be done without violence, should be placed on the footing of white settlers and citizens; and that the existing laws relating to reservations should be so far modified as to allow of such a course on the part of those who choose to adopt it. We add the testimony and conclusions of the brethren engaged in the Dakota Mission, from a document prepared by them at their annual meeting September 13, 1877, which arrived too late to be incorporated into the Annual Report. This document your Committee recommend to the Board for their sanction and adoption, expressing also the wish that in substance it may be brought to the attention of the proper departments of the national government. The document was prepared to be acted upon by the Board, and is as follows: —

"The experience gained in prosecuting the mission work among the Indians of this country during the past sixty years, constrains this Board to adopt the following platform of principles which we think should represent the Indian policy of our country.

"1. Indians are men — not much differing from others, with the same wants, and governed by the same impulses as other men.

"2. Since there is, under our government, no legal arrangement for the adjustment of wrongs among Indians, the first and great necessity on their behalf, even in the savage state, and much more as they begin to emerge from that state, is the protection of law and subjection to its penalties. In their native state Indians are lawless, and often need to be restrained by force. So far the military power is a necessity.

"3. So long as they remain the wards of the government, dependent to a large extent for support and help, the necessary education — in books, in agriculture, and in mechanic arts — should be made compulsory. No more *Indians* should be raised.

"4. It is certainly more economical to feed Indians than to fight them, as well as more humane and Christian, and the Reservation system is accepted as a temporary expedient in preparing them for self-support; but great care should be taken that the feeding be not continued too long, and the Reservation should terminate before it becomes a hindrance to citizenship.

"5. When life and property are thus protected, and Indians take the first step towards civilization, they should find all obstacles removed to their acquisition of real estate by homestead or preëmption, that by reaching the condition of self-support they may take their place among the other peoples who constitute our American nation.

"6. In view of the fact that the Indian service of the government is one of complex duties, requiring special training, and that frequent removals of its officers works evil, we believe the time has come for the establishment of a true Indian Civil Service, in which tenure of office shall be during efficiency and good behavior.

"7. To successfully accomplish the objects herein enumerated, — to civilize, to enlighten, to educate, and bring up to the highest and best style of manhood, — we regard the teachings of our Lord and Saviour Jesus Christ as *indispensable*, and the prosecution of the missionary work among the Indians as *imperative*."

The Committee on the Missions in Spain and Mexico reported: —

As was to be expected, all efforts to introduce a pure Christianity into Papal Spain continue to meet with fierce opposition. Nevertheless, there appears to have been decided advance in the good work during the past year, both at Santander and Zaragoza, especially at the latter place; and this advance promises to be much greater the present year, provided the reinforcements urgently called for can be furnished.

Since the report of the Prudential Committee was prepared, the Mission in Northern Mexico has been transferred to the Presbyterian Board, while in Western Mexico the work continues hopeful and progressive, although greatly weakened by the absence of Mr. and Mrs. Watkins.

Respecting the mission to the Austrian Empire it was said: —

The Committee appreciate the peculiar difficulties of this field, and especially the many hindrances which lie in the way of immediate and marked success. At the same time it is our profound conviction that God's hand is in the opening of this empire to the witnesses for the truth as it is in Jesus. The deep needs of the people, as seen in a very general misconception and perversion of the principles of the Gospel, are beyond question. Yet many are hungry for the bread of life, and facts have come to our knowledge which make it certain that the present is not altogether a period of seed-sowing, but of harvesting as well. We feel that the men and women who are laboring in that field are conducting their work with a high degree of wisdom and devotion; and for their own sake, and for the sake of Christ, whose they are, they are entitled to the prayers and sympathies of God's people, here and everywhere.

In connection with the reading of these reports addresses were made in regard to several of the mission fields by Mr. Doane, formerly of the Micronesia Mission; Messrs. Bissell and Hazen, of the Mahratta Mission; Hon. S. Wells Williams, respecting China; Mr. Hartwell, of the Foochow Mission; Hon. B. G. Northrop, respecting Japan; Dr. Schauffler, recently from Austria; and Mr. Bond, of the European Turkey Mission. There was also occasional singing, and prayer was offered by Rev. C. R. Palmer.

THURSDAY AFTERNOON — THE LORD'S SUPPER.

As usual at the annual meetings of the Board, the public meetings of Thursday afternoon were in connection with the sacrament of the Lord's Supper, which was administered in three churches to a very large number of communicants. At the Central Church, Drs. Gordon Hall, and W. A. Farnsworth of Cesarea, Turkey, officiated; at the Beneficent Church, Drs. W. I. Budington, and L. Bissell of the Mahratta Mission; and at the Pilgrim Church, Dr. D. T. Fiske, and Rev. E. T. Doane from Japan.

PLACE AND PREACHER FOR THE NEXT MEETING.

After the communion service the Corporate Members of the Board gathered at the Music Hall for a business meeting, the Vice-President, Hon. Wm. E. Dodge, presiding in the absence of the President.

The Committee on Place and Preacher presented their report, making the following recommendations: —

That the place of meeting for 1878 be Milwaukee, Wisconsin; that Rev. W. I. Budington, D. D., be the preacher, and Rev. George F. Magoun, D. D., the alternate; and that the Committee of Arrangements be Rev. George T. Ladd, Hon. E. D. Holton, William Taintor, Esq., Rev. Henry T. Rose, E. Townsend Mix, Esq., Rev. H. C. Hitchcock, Charles G. Stark, Esq., and Dr. D. H. Perkins, with power to add to their number. This report was accepted and the recommendations were adopted.

RESIGNATIONS. — NEW MEMBERS.

Hon. John B. Page, of the Committee on New Members, reported that George Merriam, Henry White, and Thaddeus Fairbanks, Esqs., had resigned their corporate membership. The Committee recommended that these resignations be accepted, and they were accepted by the Board.

The Committee also recommended the election of the following persons as Corporate Members of the Board, and they were unanimously chosen as such by ballot: Hon. Joseph Titcomb, of Maine; Matthew H. Buckham, D. D., George L. Walker, D. D., Rev. James Gibson Johnson, Rev. Henry Fairbanks, Calvin B. Hulbert, D. D., and Hon. Horace Fairbanks, of Vermont; James G. Vose, D. D., of Rhode Island; Jacob M. Manning, D. D., Rev. William H. Wilcox, Rev. Jonathan L. Jenkins, Sewall G. Mack, Esq., Hon. Thomas J. Borden, Charles Merriam, Esq., Hon. Edward B. Gillett, and Elizur Smith, Esq., of Massachusetts; Frederick A. Noble, D. D., Hon. Nathaniel Shipman, Rev. Joseph W. Backus, Jonathan N. Harris, Esq., and Robbins Battell, Esq., of Connecticut; Rev. Eliphalet Whittlesey, of Washington, D. C.; Charles H. Carr, Esq., and Martin K. Whittlesey, D. D., of Illinois; Rev. Henry S. De Forest, of Iowa; and Rev. Joseph Ward, of Dakota.

OFFICERS.

Hon. William Hyde, of the Committee on Officers, reported, recommending the following persons, who were chosen unanimously by ballot: —

MARK HOPKINS, D. D., LL. D., *President.*
HON. WILLIAM E. DODGE, *Vice-President.*
AUGUSTUS C. THOMPSON, D. D.,
HON. ALPHEUS HARDY,
ABNER KINGMAN, ESQ.,
EZRA FARNSWORTH, ESQ.,
J. RUSSELL BRADFORD, ESQ.,
JOSEPH H. ROPES, ESQ.,
EGBERT C. SMYTH, D. D.
E. B. WEBB, D. D.,
C. C. BURR, ESQ.,
ELBRIDGE TORREY, ESQ., *Prudential Committee.*
N. G. CLARK, D. D.,
E. K. ALDEN, D. D., *Corresponding Secretaries.*
REV. JOHN O. MEANS, D. D., *Recording Secretary.*
LANGDON S. WARD, ESQ., *Treasurer.*
HON. AVERY PLUMER,
ARTHUR W. TUFTS, ESQ., } *Auditors.*
J. M. GORDON, ESQ.,

The Recording Secretary announced that the following Corporate Members had sent letters excusing their absence from this Annual Meeting: Hon. Peter Parker, Dr. Philo R. Hurd, Dr. George N. Boardman, Rev. B. C. Taylor, Dr. R. S. Storrs, Dr. W. W. Patton, Rev. C. L. Goodell, F. C. Sessions, Esq., Dr. W. E. Merriman, Rev. J. W. Strong, Dr. S. G. Buckingham, Dr. N. Bouton, Ebenezer Alden, M. D., Dr. E. J. Montague, Dr. E. P. Goodwin, Dr. N. A. Hyde, Dr. J. S. Hoyt, Dr. Samuel Wolcott, Samuel Holmes, Esq., John G. Foote, Esq., Dr. Alvan Bond, Oliver E. Wood, Esq., Dr. Rufus Anderson, Dr. Geo. F. Magoun, and Dr. A. B. Robbins.

THURSDAY EVENING — TREASURER'S REPORT.

At the opening of the session Thursday evening the Board united in singing and were led in prayer by Dr. J. H. Seelye. Dr. I. P. Warren, of the Committee on the Treasurer's accounts, presented the following report, which was accepted: —

The Committee to whom was referred the Report of the Treasurer, have made such an examination as their limited time has permitted, and beg leave to report that the funds of the Board are well invested, and the books and accounts appear to be kept in a thoroughly business-like manner and to be properly audited.

Your Committee wish to commend the prudence and economy of the management, and have only to regret the increase of the debt, which is now reported at $47,985.94.

P. S. Such was the report as prepared yesterday, and it is, perhaps, still appropriate as relating to the account of the Treasurer, as presented by him. I may be permitted, however, now to add, for the Committee, that through the special blessing vouchsafed last evening, our regrets are changed to congratulations that the debt exists no longer, and into devout thanksgiving that the Board may enter upon the coming year, not only without embarassment but with encouraging indications of financial enlargement.

COMMITTEE ON NEW MEMBERS.

The President appointed the following persons as the Committee on New Members, to report in 1878: Dr. James H. Means, Dr. A. B. Robbins, John B. Eldridge, Esq., A. S. Barnes, Esq., Hon. William B. Washburn, and Dr. J. W. Chickering.

ANNOUNCEMENTS AND ADDRESSES.

Hon. J. B. Page made statements in regard to what was done Wednesday evening to remove the debt, announcing that in addition to the sums then reported, pledges amounting to $3,000 had since been received, making a total sum of $51,000. It was also stated that sacramental collections were taken in the three churches Thursday afternoon, for the starving people of India, amounting to $904.95.

Most of the time was given, as usual on Thursday evening, to addresses, which were appropriate and impressive, from Messrs. W. A. Farnsworth, of Western Turkey, and E. T. Doane, of the Japan Mission; Dr. Hopkins, President of the Board, and Dr. Robinson, President of Brown University. Prayer was then offered by Dr. Behrends, the assembly united in singing the Doxology, and Dr. H. B. Hooker pronounced the benediction.

FRIDAY MORNING — VOTES OF THANKS.

The Board met on Friday morning at half past eight o'clock, united in singing, and were led in prayer by Rev. Jeremiah Porter. Hon. S. Miller, of the Business Committee, offered the following resolutions, and they were unanimously adopted: —

Resolved, That the thanks of the Board be presented to Rev. Dr. Fairchild for his sermon of Tuesday evening, and that he be requested to furnish a copy for publication.

Resolved, That the cordial thanks of the Board be presented to the people of Providence for the generous hospitality which has been extended to the members and friends of the Board during this meeting, rendering their stay in the city so pleasant; to those who have furnished for our meetings this commodious Music Hall; to the several religious socie-

ties that have opened their churches for public services; to the ushers, who have so efficiently and faithfully performed their labors; to the organist and the choir that have aided acceptably in the service of song; to those railroad companies that have facilitated attendance on the meetings by a reduction of fares; to gentlemen of the press who have labored so assiduously and successfully to spread before the public full, accurate, and appreciative reports of our proceedings; and especially to the Committee of Arrangements, for their arduous and effective labors in securing ample and excellent provision for the convenience of the Board and the comfort of all who have been in attendance.

Brief but impressive remarks were made by Vice-President Dodge and Secretaries Alden and Clark, and farewell addresses by Rev. W. W. Curtis, soon to leave for the Japan Mission, and Messrs. Farnsworth (of Western Turkey) and Bissell (of the Mahratta Mission) about to return to their fields. Dr. D. T. Fiske then led in a special prayer of renewed consecration. President Hopkins emphasized the thanks of the Board for hospitality received; Dr. J. G. Vose responded in behalf of the churches and Christian people of Providence and the neighborhood, and the Board again united in prayer led by Dr. Thomas Laurie, and in singing the hymn

"Blest be the tie that binds."

The benediction was pronounced by Dr. Schauffler, and the Sixty-eighth Annual Meeting was dissolved.

REMARKS.

The Board has held heretofore, in the estimation of those attending, many "best" annual meetings, and it is believed that not a few of those who were present from day to day this year, at Providence, would say that this meeting was even *better* than perhaps any one of the preceding *best*. From first to last, in all devotional services, which were frequent; in the morning prayer meetings at the Music Hall, largely attended; in the many addresses; and, indeed, pervading the whole meeting, there was a seriousness, a tenderness, an elevated spiritual tone, an apparent earnestness of consecration, indicating the manifest presence of the Spirit of God, — a beginning already of that "Missionary Revival" of which so much was said, and which was felt to be so needful. Such feelings obviously prepared the way for the wholly unexpected movement for the payment of the debt; and they were intensified, while emotions of deep and grateful joyousness were added, by the result of that movement.

When, on Wednesday evening, after Dr. Bartlett had presented the report of the Committee on the Home Department, and made his remarks, and after Secretary Clark had stated, briefly, how painfully stringent must be retrenchments if for the year to come the receipts — *for the debt and for the year's operations* — should not be *more* than the sum named in that report ($500,000) — when, after this, Ex-Gov. Page of Vermont stated his conviction that the debt should be paid then and there, and that $500,000 should be furnished for the year's operations, and moved that cards be at once circulated for that purpose, it was obvious that the officers and members of the Board were taken by surprise. Doubts, and objections, and a motion to postpone were interposed; but as the mover pressed his own views, declining to withdraw the motion, it soon became apparent that the sympathy of the great congregation was with him. And when the motion was seconded and put to vote, it was decidedly sustained. Then followed scenes which, in the intensity of interest, the joyous readiness of contributions, and the abundant manifestations of feeling, it may be safely said, have had no parallel in previous meetings of the Board. The closing scene of that evening session was depicted in the "Providence Journal" of the next morning thus: "A moment later it was officially announced that the round sum of $48,000 had been pledged. Then the pent-up excitement broke forth in a manner which entirely eclipsed all the previous bursts of applause. . . . . There was laughing for joy, and weeping for joy, and waving of handkerchiefs, and swinging of hats,

and, in short, everything that could express the joy and satisfaction which pervaded the assembly. Then they joined most heartily in singing, 'Praise God, from whom all blessings flow.' Rev. Moses Smith, of Michigan, offered the closing prayer, the benediction was pronounced, and that vast audience (for though it was half-past 10 o'clock nearly all had remained to the end) dispersed with more of real satisfaction on their faces and in their hearts than often falls to the lot of an assemblage." When, the next day, Governor Page spoke of the result, and stated that additional pledges amounting to $3,000 had been received since the previous evening, it may well be supposed that the heart of the great assembly was with him as he added: "And now, Mr. President, I feel like saying, with the Psalmist of old, 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.'"

The number of Corporate Members reported as in attendance at the meeting was 89 and the names of 515 Honorary Members were handed to the Assistant Recording Secretary. The Music Hall accommodated an audience of considerably more than 2,000, yet it was necessary to open the Beneficent Church for addresses, to good congregations, on Wednesday and Thursday evenings. On Thursday forenoon the Woman's Board held, in that church, a very large, and, as was stated, an intensely interesting meeting; while one of the most delightful gatherings of the week was a missionary reunion, — a meeting of perhaps 150 missionaries, children of missionaries, and their near relatives and special friends, — at the rooms under the Pilgrim Church, where a bountiful collation was provided by the ladies of that church. There was also, on Thursday, a gathering of alumni of Mount Holyoke Seminary; a like gathering of alumni of Amherst College; and a meeting of about fifty theological students, from various seminaries, addressed by Secretaries Alden and Clark.

As a whole, this meeting of the Board was one long to be remembered; one which has called forth, and will yet call forth in distant lands, as the reports of it go out to all the mission fields, many songs of thanksgiving and praise.

"THE CAPTIVITY" TURNED.

Since the happy deliverance experienced at Providence, in the sudden extinguishment of that tenacious adherent to the Board for the past few years, bearing the name of "Debt," the old and tried friends of foreign missions have taken unusual comfort in repeating the one hundred and twenty-sixth Psalm: "When the Lord turned again the Captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; *then said they among the heathen*, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

Now, therefore, is the time for thanksgivings to rise into renewed supplication, "Turn *again* our captivity, O Lord, as the streams to the south." Let us expect an immediate and still larger out-pouring of the Holy Spirit, lifting us all up to a permanently higher standard, both of holy living and generous giving. God has wrought these great things for us, to show us that He has greater things in store. Let it be our motto for the new year, "The best reward for having done well already is to have more to do." Forgetting those things which are behind, we are now to reach forth unto those things which are before. What if the many friends who were not able to be present at Providence, but who have given thanks for what was there accomplished,

should express their thanks by doing the same thing themselves, every generous donor forwarding a special thank-offering now, at the beginning of the year — a guarantee to the Prudential Committee that they can at least begin to inaugurate that "forward movement." Think how long the fainting missionaries at the front have been waiting for it. Will the *upward* move in the benevolence of the churches warrant the *onward* move in missionary work? This is the question to be answered during the early months of this financial year. What generous donors, what liberal churches, will give the signal for this new departure?

ITEMS FROM THE MISSIONS.

In *European Turkey*, up to August 23d, all was quiet at Samokov; the mission families had not thought it best to leave, the leading men among the Bulgarians *seemed* to be more friendly to them than ever before, and the Turks appeared to be on the best of terms with them. They did not see why, should trouble arise, they might not expect Turkish neighbors to defend them, as those at Eski Zagra had defended the missionaries there. On occasion of a then recent "scare," the governor of Pazarjik sent his harem to Samokov for safety, and the governor of Samokov sent his salutations to the missionaries, asking that, as a favor to him, they would allow the harem to occupy, for a few days, buildings on a lot lately purchased for the use of their theological school. The favor was gladly granted.

Mr. Knapp wrote from Bitlis, *Eastern Turkey*, August 1st: "Nearly all the villages in Bitlis field have been plundered, but very few lives have been taken. . . . . Thus far we have been unmolested; and we are assured by our people, that our presence is a restraint upon the Koords and Turks of this city. We have the satisfaction of feeling that we are rendering important aid to our people by our presence and counsel, and we cannot see how it is our duty to desert them at present. We sleep nights in our tents on our roof, have a watchman, and have no fear. Thus far the Lord has most wonderfully preserved us."

Dr. Raynolds wrote from Van, July 30th: "The Koords who were here and gave us some trouble at the time of our return [from an island in the lake] left very soon, and no more have come in. The Pasha assures us that no more will come. It seems pretty certain that the government is disgusted with the result of its calling in of the Koords. . . . . Our apprehensions of trouble from the Koords are now, therefore, largely at rest, and we feel measurably secure from personal danger unless our city should become the theater of actual and continued conflict. . . . . We are cheered in our work, this summer, by the manifestation of some interest in the truth on the part of a number of promising young men, though they have not yet declared themselves Protestants."

A letter from Mr. Harding, of Sholapur, *Mahratta Mission*, dated August 15th, makes very painful statements in regard to the terrible suffering occasioned by the still prevailing famine. For five months he had been working

systematically among the starving, relieving some of the worst cases; "but," he adds, "about a month ago the mortality became so great, that it was evident a more thorough and extensive work was needed, and of late Mr. Gates and myself have been feeding about 600 persons every day, with boiled rice and bread. I fed, this morning, with my own hand, over 300." The government, it is supposed, furnishes the means, largely, for this work. As a rule, those only are fed who are so emaciated and weak as to be unable to work. Multitudes are dying of starvation, specially among the children.

Mr. Bryant, native pastor at Chavagachery, *Ceylon*, wrote in July, mentioning the addition of five persons to the church, by profession, alluding to "many signs that the Master's kingdom is to be soon established," but noticing the serious prevalence of cholera and famine, such as he had never known before in Jaffna. Mr. Rice, native pastor at Batticotta, wrote July 23d: "Since my last letter was written, sixteen persons have joined the church on profession of faith. Fourteen of these belonged to the College and two came from the village."

Mr. Williams, of Kalgan, *North China*, reported, July 7th, that the teacher of their school had been received to the church, and his own personal teacher and his son had asked to be received.

Mr. W. H. Gulick, of Santander, *Spain*, writes that he has felt constrained to withdraw from the promising work at Alevia, for want of means, "and the flock there is left without shepherd or guide, to be devoured by the wolves that have swarmed in upon them." Mr. T. L. Gulick wrote from Zaragoza, August 18th: "Just at present we have special occasion for the exercise of prayer and faith, on account of special obstacles. I wrote you a while ago of the increased opposition of our enemies. This continues. Some of the fanatics are saying openly, that the Protestant church in Zaragoza will be rooted out before the festival of 'La Virgin del Pilar,' which takes place in October. We are often insulted on the streets, especially Garcia Martinez, who has to go daily over the same road to her school. Though she is always accompanied, usually, by a bright little girl of twelve, she suffers much from insulting remarks. The school children are so constantly persecuted in the streets, that it requires much grace for them to keep from fighting. We hear that great efforts are being made against us on every side. The Roman school that was started next door to ours is still kept up. A low drinking place has been opened directly in front of the door of our church and school. There is often dancing going on in the street in front of our door during the Sunday and Thursday evening services. Roman Catholic ladies often station themselves on the opposite side of the street, in front of the chapel, as spies on those who go in and out. They are earnest Catholics, determined to do what they can to bring their countrymen back into the fold of Rome, and to prevent any new victims falling into our snares."

MISSIONS OF THE BOARD.

Japan Mission.

PIONEER WORK — A MOST INTERESTING TOUR

MANY readers will remember the cheering account of a visit to the island of Shikoku, by Mr. Atkinson, of Kobe, published in the Herald for August, 1876. In May last he made another visit to that island, going, however, not directly there, by water, as before, but first visiting various places in Chin-Koku (middle country), a region west of Kobe, which he had obtained permission to visit. His "long delayed" account of the whole tour is quite extended, but of such value, as indicating the state of things in Japan, and so full of interest, that though greatly abridged, of necessity, it must be allowed to occupy much more space than is often given to any one communication in the Herald. In a note sent with the narrative Mr. Atkinson says: —

"This pioneering MUST BE DONE. It is pleasant work. It is hard work. It has elements of danger in it. BUT IT MUST BE DONE! In your sendings to us, please send us men who will become *preachers*.

"During the present tour, as during the last, I lived with my helpers. I know more of Japanese food, Japanese language, Japanese character, Japanese modes of thought, Japanese trials and troubles, joys and sorrows, hopes and desires and expectations, than I ever knew before. I trust that because of this I may be able to do them more good than I otherwise could."

AKASHI AND HIMEJI.

Mr. Atkinson started from Kobe May 7th, for Akashi, an out-station, twelve miles distant, having sent on two theological students the day before. He preached at Akashi that evening, to a large congregation. He writes: —

"The next day I reached Himeji, a castle town, with my helpers. Its distance from Kobe is over thirty miles. Just before reaching the city we were overtaken by a lady who has a granddaughter in our girls' school. She asked, as an especial favor, that we would all three make her house our home while we were in Himeji. I found a large and pleasant house, and during my stay, of two nights and a day, everything was done that the family possibly could do for my comfort and pleasure. We held three services in their parlor, attended by the family and particular friends, and by several young men of the student class. We sold several portions of the Bible, and some books explanatory of the Bible. At the close of the second sermon, the old lady said that she had had many doubts about the Bible, but that now she had none. I trust that she may find not only that she has no doubts, but that she has strong, saving faith."

OKA-YAMA — ABUNDANT WORK.

"On the morning of May 10th, we set out for Oka-yama, a large castle town, distant from Himeji fifty English miles. There is no town of note or size between these two places, but the villages are almost innumerable; and it made my heart ache to ride on and on, and see the masses of living souls that have no idea of a living and true God and no hope in a loving Saviour. I was glad to see that the same thought was in the hearts of my two young students.

"I reached Oka-yama Saturday afternoon. Dr. Taylor had visited this town and made some acquaintances, and the people are very anxious that he should come and make his home among them. I sent my card to the young gentleman who has charge of the educational work in the city. He was educated in Oregon University and was received into the Congregational church at Forest Grove, Oregon. I also sent my card to a Mr. Naka-gawa, a gentleman with whom Dr. Taylor had become acquainted. Sunday morning the two gentlemen came to escort me to the preaching place they had prepared. Mr. Naka-gawa is a government officer. Some time ago, I was told, he hated Christianity intensely. Now he is on its side, though I do not think he can be called a Christian.

"As we went along the busy streets, Mr. Naka-gawa would beckon to one and another and say, 'Come and hear the sermon.' Thus, as we went on from block to block, our procession increased until it became quite a body. After reaching the place provided, it was soon discovered that it was too small for the audience, and we adjourned to the Rice Exchange. Here there was abundant room, and it being Sunday no business was transacted. Sunday is not observed, however, because of any Biblical command. It is a government rest day, and others fall into line and make a holiday of it. I think at least one hundred and fifty of the best minds of the city listened with great interest to the sermon. At the close many expressed satisfaction and great pleasure. The remainder of the day was spent in conversation and discussions in the hotel.

"On Monday, a preaching service, for the benefit of a few men who had no leisure late in the day, was arranged for at seven o'clock in the morning. The regular daily service was fixed at ten o'clock A. M. About fifty gathered each day of my stay. Tuesday was *the* busy day. I was about to start for the seven o'clock gathering when Mr. Naka-gawa came in and asked me to go with him to a girls' school. I did so, sending my young men to the other service. I preached half an hour; and then at ten o'clock, preached to the usual fifty. After dinner Mr. N. came and asked me to go with him, as they were all waiting. 'Where and who?" I asked. 'Come and see,' he replied; and I went. The place proved to be the residence of a learned man, who had gathered his friends together to hear about the Jesus religion. Like many other learned men in the empire, he had a few young men studying Chinese in his house. These also were present at the service. The genuine Confucianist — the number of such in Japan is becoming less with each succeeding year — has some faint idea of there being a Creator, and my sermon took the form of Paul's when he made known to the learned men of Athens the 'unknown God' that some of them reverenced and worshipped. The sermon, as usual, was an hour in length. At its close I used an illustration that never fails to cause discussion. In all my preaching my aim is to awaken as little hostility as possible. Hence whatever is good in the teachings of Confucius or Buddha I do not hesitate to praise; but according to my illustration they are *ladders* too short for man's absolute need. The Jesus ladder is the only one that is all sufficient. No sooner was the sermon ended than the man of the house began a most earnest discussion with one of my young men. No others participated, but all were most deeply interested listeners. The helper attacked had been a very strong Confucianist, hence he was well prepared for the discussion. He heard his opponent through each argument, then took the matter point by point, and showed where there was error or deficiency. After the discussion had gone on for most of an hour Mr. Naka-gawa said to me, 'Come, the people will be all ready and waiting!' 'Who, where, and for what?' I asked. 'Come and see,' he replied. But I declined, saying that I had no preaching strength left, having already preached three long, sermons that day. He persisted so long, however, that I finally consented to go, leaving the present company to their argument, provided my other helper would be accepted as my substitute. We went to another part of the city and found a little company gathered. Tea and cake were first served; then I talked about ten minutes; and my helper preached a little over half an hour. We then returned to the hotel to supper, and in the evening several men came in to buy books or get more information. Thus ended a most busy day, — 'one more day's work for Je us.'"

DRAWN ASIDE.

"I had expected to make a town fifty miles distant the next point, and to take ship from there for the island of Shikoku; but the ordaining of God was otherwise. On Tuesday I was waited on by a physician of large influence in all that region. who had just been to Oka-yama.

"He providentially heard that a foreigner was teaching the Jesus religion in

the city. He attended the services, was delighted with the teaching, and evidently resolved that he would try to secure a hearing for others. He met in the city a Ku-cho, *i. e.*, ruler of a district, whose district contained forty-eight villages, ranging in size from thirty to one thousand houses each. This Ku-cho and doctor invited me to a place called Tamashima-mura, twenty miles from Oka-yama. The call seemed so providential that I decided to go.

"It was difficult to get away from Oka-yama. Up to the last moment some one came to hear or to buy books. Before leaving, Mr. Naka-gawa, who seems to be the most interested in the Bible, agreed to guarantee the traveling and living expenses of a theological student during the summer months, said student to teach the Bible from house to house, or as should seem most convenient. I left feeling that God had been with us. My two helpers were also in a most happy frame of mind."

TAMASHIMA-MURA.

"Late in the afternoon we started for Tamashima-mura, and reached there at eight P. M. We had barely reached the hotel when the Ku-cho, the Ko cho, or village mayor, and a few citizens came in to do their salutations. And in Japan this is no time for smiles! All is solemn and excessively formal. Salutations exhausted, we settled down on our heels to a business talk preparatory for the morrow. The village contains one thousand houses. A large building used for the assemblies of certain officials, the Ku-cho said, should be for preaching. The time for service was fixed and a great deal of other talking, chiefly about Christianity, was done. It was late when our guests departed, and then three weary heads were soon fast asleep on their respective pillows.

"The next day, a little before the appointed hour, our friends of the previous evening came to conduct us to the preaching place. As I was the first foreigner there, the whole village must needs turn out to see the sight. The chapel (?) was a large building; but it was soon full, and would have been full had it been larger. In all places where preaching is done for the first time, the size of the audience is limited only by the capacity of the building.

"As usual, one of my helpers preached half an hour, and then I began. The interest to *see* the foreigner had been great, but the desire to *hear* him was greater. All the *outsiders* wanted to be *insiders*, and as the *in*siders did not care to become *out*siders there was considerable agitation, though nothing boisterous. I talked on about twenty minutes, when I concluded that it was useless to proceed under such circumstances. I felt sorry enough; but said, 'If there are some who are really desirous to hear this teaching, I will meet you anywhere where we can have quiet, and where those who simply want to see and hear, and nothing else, cannot come in.' We were then escorted to the hotel.

"A service in a private house was provided for the afternoon. There was a gathering of doctors from surrounding villages that day, and all had said they would like to hear what the foreign teacher had to say. Between sixty and eighty were out. The physician through whose kindness I had gone there was in the audience. Before starting for the service I had a request from this man that I would begin the service with *prayer*, as I had done at Oka-yama. It is my invariable custom to do so, but in the morning my helper, flustered by the presence of numbers or something else, had neglected to offer prayer.

"The congregation was one of the most interested in appearance that it has ever been my lot to address. The hour's sermon was listened to with unflagging attention. Now and then a smile or a nod would enliven the scene. At the close of the service the leading judicial official of the region came up to me, introduced himself, and expressed his thanks and great pleasure. Others followed his example.

INVITATIONS TO SEVERAL PLACES.

"The friendly doctor already named asked me if I would not go to another town and preach. As that town was in the line of my journey I gladly consented, and he said he would go on that

night and have the people ready for my arrival! He had barely left when a letter was handed me by a messenger from the mayor of another village, asking me to go there and preach, and offering to pay all expenses. But I had already promised to go elsewhere. A little later, a man from a town seven miles distant asked me to go there. That also was impossible in view of the other promise! The Kocho — mayor — of Tamashima-mura showed a good deal of interest. He was much pleased with our newspaper, the 'Schichi Ichi Zappo,' which he then saw for the first time, secured twelve subscribers, and handed me the money!

OPPOSING EFFORTS OF PRIESTS — BILLS PAID.

"On the morning of our departure, I heard that the priests had met for consultation the previous evening, and that they did not adjourn till two o'clock in the morning. I sent one of my helpers to inquire particularly into the matter. He found that the priests had come to the conclusion, that the most effectual way to arrest the progress of the Jesus religion there would be to exact a written pledge from each temple goer and idol worshiper, by which all such persons should bind themselves in no way to countenance the teachers or teaching of the Jesus religion. But as all idolaters are notable liars, I do not think such promises of any more value than empty breath. Curiosity, or any other little inducement, would be enough to lead most of them to forget their solemn vow and covenant.

"When I called for my hotel bill, I was told that it had already been provided for! The few most interested had settled the bill for myself and two helpers! Again we started on our way with rejoicing.

KASAOKA — AN OPPOSER.

By noon we reached Kasaoka, a city of two thousand houses. Soon after reaching the hotel, I was waited on by the friendly doctor who had come on the night before, and by citizens of the place. Preaching was to be in the up-stairs of the silk-thread making establishment, that being the largest building in the place. I was escorted there as usual, and of course the whole populace (seemingly) turned out. After prayer, one of my helpers preached a half hour's sermon, and I then preached an hour. I had not been preaching long before one man rose and went out in a very angry manner. He afterwards addressed the doctor who had been the means of my going there, in a very furious way. 'What did you bring that foreigner with his new religion here for?' he asked. And added, 'We were well enough off before he came. Get him out of here again quick!' That was the first and last I heard of the matter. One of my helpers intimated that the police would probably be informed of the man's conduct.

"The next morning, early, visitors began to come. Some wanted to talk, some wanted to buy books, some wanted me to write mottoes for them. As far as possible I met all requests. As it had been fixed that during that day — Saturday — we should go to a city called Fuku-yama, distant twelve miles, we made preparations to start as soon as possible. On calling for my hotel bill, a man from the visitors present said, 'Please allow us to settle it!'

FUKU-YAMA — DISCUSSIONS.

"Again we went on our way rejoicing and praising God. Fuku-yama is a 'castle town.' The friendly doctor's own home is seven miles from that city, and he again went on a night in advance to prepare the way. But as he said to me in Kasaoka that he was anxious to get home, having been absent some time, I there bade him good-by and expressed my thanks for his favors, and my hopes for his future. A little after noon on Saturday, we reached Fuku-yama. At the edge of the city our jinrikishas [carriages] were stopped by a man who came out from a way-side rest-house. He said, 'The welcomers are here. Won't you please alight and come in?' And sure enough, two men came bustling out and said that they had come to welcome me to the city and to conduct me to my hotel. The usual solemn salutations ended, we entered our man-drawn, over-grown baby-carriage sort of vehicles, and proceeded to the hotel. Here the more elaborate salutations were completed and tea was

brought. I had told the friendly doctor that I would spend the Sabbath in Fuku-yama. He had mentioned this to the people, and had also said to them that I must be tired, and they must not have me preach on Saturday, but wait until Sunday morning! After taking dinner, a rest, and a bath, I felt quite comfortable. Towards evening a dozen men came in for a little preliminary instruction. They didn't expect a sermon, only a *little* talk, and this, of course, was very cheerfully granted.

"Fuku-yama is a castle town of four thousand houses. Service was arranged for Sunday in one of the fortresses provided for archers within the castle moat. The up-stairs is nice, large, airy, and has a fine outlook. Between sixty and seventy of the thoughtful men of the place gathered to hear. More could easily have been gathered, but large crowds were not what I wanted. My aim in all this tour was to get close to and close hold of a few in every place I visited, in order to more efficient work. I wanted to provide places for our theological students during the summer vacation.

"After the double sermon — one of my helpers preaching first — the usual animated conversation and discussion began. During the sermon I noticed an intelligent looking young man who had some copies of Scripture, and other books of ours. On asking him where he got them, he said, 'My village is seven miles from here. My father heard you preach in Kasaoka and bought these books of you there. Hearing that you were coming to Fuku-yama, he sent me on to hear you and to learn all I could.'

"In due time we returned to the hotel, and in the afternoon the young man put in an appearance. He stayed close by until bed-time, and quite endeared himself to my helpers. During the afternoon, many of those who had heard in the morning came in for conversation. Our rooms were all life and animation. Some of the men were scholars and 'advanced thinkers,' one had this problem and another that, and we were all three kept on the full stretch of our minds until night. Before retiring our young man bade us good-by, saying he would start for home at day-break. May God be with him, and with the many who may have heard the Word of Life, bought a few books and then plunged back into the darkness! God grant that the light may shine in the darkness and the darkness be made to comprehend it.

ONO-MICHI — A BIBLE FROM SAN FRANCISCO.

"On Monday morning — I have not preserved the dates — we started for the town of Ono-michi, distant to the west fifteen miles. But before leaving we sold several Bibles and other books. We had already received a letter of introduction to a physician in Ono-michi from our friendly doctor, and we received two more from men in Fuku-yama.

"On reaching Ono-michi, a place beautifully situated on the Inland Sea, I presented the friendly doctor's letter. In the afternoon the receiver of this letter waited on me at the hotel. He had heard the rumor of there being such a religion as I taught, but he knew nothing about it in particular. He seemed to be a substantial, intelligent man. A little after sunset another physician, who had received our letter of introduction from a relative in Fuku-yama, came in. Instead of dropping on his knees as soon as he entered the room, he came straight up to me to shake hands, saying, 'Good morning!' The sun having set it seemed rather late in the day for this salutation, but I responded, 'Good morning.' His stock of English thus exhausted we settled down to Japanese speech and manner.

"This man seemed to be near middle life. He said he belonged to the Samurai class; and added that he was the only Samurai in that city of six thousand houses. His manner was bright, nervous, vigorous. He knew something about the Bible, and said that twenty-seven years ago he had received a Dutch Bible. The man who gave it to him told him to show it to no one, as at that time the death penalty was in force. Seventeen years ago he was in San Francisco, and while there he received an English Bible. The next time he came to the hotel he

brought it. It was a plain, black covered book, with the following inscription on the fly-leaf: —

"From the San Francisco Bible Society, By Rev. J. Rowell, Pastor of Mariners' Church, Clark Street, between Pacific and Jackson, San Francisco; to Nagao Kosaki. San Francisco, 1860."

"Three or four years ago, while in Osaka, he bought a Gospel of Mark in Japanese. How well he can read Dutch or English I do not know, but he certainly can read his native tongue. He had held on to the Bibles, but seems to have been little benefited. Years ago, he said, he had studied the priestly literature of the land, but had found no rest for his soul. As to that, however, he said he didn't feel sure that man had an immortal soul at all. He believed in a something, but thought it might be akin to steam or electricity, and body-generated. When the generating power ceased to be, then the thing generated would also be at an end. After some interpretation of the Scriptures, and some explanations on the import of the miracles, he began to see light and felt anxious for more instruction.

"The two doctors agreed in saying that the people of the place were full of prejudice and bigotry. A public service was arranged for the following afternoon.

"The next morning, leaving one of my helpers in the hotel to converse with any who might call, I took the other young man and strolled out to drum up a congregation. We returned to the hotel by noon, and found a man there who had just come over from Fuku-yama. He had heard a sermon there, but had then no time to buy books; and had come the fifteen miles for further conversation and to buy the Bible, and books explanatory.

"In the afternoon, between thirty and forty men assembled to hear, among them six priests. One of these took notes both of my prayer and sermon. At the close of the sermon the usual animated conversation began. All seemed pleased with what they had heard, and a few stayed until it was quite dark. The priests and others bought books, and six subscribed for the 'Schichi Ichi Zappo,' for six months, and handed me their names and the money. They also, there and then, after some little discussion, agreed to take a theological student for the summer, and pay at least his living expenses.

"Thus ended my work in Chin-Koku. The names of most of the towns I heard for the first time. I had no expectation of the opportunities for work that were offered. In the hands of God the friendly physician led me through a fruitful region. Doubtless he had his own reasons for his endeavors, and those were hardly our reasons for doing the work. The first sermon he heard was on righteousness. Righteousness in relation to national prosperity necessarily came into consideration. He approved of it, and then, being human, and having been long without God or hope, his heart laid hold of the idea of a *righteous God* with great delight. May God bless him, and lead him into the fullness of the light and salvation of the Son of God!"

A SECOND VISIT TO SHIKOKU.

"Wednesday morning I set out with my two helpers for Ima-bari, on the island of Shikoku. I had some anxious thoughts about the people I was about to meet. A year had gone by since I had seen them, and I knew that during that time priests, temple-keepers, and others, had been hard at work trying to destroy what I had done, and to prevent me from doing any more good, or, as it seemed to them, harm. Had any held on, and if so who, or had all fallen back to utter indifference? I hoped for the best.

"We reached Ima-bari at eight o'clock in the evening, and I sent my card to one who was active in helping me last year. He sent word back that he was sick, but that after a little another man would come as his substitute, to do the politenesses he ought to do. I feared that this was Japanese for declining to render any assistance; but in the course of half an hour nine men, who were interested last year, came in and greeted me so heartily that my fears were instantly put to flight. They said that a little while before, the daily paper published in Matsu-yama (Shikoku) had announced my

probable speedy coming to the island, and they had been looking for me ever since."

INTEREST NOT LOST.

"I was delighted to find that those most interested last year had not retrograded. They were more interested than ever. They had read the parts of the Bible they possessed, and had met to talk about them. They had failed to get the significance of many a passage, and now plied me, till a late hour, with questions on such passages in the Holy Book.

"It was decided to have services every day: one in the morning, for Bible class study; one in the afternoon, for preaching; and one in the evening, for singing, conversation, and Bible study. But the priests and temple-keepers had worked so hard and stirred up such feeling that most thought it best to have the services somewhat less public than last year. One of the men interested offered his house, and each day of my stay the place used was full. The priests were conspicuous, this year, by their absence."

FRUITLESS EFFORTS OF OPPOSERS.

"I gradually learned more of the efforts of the Buddhist and Shinto workers. The Shintoists had set about to build a new shrine, in order, in part, to show their vitality, and in part to take the thought of any of their number from Christianity, provided any such had been at all concerned about it. But their efforts had not brought about anything surprising. Besides this work, both Buddhist and Shintoist had employed celebrated preachers from outside to root out the new religion, and I was told that the burden of their sermons was vilification of the Jesus religion."

CANDIDATES FOR BAPTISM.

"Sunday evening two men expressed a desire to be baptized. One of these had been a Buddhist, the other had been an unbeliever. During three generations, he told me, none of their family had believed in the religions of the land. He had read the gospels most thoroughly; there are few in any land who can quote more, without looking at the book, than he. But he had utterly failed to see the meaning of the crucifixion. The *fact* was conspicuous, but the meaning of it he didn't know. When at last he saw it stand out clearly before him, all he said was, 'Indeed!' But that was enough, considering the manner in which it was said. Before leaving, he told me that his whole life was now given to Christ. I did not baptize these men, though one at least seemed a fit subject for the rite. More instruction, and more experience, will fit them for a fuller, more perfect consecration of themselves to an everlasting service."

"I wished the men most interested to invite one of our theological students to spend the summer vacation with them, and also to provide for his living and traveling expenses. After two or three consultations they concluded that they could not raise enough money for the purpose, and must let the matter drop for a year, hoping that, by that time, they would be pecuniarily stronger. I asked them if they would provide for the young man's board if the Kobe and Hiogo churches would bear the expense of travel. To this they agreed; on my return I presented the matter to the Kobe church, and the necessary amount was given![1]

"I decided to leave Ima-bari on Monday morning. Sunday night visitors stayed very late, and Monday morning some were on hand before I was up. While waiting for the favorable time of the tide, about twenty-five men gathered in my room. We sang a little, and I preached them a short sermon, in the course of which I told them that I felt about them something as Jesus said he did about the multitudes around him, who were 'as sheep having no shepherd.' I knew they would have to meet all sorts of opposition and ridicule, and I felt for them. After the sermon, I prayed with them and committed them to God.

"Thus ended a few days of happy

[1] A letter from Miss Talcott, of Kobe, dated August 7th, states that a letter just received from the student in Shikoku "reports hearty coöperation and interested listeners."

work in the castle town of Ima-bari. As some little indication of their appreciation of our work, the men most interested took care of our hotel bill, paying for us all."

MATSU-YAMA — DISAPPOINTMENT.

"The winds and waves proving contrary, we reached Matsu-yama the next day about noon. By night I found that some who had been deeply interested last year had moved away, and that others had lost their interest. One had evidently sold himself to the Shintoists. The Episcopalian has lost his faith. The principal of the academy in which he is a teacher — a Japanese — is an atheist, and the teachers, and most of the young men, seem to think it a sign of manhood and of deep thought to get off the saying, every now and then, that 'everything made itself.' One of our Osaka church members is a teacher in the academy. His faith seemed at a low ebb before leaving Osaka. He was, however, delighted to see me and the young men with me, and did his utmost to help; but as he knew very few in the city he could not do as much as he would.

"I rented the same building I had last year, and had the same kind of notice posted up, but by the following day the notice had been torn down. My audience consisted largely of students from the academy; though there was a sprinkling of others. I was not sorry for this, as it gave me opportunity to work directly at the atheism that is so popular in the school, and that I now find, by careful inquiry, is so popular in the Empire, among what may be called the intelligent classes. Young Japan, school-going, railroad-building, newspaper making and reading, enterprising Japan is thoroughly atheistic. It came to me as a revelation, even though I had known it after a fashion before.

"What the effect of the preaching was I do not know. Few came to the hotel to see me. . . . . The Shintoists and Buddhists I knew had worked intensely during the year, still this did not seem to me sufficient reason for the blight that had seemed to come over the people. I incline to think that the war times, the fact that the war itself was on the adjoining island, and that an outbreak was also feared in Shikoku itself, had something to do with it. But whatever the cause, the failure — seeming — of the work in Matsu-Yama, this year, was as great as the success — seeming — of last year. A missionary, however, would be welcomed in Matsu-Yama if he would go there to live. My congregations there, this year, did not run over one hundred.

"If we had not received such a setting back in Matsu-Yama we might have returned too full of pride and conceit, and have thought that we had accomplished more all along our route than we really had!

"From Matsu-Yama, I went to Mitsuga-Hama, distant about four miles, and my port for home. While there we found the home of an old lady who had become a Christian during a recent visit to Tokio. She was delighted to see us. Saturday afternoon and Sunday we held services in our rooms at the hotel. Some who heard last year came again. The Christian woman named brought her particular friend — another old lady. After the Sunday service this lady said, 'Oh! I do desire to obtain rest and peace in my heart.' A man present said, 'According to our present condition and faith, the sooner and the longer we sleep, and the sooner we die the better. There is no rest, no peace, but in one or the other of these states.' May these, and thousands like them in the Empire, find true peace through the only peace-giver Jesus."

Eastern Turkey Mission.

EARNEST DESIRE FOR EDUCATION — SCHOOLS OVERFLOWING AT HARPOOT.

THE following letter from Mr. Browne, of Harpoot, dated August 10th, brings to view a desire on the part of the people in that region to secure for themselves or their children the advantages of the mission schools, which, in view of their present circumstances, — oppressed, impoverished, almost destroyed by the war, — is even wonderful. The Chris-

tian reader will not fail to sympathize with the writer, and other missionaries there, as they cry out for help and enlargement, that they may not be constrained to turn away those who come from such benighted homes and thus urgently seek admission to Christian institutions: —

"To-day, after a recess of two weeks, our 'College' opens again. Not only are all the students back, many in their impatience coming one or two days before the time, but we find many new applicants knocking for admission, while every one of the hundred seats is occupied.

"Crowded already in our main room, far beyond the limits of comfort and convenience; our two recitation rooms proving entirely insufficient, so that we are forced to send many classes to an adjoining building; our dormitories so crowded that the smaller boys overflow into the largest recitation room for a sleeping place; some from wealthy Armenian families (not Protestant) yet cheerfully accepting these discomforts, and eating with the poorest villagers at 'commons' to enjoy the coveted privileges of the school; straitened thus, already, in our accommodations, what to do with these eager, hungry-hearted new comers is the problem that begins to press heavily on our hearts.[1] Why not appeal for the necessary funds to enlarge your premises, to the people for whose benefit alone they would be expended? some one might naturally ask. But he would never have the heart to ask that question were he in this land, seeing and knowing what we do. From all over this devoted country there is rising to heaven a groaning like that from God's people in Egypt, and with much the same reason; crushed as the people are under the merciless exactions of their oppressors. Appeal to these for money, when they can hardly provide necessary food and clothing for their families! Appeal to them, even for a cause so dear to their hearts when we see their little all, almost, at the mercy of a rapacious government, and what is left subject to the demands of plundering soldiers or Koordish robbers, they glad, in many cases, if when they see their hard-earned crops swept off with partial or no payment, they and their loved ones escape violence! When we see this wretched country stricken and moaning under the devastations of war, its industries well-nigh destroyed and its internal commerce paralyzed, — when we see all this, how can we call upon those for help who are already doing, according to their means, far more than we might expect! So we ask ourselves, can we not look to the Board for help, when a small outlay would yield such a splendid return, and give us the joy of satisfying this mental and spiritual hunger, which seems increasing on every side?

"Tell us, if we cry to you *will* you 'come over and help us?' Or must you give us the same disheartening answer we are forced to give these new-comers: 'We can do nothing for you?' Then you force us to turn them away from our doors, and with what loss to their souls and to the evangelization of this land, who can estimate!

"Indeed it is pitiful to think of these parents coming from distant villages, resolved, at any sacrifice, to get along without the help of their children if they can only secure for them the education they themselves never enjoyed, bringing, perhaps, on their donkeys, wheat, or oil, or even boards, to help pay the expenses of the school. And then must we turn them away, simply for lack of room, and this field in such imperative need of laborers to reap the great white harvest![2]

"Though this burden presses heavily on our hearts, we yet must acknowledge our deep sense of gratitude, that in these fearful times our work goes on under circumstances so stimulating and hopeful. More and more are we impressed by our exceptional blessings, as we hear of the trials of our fellow missionaries, compelled to flee from their homes and loved

[1] In all the departments the number of pupils is now 168. — C. H. WHEELER.

[2] Let the $60,000 asked for the endowment of Armenia College be raised, and all these difficulties will vanish. Who will aid in securing this result? — C. H. WHEELER.

work, to seek safety where they can find it. Knowing that all their other trials and discomforts they reckon as not worthy to be compared to what they suffer in leaving their posts of labor, we try to express our keen sympathy with them, and our gratitude to God for our more favored situation, by a new consecration to this blessed work with which He fills our hands and hearts.

"So do we greatly rejoice in thinking of the goodly company of laborers we shall be able to send into this vast vineyard the coming winter. We cannot but hope and pray that the great depression and anxiety which everywhere exists may render the hearts of the people peculiarly susceptible to the comfort, the peace, the security found nowhere but in the 'good news of God.' That this may be so, — that the approaching season may, indeed, prove a season of richest spiritual harvesting, — oh, unite your prayers with ours, that we all, Bible-readers, colporters, preachers, pastors, and missionaries, may have a fresh baptism from the presence of the Lord. And to His glorious name shall be the praise."

MISCELLANY.

A LETTER TO THE TREASURER.

ILLINOIS, *Oct.* 4, 1877.

MR. L. S. WARD, *Treasurer*, — Please apply the inclosed $200 to reduce the debt of the A. B. C. F. M.

After long hesitation, and misgiving, and a little pang of regret, at length, with grateful joy and hope — transferred from an investment bearing a net 12 per cent. annual interest, and secured by mortgage on improved lands — to the bonds of the Kingdom of Heaven, with their *manifold more* annually, and perennially, to self and to children, and their absolute and perpetual security.

Anonymously yours,

GROWING FAITH.

GRATIFYING "STRAWS."

ONE person, who subscribed $300 at Providence, towards the payment of the debt, paid the Treasurer, a few days afterwards, $500 instead of the $300; a clergyman subscribed $5, and sent $10 instead; a few other subscriptions have been, or promise to be, overpaid; and the cheerful, hearty way in which payments generally have been made thus far, is delightful. It is worthy of notice, also, that two of the subscriptions at Providence, one of $500 and one of $150, were designated as "for the forward movement." A friend since then sends the Treasurer $10, "that there may be no debt next year;" the first church heard from as taking its annual collection after the meeting at Providence, — the next Sabbath, — doubled the amount given the previous year; and an aged and infirm person sends $250 from the gradual and small savings of a life of labor, that it may not be lost by any savings bank disaster, but may certainly do something for the cause of Christ.

DEPARTURES.

REV. WILLIS C. DEWEY, from Toulon, Illinois, and Mrs. Seraphina (Sheldon) Dewey, from Cattaraugus Reservation, N. Y.; Rev. Thomas D. Christie, from Clymore, Wisconsin, and Mrs. Sarah C. (Brewer) Christie, from Lee Center, Illinois, sailed from New York, September 19th, on the way to Turkey, Mr. and Mrs. Christie to join the Central Turkey mission, and Mr. and Mrs. Dewey the Eastern Turkey mission.

Rev. Isaac Pierson, of the North China Mission, Mrs. Sarah E. (Dyer) Pierson, from Shrewsbury, Mass., Miss Julia Willson, from New York, and Miss H. Frances Parmelee, from Twinsburg, Ohio, sailed from San Francisco, September 12th, Mr. and Mrs. Pierson for North China, and Misses Willson and Parmelee to join the Japan mission.

Rev. William S. Ament, from Owasso, Michigan, and Mrs. Mary Alice (Penfield) Ament, from Cleveland, Ohio; Rev. James H. Roberts, from Hartford, Conn., and Mrs. Grace L. (Howe) Roberts, from Marlborough, Mass., sailed from San Francisco October 11th, to join the North China mission.

OFFERINGS FOR THE DEBT.

NEW HAMPSHIRE.

Peterboro, Union Evan. ch. and so.		23 25

VERMONT.

Norrisville, two ladies,	2 00	
Putney, the widow's mite,	2 00	4 00

MASSACHUSETTS.

Boston, For last year's debt, 30; Mrs. S. M. Schneider, 20; A friend, 2;	52 00	
Dedham, Miss M. C. Burgess,	50 00	102 00

CONNECTICUT.

New Britain, a member of South Cong. ch.		20 00

NEW YORK.

New York, Mrs. Hannah Iceland,	10 00	
Sherburne, A friend,	50 00	60 00

ENGLAND.

Liverpool, J. Q.,		20 00
Received for the "Debt" in September,		$229 25

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Falmouth, Cong. ch. and so.	11 00	
Gorham, Cong. ch. and so.	14 00	
Portland, State St. Church, add'l,	1 00	
Standish, Cong. ch. and so.	16 00	
West Auburn, 1st Cong. ch. and so.	28 00	70 00
Franklin county.		
Phillips, A friend,	50	
Weld, Cong. ch. and so.	1 75	2 25
Kennebec county.		
Hallowell, Cong. ch. and so.	92 08	
Winthrop, A friend,	5 00	97 08
Lincoln and Sagadahoc counties.		
Bath, A friend,	100 00	
Wiscasset, Cong. ch. and so. 16.56; Rev. G. W. C., 10;	26 56	126 56
Oxford county.		
Andover, Cong. ch. and so.	8 00	
East Sumner, Cong. ch. and so.	5 90	13 90
Penobscot county.		
Bangor, 1st Cong. ch. and so. 22.47; A friend, 25;		47 47
Union Conf. of Churches.		
Bridgton, Cong. ch. and so.	5 78	
East Otisfield, Cong. ch. and so.	5 00	
Fryeburg, Cong. ch. and so.	8 70	19 48
Waldo county.		
Belfast, 1st Cong. ch. and so.	12 00	
Searsport, 1st Cong. ch. and so.	38 00	50 00
York county.		
Alfred, Cong. ch. and so.	30 00	
Kittery Point, Cong. ch. and so.	3 00	33 00
		459 74
Legacies.— Farmington, Charles Davis, by Rev. William Warren,		40 00
		499 74

NEW HAMPSHIRE.

Coos county.		
Colebrook, Cong. ch. and so.		14 13
Merrimac county Aux. Society.		
Canterbury, Cong. ch. and so. 11; James Doldt, 5;	16 00	
Concord, G. C. Remick,	2 00	
Henniker, Cong. ch. and so.	60 50	
Hopkinton, Cong. ch. and so.	27 00	
New London, Mrs. Eliza S. Trussell, her dying gift (of which 50 for native helpers in Turkey),	60 00	
Warner, Mrs. J. H. Stewart,	5 00	170 50
Rockingham county.		
Brentwood, Cong. ch. and so.	3 50	
Exeter, 2d Cong. ch. and so. add'l,	10 00	
Greenland, A friend,	1 00	14 50
Strafford county.		
Dover, a special thank-offering from a member of 1st Ch.		10 00
Sullivan county Aux. Soc., N. W. Goddard, Tr.		
Claremont, Cong. ch. and so.	3 43	
Cornish, Cong. ch. and so.	16 00	
Lempster, Cong. ch. and so.	8 00	27 43
		236 56

VERMONT.

Addison county.		
Middlebury, Isabella G. Birchard,	10 00	
New Haven, a thank-offering,	100 00	
Shoreham, Cong. ch. and so.	44 50	154 50
Bennington county.		
North Bennington, Cong. ch. and so.		21 53
Chittenden county.		
Essex, In memory of ——		5 00
Essex county.		
Lunenburg, G. A. P.		5 00
Lamoille county.		
Johnson, 1st Cong. ch. and so.		17 00
Orange county.		
Tunbridge, Cong. ch. and so. add'l,	1 00	
West Randolph, Cong. ch. and so.	12 77	13 77
Orleans county.		
Barton, M. A. F.	5 00	
Brownington and Barton Landing, Cong. ch. and so.	15 00	
Coventry, Cong. ch. and so.	15 00	
Irasburg, Cong. ch. and so.	3 00	38 00
Rutland county.		
Brandon, Cong. ch. and so.		14 00
Washington county, Aux. Soc. G. W. Scott, Tr.		
Waitsfield, Cong. ch. and so.	33 50	
—— A friend, to const. ALICE L. TENNEY, H. M.	100 00	133 50
		402 30
Legacies. — Essex, Nathan Lathrop, by S. G. Butler, Ex'r, add'l,	38 00	
Springfield, Mrs. Hannah S. Davidson, by Geo. P. Haywood, Ex'r, in part,	600 00	638 00
		1,040 30

MASSACHUSETTS.

Barnstable county.		
West Barnstable, Cong. ch. and so.		10 00
Berkshire county.		
Lenox, Cong. ch. and so.	42 29	
North Adams, Cong ch. and so.	27 93	
Pittsfield, 1st Cong. ch. and so.	45 52	115 74
Bristol county.		
Taunton, Union Cong. ch. and so. quar. offer.		29 18
Brookfield Asso'n. William Hyde, Tr.		
West Brookfield, 1st Cong. ch. and so.		85 00
Dukes and Nantucket counties.		
Vineyard Haven, ——		10 00
Essex county, North.		
Georgetown (see end of Massachusetts donations), a friend,	5 00	
Ipswich, 1st Cong. ch. and so.	20 00	
Merrimac, Cong. ch. and so., to constitute ALBERT SARGENT, H. M.	125 00	
Newburyport, Prospect St. ch. and so.	75 82	225 82
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Essex, North Cong. ch. and so.	12 71	

Gloucester, Cong. ch. and so. 10 00
Lynn, 1st Cong. ch. and so. special, 60 00
Manchester, Cong. ch. and so. 13 10
Peabody, Friends, 10 00
Salem, a deceased friend, 75 00
Topsfield, Cong. ch. and so., to constitute Mrs. A. M. MERRIAM, H. M. 133 65—314 46
Franklin co. Aux. Soc. William F. Root, Tr.
Ashfield, Cong. ch. and so. 50 00
Orange, Central Evan. Cong. ch. and so. 20 00
Shelburne, Cong. ch. and so. 12 50——82 50
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 1st Cong. ch. and so., with other dona. to const. WILLIAM D. CHAPIN, H. M. 67 00
Huntington, 2d Cong. ch. and so. 34 20—101 20
Hampshire county Aux. Soc.
Enfield, Edward Smith, 276 00
Florence, Cong. ch. and so. 113 24
Northampton, 1st Cong. ch. and so. 139 30
South Hadley, Cong. ch. and so. 64 14—592 68
Middlesex county.
Holliston, Cong. ch. and so., for Papal Lands, 19 48
Lexington, Hancock ch., a friend, 5 00
Malden, 1st Cong. ch. and so. 13 43
Somerville, Franklin St. ch. m. c. 11 31
South Framingham, A. 3 00
Stoneham, Cong. ch. and so. 22 34
Winchester, Mrs. Thatcher, 20 00—94 56
Middlesex Union.
Groton, Union Cong. ch. and so. 179 20
No. Leominster, J. S. & E. A. Thurston, 2 00
Westford, Cong. ch. and so. 4 00—185 20
Norfolk county.
Dover, 2d Cong. ch. and so. 3 56
East Medway, Cong. ch. and so. 16 11
Holbrook, Winthrop ch. yearly bequest of E. N. H., 200; do. E. E. H., to const. EDMUND WHITE, H. M., 100; 300 00
Sharon, 1st Cong. ch. and Christian Society, 71 00—390 67
Old Colony Auxiliary.
Mattapoisett, Cong. ch. and so. 25 00
Suffolk county.
Boston, Eliot ch. 20; Holland ch. 8.65; Union ch. 5.10; Miss S. W. 15; "A single drop of rain," 2; "Addie's dollar," 1; 51 75
Chelsea, 1st Cong. ch. and so. 96 09—147 84
Worcester county, North.
Athol, Cong. ch. and so., to const. F. C. PARMENTER, H. M. 131 62
So. Royalston, a friend, 10 00
Winchendon, 1st Cong. ch. and so. 60.35; a friend, 10; a friend, 3; 73 35—214 97
Worcester county Central Asso'n. E. H. Sanford, Tr.
Northboro, Evan. Cong. ch. and so. 152.22; do. by Rev. J. H. Roberts, 7.89; 160 11
Princeton, Cong. ch. and so. 50 00
Worcester, Central ch. and so. m. c. 196.23; Salem St. ch. and so. 20; U. G. White, 5; 221 23—431 34

3,056 16

Deduct, to correct error in amount as reported last month from Memorial ch. Georgetown, 58 00

2,998 16

RHODE ISLAND.

Bristol, Cong. ch. and so. add'l, 18; Widow's mite, 5; 23 00
Peacedale, Cong. ch. and so. 40 00
Providence, a friend, 2; a friend by Dr. Clark, 2; 4 00——67 00

CONNECTICUT.

Fairfield county.
Black Rock, 1st Cong. ch. and so. 36 42
Fairfield, 1st Cong. ch. and so. 200 00
Greenwich, Sarah Mead, 100 00
New Canaan, Cong. ch. and so. 113 73
Ridgefield, Cong. ch. and so. 63 00
Stratford, "Stratford," 5 00
Trumbull, Cong. ch. and so. 16 00—534 15
Hartford county. E. W. Parsons, Tr.
Bloomfield, Cong. ch. and so. 14 50
Burlington, Cong. ch. and so. 15 00
East Hartland, Cong. ch. and so. 9 00
East Windsor, 1st Cong. ch. and so. 60 00
Enfield, 1st Cong. ch. and so. 39.85; J. W. Johnson, 5; 44 85
Hartford, South ch. 150; Center ch. m. c. 10.86; Rev. A. C. Baldwin, 5; 165 86
Kensington, Cong. ch. and so. 35 00
New Britain, Rev. Charles Nichols and wife, 20 00—364 21
Litchfield county. S. C. Woodruff, Tr.
Cornwall, 1st Cong. ch. and so. 60 00
Litchfield, Misses Deming, 34 00
New Hartford, South Cong. ch. and so. 13 20
Thomaston, Cong. ch. and so. 35 13
West Winsted, A friend, 5 00
Woodbury, North Cong. ch. and so. 38 00—185 33
Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 40 00
Middletown, 1st Cong. ch. and so. 15.50; 3d Cong. ch. and so. 32 50; 48 00——88 00
New Haven county. F. T. Jarman, Agent.
Meriden, Center Cong. ch. L. B. Yale, 10 00
Milford, Cong. ch. and so. m. c. 6 50
New Haven, 3d Cong. ch. and so. 38 11
North Brandford, Cong. ch. and so. 44 00——98 61
New London county. C. Butler and L. A. Hyde, Trs.
Lebanon, 1st Cong. ch. and so. 44 32
New London, 1st Cong. ch. and so. 193 36
Norwich, a duplicate postal order from an unknown source, 23 50—261 18
Tolland county. E. C. Chapman, Tr.
Bolton, Cong. ch. and so. 20 00
Somerville, Cong. ch. and so, with other dona., to const. S. M. BILLINGS, H. M. 50 00
Stafford Springs, Friends, 2 00——72 00
Windham county.
East Putnam, Cong. ch. and so. 5 00
Putnam, Unknown, 10 00
Plainfield. J. M. Francis, 10 00
South Killingly, Cong. ch. and so. 12 50——37 50
——— Unknown, 10 00

1,650 98

Legacies. — James Root, by J. C. Parsons, Ex'r, 3,000 less costs, 100 2,900 00

4,550 98

NEW YORK.

Binghamton, 1st Cong. ch. and so. 10 00
Brooklyn, Clinton Ave. ch., A. S. Barnes, 100 00
Crown Point, 1st Cong. ch. and so. add'l, 7 00
East Bloomfield, Cong. ch. and so. 29 50
Fredonia, Mrs. T. S. Hubbard, 18 50
Henrietta, Cong. ch. and so. 5 22
Homer, Cong. ch. and so. (of which 200 from J. M. Schermerhorn, and 15 for Papal Lands), 438 57
Lumberland, Cong. ch. and so. 1 25
New York, Rev. B. N. Martin, 20; Wm. C. Hunter, 10; A thank-offering, 5; 35 00
Otto, Cong. ch. and so. 3 00
Panama, D. D. Swesey, 10 00
Parishville, Cong. ch. and so. 8 00
Penn Yan, Charles C. Sheppard, 363 00
Schenectady, A friend, 5 00
Wading River, Cong. ch. and so. 5 50
Whitney's Point, Presb. ch. 20 32—1,059 86

Legacies. — New York, Sarah W. Arms, by G. C. Woodhull, Ex'r, 62 34
Norwood, Robert McGill, to const. Mrs. SARAH A. BUDLONG, H. M. 102 80

Rochester, David H. Little, by William S. Little, Ex'r, 1,000 00

2,225 00

NEW JERSEY.

Montclair, 1st Cong. ch. and so. (of which 22.93 for Papal Lands), 45 73
Vineland, Pilgrim ch. and so. 8 86——54 59

PENNSYLVANIA.

Audendried, col. by Rev. D. F. Watkins, 6 22
Jeansville, col. by Rev. D. F. Watkins, 4 28
Philadelphia, James Smith, 100; Miss K. M. Linnard, 30; 130 00
Riceville, Cong. ch. and so. 5 00
Van Buren, Penn. Synod's Com. on Missions, 26 50——172 00

OHIO.

Cincinnati, South St. ch., "Agamemnon," 50 00
Claridon, Cong. ch. and so. 24 00
Cuyahoga Falls, Cong. ch. and so. 5 67
Dover, 2d Cong. ch. and so. 10 50
Greenfield, Cong. ch. and so. 12 60
Madison, Mrs. Wirt Branch, 1 50
Oberlin, 2d Cong. ch. and so. 57.89; J. B. Clarke, 10; 67 89
Toledo, 1st Cong. ch. and so. add'l, 100 00
Wellington, Cong. ch. and so. 75 48
Windham, 1st Cong. ch. and so. 31 00——378 64

ILLINOIS.

Brighton, Cong. ch. and so. 25 00
Byron, Mrs. T. H. Read, 5 00
Crystal Lake, Cong. ch. and so. 4 50
Dundee, Cong. ch. and so. 3 00
Evanston, Cong. ch. and so. 76 59
Geneseo, Mrs. R. B. Paul, 5 00
Lamoille, Cong. ch. and so. 9 46
Nebraska, Cong. ch. and so. 5 20
Oneida, Mrs. S. W. Ford, 10 00
Providence, Cong. ch. and so. 5 87
Roseville, 1st Cong. ch. and so. 30 00
Sheffield, Cong. ch. and so. 25 00
White Rock Center, Cong ch. and so. 6 00——210 62

MICHIGAN.

Bay City, col. by Rev. D. F. Watkins, 9 75
Carson City, Cong. ch. and so. 10.04; Friends, 4; 14 04
Chelsea, Cong. ch. and so. 10 00
Detroit, A friend in 1st Cong. ch. 2 00
East Saginaw, col. by Rev. D. F. Watkins, 11 05
Three Oaks, 1st Cong. ch. and so. 7 00
West Bay City, Presb. ch., for Western Mexico, 2 25——56 09

MISSOURI.

Breckenridge, Cong. ch. and so. 12 00
Brookfield, 1st Cong. ch. and so. 8 10
La Grange, Cong ch. and s. s. 4 00
Meadville, Cong. ch. and so. 2 00——26 10

MINNESOTA.

Brainerd, Cong. ch. and so. 13 00
Mankato, 1st Cong. ch. and so. 23 00
Minneapolis, Plymouth ch. and so. 20 30
Paynesville, Cong. ch. and so. 1 75
Union Grove, Cong. ch. and so. 2 25
Winona, 1st Cong. ch. and so. 51 48——111 78

IOWA.

Cedar Rapids, John F. Dean, 5 00
Dubuque, Mrs. S. N. M. 2 00
Glenwood, Cong. ch. and so. 20 00
Keokuk, A lady, 10 00
Lyons, Cong. ch. and so. 40 00
Nevinsville, Cong. ch. and so. 5 90——82 90

WISCONSIN.

Appleton, Cong. ch. and so. 5 00
Delafield, Tabernacle Welsh Cong. ch. and so. 5 06
Menasha, 1st Cong. ch. and so. 71 03
Ottawa, Libanus Welsh Cong. ch. and so. 3 65
Pleasant Hill, Presb. ch. 13 00
Plymouth, Cong. ch. and so. 5 00
Royalton, Cong. ch. and so. 13 55
Warren, Cong. ch. and so. 13 50
West Salem, Cong. ch. and so. add'l, 5 00——134 79

KANSAS.

Atchison, Cong. ch. and so. 33 25
Manhattan, H. Marshall, 5 00——38 25

NEBRASKA.

Franklin, Cong. ch. and so. 1 60
Kearney, Cong. ch. and so. 1 00
Lawn Ridge, Cong. ch. and so. 10; Mrs. John Crawford, 10; 20 00
Macon, Cong. ch. and so. 4 00
Osceola, Cong. ch. and so. 5 25
Pleasant Prairie, Cong. ch. and so. 2 46
Pleasant View, Cong. ch. and so. 1 59
Riverton, Cong. ch. and so. 1 00——36 90

OREGON.

Forest Grove, Cong. ch. and so. 11 00

CALIFORNIA.

Oakland, Plymouth Ave. ch. 10 30
Petaluma, 1st Cong. ch. and so. 24 20
Redwood City, Cong. ch. and so. for Rev. Isaac Pierson's work in China, 6 60
Riverside, Cong. ch. and so. 4 00——45 10

COLORADO.

Colorado Springs, Cong. ch. and so. add'l, 4; Julia Brainerd, 1; 5 00

NEBRASKA.

Central City, Mrs. Sophia Close, 1 00
Steele City, Cong. ch. and so. m. c. 5 00——6 00

DAKOTA TERRITORY.

Yankton, Cong. ch. and so. 25 97

CANADA.

Province of Ontario,—
Brockville, The late Mrs. Charles Jones, 5 15
Speedside, Rev. C. Duff, 7 22——12 37
Province of Quebec,—
Montreal, Zion ch. Rev. H. Wilkes, 8.25; I. C. Barton, 3.09; R. Mills, 5.16; John Heath, 5.16; C. Candlish, 5.16; Individuals, 13.41; 40 23

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.*

Towards support of Miss Barrows, Japan (from Mankato, Minn.), 10 00

MISSION SCHOOL ENTERPRISE.

Maine. — E. Sumner, Cong. s. s. 1.30; Hallowell, Cong. s. s., for India, 35; North Bridgton, Cong. s. s. 3.25; Pittston, Cong. s. s. 2.30; Wiscasset, Little Workers, 1.12; York, Cong. s. s. 4.25; 47 22

New Hampshire. — Hancock, Cong. s. s. 3.10; Marlboro Depot, Cong. s. s. 1.50; Mason, Cong. s. s. 1; Raymond, Thirty scholars, 3 05; Wentworth, Cong. s. s. 1; 9 65

Vermont. — Brookfield, A. W. Frink's class of young men for India, 30; East Arlington, Twenty scholars, 2; East Berkshire, Seven scholars, 2; Roxbury, Cong. s. s. 2; Westminster West, Tw lve scholars, 1.20; 37 20

New York. — Prospect, Welsh Cong. s. s. 5 00

New Jersey. — Vineland, Pilgrim Cong. s. s. 3 14

Pennsylvania. — Audendried, Cong. s. s. 5; Band of Hope, 3; 8 00

California. — Redwood City, Pierson Mis. Soc. of Cong. s. s., for Rev. I. Pierson's work in China, 61 25

Donations received in September, 8,504 39
" for the Debt, in September, 229 25

8,733 64

Legacies received in September, 4,743 14

$13,476 78

THE

MISSIONARY HERALD.

VOL. LXXIII. — DECEMBER, 1877. — No. XII.

REV. BENJAMIN SCHNEIDER, D. D.

THE death of this beloved and honored missionary (at Boston, September 14, 1877), was announced in the Missionary Herald for October last, with the statement that an obituary notice would appear in a subsequent number of the Herald. An appreciative notice was soon received from his former associate in the work abroad, Rev. Oliver Crane, M. D., which will be substantially given here, after mentioning certain dates which mark the outlines of a life of earnest effort and of eminent usefulness.

Dr. Schneider was born at New Hanover, Montgomery Co., Pennsylvania, on the 18th of January, 1807, and was therefore, at the time of his death, in the seventy-first year of his age. He graduated from Amherst College in 1830 and from Andover Theological Seminary in 1833. The same year, 1833, he was married, on the 15th of September, to Miss Eliza C. Abbott, of Framingham, Mass., was ordained at Nottingham, Maryland, October 2d, and sailed from Boston for Turkey, December 12th, to commence his missionary work. He was stationed for some years at Broosa, but removed to Aintab in 1849, returning again to Broosa in 1868. His first wife died at Aintab in 1856, and he came, soon after her death, on a visit to the United States, but returned to Turkey in 1858, again married to the sister of his former wife, Miss Susan M. Abbott, who survives him. In 1872 he came again to the United States, with his wife, in feeble health, but returned once more to his loved work abroad, though by no means in vigorous health, reaching Constantinople in January, and Marsovan in March, 1874. He went now to meet a call for such service as he could so well render, if strength should be given him, in the Theological Seminary at Marsovan, where he had previously, in 1869, labored a few months; but health and strength soon failed, and in the summer of 1875 he was constrained, by nervous prostration, to leave again, first for Switzerland and thence for his native land. For more than forty-one years he had been connected with the missions of the Board in Turkey, and now his active work was done. How faithful, earnest, and useful that work had been, appears in some measure from the statements of Dr. Crane. He writes: —

"Few missionaries, in any field, have been permitted to labor longer, and

few have left behind them, among those for whose spiritual welfare they have toiled and prayed, more of grateful remembrance than he. For more than forty years he was privileged to be connected with the work always so dear to his heart, laboring in season and out of season, in almost every department of missionary service; in preaching — which was ever his delight; in translating; and in teaching young men, and preparing them for the ministry in their own land. Few have traveled more extensively as pioneer; few have labored in more places in Turkey; few, certainly, have been more willing to spend and be spent wherever they could serve the Master most acceptably; few have more cheerfully endured the privations of the service than Dr. Schneider. Few are the native churches in Turkey where his name is not known and revered, and many there will mourn his loss.

"Dr. Schneider's labors are known to the readers of the Missionary Herald, to which he was a frequent contributor during his whole career in Turkey. My aim will be, now, to sketch a few of his prominent traits as a *missionary*, for as such his memory will be cherished.

"It was my privilege to be his station associate at Aintab during three years, from 1850 to 1853, inclusive, when that station, which in its growth has brought forth such blessed fruits, was, as a mission station, in its beginnings. Now the field is no longer, as then, simply Aintab, but Central Turkey, with its numerous stations and outstations. Drawing mainly from personal knowledge, I may say: —

"1. *Dr. Schneider was from the beginning to the close of his long career abroad thoroughly imbued with the missionary spirit.* No one could be long in contact with him, without discovering that his was a soul all absorbed in the work to which he had devoted his life. His consecration of himself as a missionary was never recalled and never regretted. His labors were often excessive, for he never spared himself when duty seemed to call. At times he labored literally night and day, yet he was always ready, though worn and weary, to reëngage in effort, and was never happier than when having most to do; and his endurance under labors which would have crushed almost any other, was remarkable. Paul's vivid description of his 'more abundant labors' and exposures, (2 Cor. xi.) was almost literally true of Dr. Schneider also; yet these toils never diminished, but rather increased, his intense love for the service.

"His ardor did not flash, but burned steadily to the last. His zeal never flagged, and even amid the intense sufferings of the last two years of his life, his eye would brighten and glow with delight at the bare mention of the missionary work, and in his wanderings, as life drew near its close, his thoughts ran almost exclusively on missionary topics. He would talk in the language which he had used in Turkey, and seemed, in imagination, to be living only amid missionary scenes.

"2. *He was a man of prayer and of earnest faith.* His prayers breathed the spirit of one accustomed to commune with God, — always fervent, embracing, as in almost a personal yearning, the objects mentioned. Those prayers which he used to utter in that booth-like structure where hundreds gathered in the early days of missionary labor in Aintab, still ring in the ear of memory as fresh, almost, as when first listened to, — so urgent, so comprehensive, so full of

trust in the promises, and so sympathetic in their tone for all. The same was true of his private devotions. He had his times of prayer, and they were sacred. If by any means they were broken in upon, he would at the earliest opportunity return to them, even though he were on horseback, or in his walks. Often, in his travels, the time as he rode was spent in prayer.

"And the savor of his prayers was in his preaching. Hence, as a preacher, his power among the native churches. He was always greeted with a full-hearted welcome, such as Orientals love to give, and he was never happier than when preaching the Word to those who came to hear. Here was, in fact, the secret of his success in preaching, — his life was a life of prayer.

"3. *He had a heart of tenderest sympathy.* He, like the Master, 'went about doing good,' as far as in him lay. To the mourner he was a comforter, for the afflicted he always had a word of cheer; and many are the hearts that remember him kindly still, for his words of loving sympathy. Even those who trespassed upon his kindness, and took advantage of his forbearance, relented when they saw his mildness and the grief their conduct caused him. This I found to be especially the case in conference with native Christians at Aintab, three years ago.

"4. *His facility in acquiring languages, and in using what he acquired, was remarkable.* He spoke four languages almost as if each were his vernacular — the English, the German, the Greek, and the Turkish, — the latter two with an ease and fluency seldom equaled by foreigners. Even natives wondered at his marvelous flow of thought in idiomatic phrases, easily understood by all; for he chose simplicity of style, though at home in the higher and more complicated forms of expression. He was a linguist of rare attainments, and his thorough knowledge of the languages he learned would have made him efficient in any department of labor, but his chosen sphere was the imparting of truth. His preaching was almost exclusively extemporaneous, from brief notes, but rarely was he confused in thought or at a loss for an expression in either language. Words flowed from his lips, in those difficult Oriental tongues, with a freedom that was at once the admiration of fellow missionaries and the delight of native listeners. And it was evident to all that his knowledge of languages was consecrated to the service in which he was engaged, and not employed for any purpose of ambition or vanity. He learned them that he might *preach* and teach, — not himself, but Christ crucified.

"5. *With all his attainments, there was a childlike modesty and simplicity of character breathing in all his acts.* No trait in him was more striking than his unaffected humility. He thought little of what others would say, or how others would regard him. His aim was to serve and honor the Master, and leave that Master to honor him as he should see fit. Even when in this country he was called upon for public addresses, he instinctively shrank, and would fain be excused, save as he could impress others with his own interest in the missionary cause. He did not seek the honor which cometh from men, but that which cometh from God, and the satisfaction of his own conscience in the line of duty. Many of his labors in the missionary field are unrecorded. In fact his heaviest work has been silent, but when the results shall be brought out on the day of revelations, more will be seen than is known now. His life was an exhibition of earnestness without ostentation, toil without display, and endurance without murmuring.

"He sought not notoriety but service, and his joy was greatest when he found it. Hence his willingness to labor in any sphere or station; and he has probably preached at more stations and outstations in Turkey than almost any other man. Hence, too, his readiness to turn from the Greek department to the Turkish, when the Board desired it. Cheerfully he sat down to the acquisition of a new language, after years of labor in another, simply that he might do more good.

"*Finally, to sum his characteristics briefly, he was faithful, judicious, cheerful, genial, always abounding in the work of the Lord.* *Fidelity* was the key-note of his life. From beginning to end it ruled him, and shaped all his actions. His *judgment* was mature. He was cautious, but reliable; always sincere, and anxious to do the best thing at the best time and in the best way. He may have been regarded as conservative; but amid the weighty responsibilities of his varied positions, it was safe to be so. His conclusions, in perplexing exigencies, were always the result of much and prayerful thought.

"Then his *cheer* was ever a sunshine. His piety glowed with cheerfulness, and he sought to infuse in all around him a hopeful spirit. However dark the clouds above him he always saw light, or trusted in God to reveal it. This was especially true of his missionary experience. Amid the excruciating sufferings which racked his body during the past two years, almost incessantly, there were indeed times when his vision was clouded, and the joy which had beamed upon his countenance in all the dark passes of his missionary life was less buoyant; but even then he was ever ready to catch from the lips of others a cheery word. A promise quoted from the Bible, or a fact of interest from the mission field, would at once light his eye with its wonted brilliancy, and his face with a smile of delight.

"Such was he who has now passed away, *as a missionary.* We speak not here of the earnest patriotism which led him to yield up three sons — all he had — at his country's call in the recent war. Two of these — known as the 'Missionary Patriots' — promising, noble young men — perished in the service. We refer not specially to his sacrifices of personal ease and comfort for a sphere so full of privations. But as worker in the mission field his life was an example. Wherever, at home or abroad, he was personally known, he is revered; and as long as the missions of the American Board in the Turkish Empire are cherished by the American churches, so long will the name of *Benjamin Schneider* be honored, as one of the earliest and most devoted of the missionaries."

Mr. Tracy, with whom Dr. Schneider was associated in the Theological school at Marsovan, writes respecting the man and his work there: —

"Well do I remember my first meeting with him, when he came, by direction of the mission, to help us during a summer in the Theological Seminary. I had never seen him, though I had heard much of him. He had entered the house before we knew of his arrival, and I met him at the foot of the stairs. He made the same impression on me which I suppose he made upon every one — first, last, and always, — that of a man, good, kind, wise, — a man who had seen work and was ready for more. He seemed like one rich in experience and ripe for useful labor.

"Subsequent acquaintance deepened the first impressions. He entered at once into the affections of the students and of all the people. No one else so satisfied them as a preacher. Venerable in appearance, a special requisite in the East, his Turkish was about perfect — simple in style, pure in idiom — and his accent such that no Turk would imagine that the language was not his vernacular. While the great congregation sat on the floor, with faces upturned toward the desk, 'How sweetly flowed the gospel sound, from lips of gentleness and grace!' Many persons afterwards testified to indelible impression received from his sermons during that summer.

"In the school his labors were very useful. There seemed to be nothing but good in his example or his talk. Talent and learning, at the head of such an institution, may nourish and send forth a generation of vain and time-serving hypocrites; but there was nothing in his influence to help in that direction. He was as childlike as he was wise; and no one ever suspected his motives.

"We all noticed how readily both Dr. and Mrs. Schneider always consented to any arrangement made by the mission in regard to their place of labor. Never conferring with flesh and blood, always willing to go anywhere, they were always led to fields of great usefulness. When they were desired, a few years later, to go to Marsovan to stay, they came promptly, over two feet or more of snow, through that wretched mountain road.

"Dr. Schneider was then beginning to fail in health; and he continued to fail. There was but one year more of soldiering for him to do on Turkish soil. He did what he could, but painfully; took his rides regularly, as he had done for forty years; but he was going down the slope of life, and soon, with grief like the bitterness of death, he and Mrs. S. left their work in Marsovan to return to it no more. May his glorified spirit revisit Pontus when it is thoroughly Christianized, and rejoice over toil there bestowed."

AN UNSPOKEN SPEECH.

BY PROF. J. C. WEBSTER.

At the recent meeting of the American Board at Providence, many eloquent and impressive speeches were delivered. It was impossible for all equally capable of interesting and instructing the large audience to be heard on that occasion. Of course a selection had to be made; but it is a pleasant thought that there were, perhaps, as many more addresses, just as good, in the minds of others, that found no opportunity for public expression. And may not they whose hearts then burned within them to say a word for the Master, find relief through the press, and aid in illustrating the principles set forth, and diffusing the influence of that great meeting?

The key-note, evidently, of the meeting, was given by the paper of the Secretary on the question, "Shall we have a Missionary Revival?" because that paper recognized directly the agency of the Holy Ghost, and the dependence of the Board as well as of individuals upon His divine power for genuine and efficient success in the great work of evangelizing the world. Such, emphatically, is the agency, since the great atoning sacrifice on Calvary, which God

most of all delights to honor. Hence any and every sincere recognition of it he will and does bless. Such a blessing was sensibly experienced all through the meetings of the Board. It was apparent in countenances, in the conversation, the prayers and speeches of the occasion; but in nothing else so much so as in that spontaneous and unofficial outburst of Christian beneficence, which, in an hour's time, resulted in raising $50,000 for the payment of the debt of the Board.

What, now, is the outlook? Not what is the retrospect, but what is the prospect? What is the duty for the future? What is to insure progress, enlargement of operation, the final defeat of the powers of darkness, and the triumph of Israel's King? Money, indeed, is needed. But the "Missionary Revival" is needed still more, as a necessary condition upon which alone the money can be obtained. What was it but a baptism of the Spirit that secured the $50,000? What else is needed to carry forward the great work of missions but a diffusion of the spirit felt and manifested at the meeting of the Board, all through our churches? What but a deep and widespread conviction that the Christian spirit *is* the missionary spirit? As the result of such a conviction in the minds and hearts of the thousands of young persons coming into the churches, leading them to say to the Board, "Here are we, send us," who doubts that the needful funds would be forthcoming? Who believes that there would be any lack of pecuniary means? Let the Christian young men in our colleges and seminaries come forward and say, "Wo be to us if we preach not the gospel to the heathen," and roll the responsibility of their mission upon the consecrated property holders of the churches, and their contributions would flow into the treasury of the Lord as resistlessly as the waters of the St. Lawrence and the Mississippi roll on to the sea. To get more money, then, we have only to get more of the missionary spirit, and more young men filled with zeal for the work of the Master. Consecrated young men will inevitably draw after them the consecrated money.

But it may be, and not unfrequently is, virtually, asked, Are we to follow blindly our mere impulses, however good? Is the heart to govern entirely, and the judgment to be ignored? Must all rush to foreign lands? Is there no fixed principle to guide in the settlement of the great practical question of carrying the gospel to the heathen? Is there not a great work to be done at home? Can we ignore the claims of our vast and growing country? The answer to all such questions is obvious. There is, nevertheless, one question pertaining to this subject of missions, in our view not sufficiently considered. Admit that the Christian spirit is the missionary spirit. Admit that the supreme desire of the true convert is to see the whole world brought to Christ. Admit that he prays sincerely, "Thy kingdom come, thy will be done in earth as it is in heaven," and sings,

"Thy kingdom stretch from shore to shore."

All this admitted, there is still a point in question, of personal and practical duty. It is a question of presumption. That is, In general, shall the true Christian convert *presume* that his future calling, or profession, shall be what, in common parlance, is termed secular, or that which is denominated sacred? Shall he, especially if a youth of consecrated and educated talent, presume

that his duty is to enter the ministry, or some worldly occupation? Or, to be more particular, admit that he feels it a duty to enter the sacred ministry, shall he presume that he is to labor at home or abroad, — in his own country or in some foreign land? Mind, it is not the question, shall he be a lay or ministerial *laborer*, whether he shall remain at home or go abroad; because it is no question whether good Christians are needed, or not, in *all* professions and occupations, both in our own and in foreign lands. But the question is, in the settlement of one's own practical duty, on which side is the *presumption*? In favor of which line of duty is the true Christian, just setting out in his new life, to look for proof? Shall he seek for reasons why he should pursue some secular employment, or for reasons why he should enter upon the ministerial profession? Then again, suppose he choose the latter, shall he demand *proof* in favor of his going on a foreign mission, to those most destitute and ignorant of the way of salvation, or in favor of his remaining at home, among those who already know the way of eternal life? In other words, shall he *take it for granted* that he is to stay at home, or that he is to go abroad, unless the providence of God so hedges up his way as to make it plainly not his duty to go? Because, doubtless, he may be better fitted to strengthen the things that remain at home, and to encourage others to go abroad.

What, we ask, is the answer to such inquiries implied in the instructions, and especially in the last great command of our Lord to his disciples? "Go ye into all the world and preach the gospel to every creature," certainly could not mean that they should stay in Jerusalem, or Judea. Did not that command *presume* it to be their duty to go abroad! Did it not *assume* that those who remained at home must have, or find, good reasons for so doing? And, as a matter of fact, how did the early disciples understand and apply it? What was their rule of conduct? Is it not written that "they went everywhere preaching the word?" They were scattered abroad. Those who remained at home evidently were exceptional cases. But what is the rule and what the exception with Christian converts in our times? Do they go, or stay at home? Yet, what is the demand of the perishing millions upon them?

It does not follow that the providence of God at the present day may not require more, in proportion, to remain at home than in the early period of the church. This may be necessary, even to the efficient promotion of the great work of missions to the heathen. Nevertheless, can the presumptiveness involved in this question be safely ignored? Must not a careful and faithful consideration of it, especially by our Christian youth of education and ability, tend vastly to swell the ranks of messengers of the gospel to the unenlightened and lost millions? Who can doubt it? Young soldiers of the cross, think of it. Why do you assume that you must labor at home, or even in the domestic department of missions? Why not *presume* that you must go to the unevangelized heathen, who have never heard of Christ?

Who, indeed, can doubt that such a practical presumption is just what is needed to react most beneficially and powerfully on our churches, and all those whom Providence prohibits from going abroad, and most efficiently to build up our Christian institutions and promote our highest spiritual condition at home? We venture the assertion, that nothing can better serve to banish skepticism, make better citizens, purify our whole social state, and raise to a higher spir-

itual plane our entire private and public life, than an attendance upon these annual gatherings of the American Board, or other similar Christian organizations for the purpose of promulgating the simple story of the cross to the nations. Nothing is more needful than the revival of the foreign missionary spirit, to quicken into new life the spirit of home missions. For nothing is more observable than that the enlightened Christian zeal which does most for the work abroad, will and does accomplish most for the work at home. When the Lord sees too many rushing to the heathen in distant lands, he will doubtless interpose obstacles in the way of others, in sufficient numbers to look after the welfare of those without God and hope in our own country. Nay, the promise that "he that watereth shall be watered," must apply as really and effectually to our churches and the nation, as to individuals. May the Lord hear prayer for a Missionary Revival all over our broad land.

A FEW THOUGHTS ON WOMAN'S BOARDS.

From some statements which have recently appeared, and from inquiries occasionally made at the Missionary Rooms, it would seem that the work of Woman's Boards is not fully understood, nor the relation which these most helpful and now indispensable auxiliaries bear to the American Board. A few words of explanation may be of service, to relieve any possible misunderstanding.

1. The work sustained by the Woman's Boards in the foreign field, in its general scope and in all its details, is under the direction of the Prudential Committee. Appropriations are made, missionaries appointed, sent out and located, and their labors supervised by the Committee, precisely as in other departments. Efforts made for the social and moral elevation of women in the mission fields, are thus made to harmonize with the general work, and to constitute an integral and most necessary part of it. There is everywhere the heartiest mutual coöperation.

2. Through the organization of Woman's Boards and their contributions, above what would otherwise have been received into the treasury of the American Board, it has been possible to improve, in some measure, the opportunities presented during the last few years for enlarged efforts in behalf of women, till the number of single ladies engaged in special labors for their own sex has been increased from ten to sixty; and the number of girls and women brought under the influence of the Gospel has been enlarged in like proportion. In view of such a magnificent result, the Christian women of our churches may well rejoice in the success of their efforts.

3. The expense before incurred for the support of the few single ladies in the field, and for the boarding schools for girls already established, has been assumed by the Woman's Boards, and will, it is believed, fully offset any funds that may have been diverted into their treasuries from the general contributions to the Board; leaving the additional expenditure for the larger number of missionary ladies, Bible women, schools and seminaries, to represent so much gain to the foreign mission cause.

4. The general work of the Board, expenditure for the support of mission-

aries and evangelists, for seminaries and schools, for a Christian literature, and for grants in aid of native churches, etc., goes on as before; hence the dependence of the American Board on Woman's Boards for the support of that portion of its general operations which has been developed through their efforts in time past. Any falling off in the contributions of the churches to the general work, because of what the women of these churches do for their special enterprise, would be disastrous; and equally so any falling off in the amount received to the general treasury from the Woman's Boards. The giving up of work in hand would follow in either case.

5. The remark often made, and repeated with new emphasis within the last few weeks, that the annual meetings of the American Board are of the greatest value in quickening and broadening our Christian life and fellowship at home, is not less true of the public meetings held by the Woman's Boards. What delightful acquaintances are made, what generous Christian sympathies awakened or developed, what precious seasons of communion with God and with each other in heavenly places, what new and higher consecration to the Lord Jesus, blessing multitudes of homes in our own country, to say nothing of results in the foreign field! These meetings cost effort and money, but can they be spared?

6. Through the Woman's Boards our Christian women are brought into closer personal relations with the missionaries whom they support, and to a better acquaintance with the needs and opportunities of the work, — through free and frequent correspondence. The want of something specific, something definite, as the object of effort, is supplied; and more than all else, the missionaries are cheered and strengthened by the consciousness of the love and sympathy and prayers of their sisters at home. "I am so glad I belong to you," was the hearty exclamation of a young missionary when first introduced to the Woman's Board.

7. These results to the Christian life of women at home, and to the cause of missions abroad, are well worth all they cost. The personal sacrifices freely made, the time and thought given by those more immediately connected with the Boards, are deserving of the generous consideration of all who love the cause of missions. In consequence of unpaid, freely given labor, the expenses of administration have been reduced to a very low figure. A statement from one of the directors of the Woman's Board, whose headquarters are at Boston, gives the following remarkable figures: —

Funds received from the beginning to October 17, 1877, — exclusive of $40,598.09 for "Life and Light," — $438,327.23; pages of missionary literature, in periodicals, leaflets, and other papers distributed, about forty millions; all home expenses for nearly ten years, less than $9,000, or less than two per cent. on the receipts!

The objection to Woman's Boards on the ground of expense will hardly hold. The wise economy, the prudent management, and the results achieved by Woman's Boards, may well challenge the admiration and the emulation of the other sex.

8. The organization of Woman's Boards is needed to keep up the balance of woman's work. A representative of the Home Missionary Society, at the

late Council in Detroit, referred to the "family supplies," which "express the interest and sacrifices of many circles of women" in behalf of the American Home Missionary Society, as constituting a substantial part of the resources by which that society is enabled to extend its work — language remarkably similar to that of the secretaries of the American Board when speaking of Woman's Boards. The aggregate value of these supplies for the past three years was given, as over $200,000, — a larger amount, relatively to the receipts of the Home Missionary Society, than was given by the Woman's Boards to foreign missions. When auxiliary societies are to be found in *all the churches*, the balance may be better kept. There is no separation of interest in the one case any more than in the other. Christian women, whether working through local societies simply, as for Home Missions, or through a larger organization of which the local societies are members, as for the foreign field, are alike helpful to those having the Home and the Foreign work in charge.

RESPECT FOR PROTESTANTS IN TURKEY.

The war in Turkey, and the reign of terror connected with it, have brought to view, in many cases, a degree of respect for and confidence in Protestant Christians on the part of Turkish officials, which are truly remarkable. They, indeed, constitute a testimonial of great value in favor of the Protestants, and of the influence which has been exerted by the missionaries. The following paragraphs relating to this subject in part, and to the noteworthy providential escape of so many Protestants thus far, are from a letter from Mr. Dwight, of Constantinople, dated October 4th. Facts of like character have been at least hinted at, not unfrequently, in letters from other parts of Turkey; and they should call forth gratitude in view of the past, while they encourage to trustful prayer with reference to the future. The first few lines refer to intelligence which had occasioned great joy at Constantinople, giving assurance of the safety of mission helpers and other Protestants who were supposed to have perished when Eski Zagra was destroyed: —

"I presume you have heard of the safety of the Merichleri Protestants and of the Eski Zagra preacher. All these were accounted slain, but God has kept them for other work. I doubt not they will find plenty to do among the thousands of refugees within the Russian lines. The teacher of the Samokov girls' school, Stomata, has also reported herself safe and well at Sistov. There has been a special Providence to watch over Protestant Christians in this country. I wish some one might gather up the instances of escapes like these. It would be interesting and instructive to do so.

"Mr. Pierce says that the Koords destroyed all the villages on the Alashgerd plain but two, and *those two were largely Protestant.* The Lord has marvelously saved Bulgarian Protestants from death this year. The Adrianople preacher writes that a Bulgarian brother in that city was arrested, at the instance of some Turks who lived near his home, at the foot of the Balkans. The Turks testified that they had seen this man with arms in his hands, ranging the country. But the Turkish captain of the guard at Adrianople, to whom

the man was brought, learned who he was, and replied, 'Your story cannot be true. There is a mistake somewhere. This man hasn't done any wrong, — he is a Protestant!' And the brother was released at once. The commander of the port at Yeni Zagra, a busy Turkish officer, who had the work of forwarding supplies to Suleiman Pasha's army of the Balkans, told Mr. Pettibone that he wished the American missionaries had had the instruction of all the Bulgarians. A Samokov boy, who had been out selling books, was stopped in a Turkish village and carried before the authorities, who found out that he was a Protestant and let him go, saying that he was all right; whereupon the bystanders remarked, that probably many Bulgarians would become Protestants now, so as to escape arrest!

"That the Turks have an impression that Protestants are good people is quite sure, and probably accounts for some of the escapes of Protestants. Mr. House tells an amusing story of a Bulgarian Protestant from Samokov, who was going over the mountains in company with a Moslem neighbor and was talking with him of religion. The Turk was interested in what he said, and an idea suddenly struck him. 'Have any Moslems become Protestants?' he asked. 'Yes,' said the Bulgarian. 'Then stop talking to me of your religion or I'll have to become a Protestant too,' said the Turk. 'Stop, I tell you. I shall have to kill you if you don't stop talking!'

"In another case the impression which Turks have of Protestant Christians was shown by the remark of the old Moslem, who said, when speaking about good works, 'If the Protestants would only accept Mahomet they would have a much better chance of Paradise than we have.'

"Whether the escape of Protestants from destruction is due to the feeling illustrated in these anecdotes, or to other less visible causes, I think the fact is not to be denied, that both here and in Armenia Protestants have enjoyed special immunity while the storm of war has swept over the land."

"FIVE HUNDRED THOUSAND DOLLARS?"

For the past five years, donations to the American Board, exclusive of legacies, have averaged $365,490, — last year falling below the average to $341,216. For the same period, we have averaged from legacies $85,416, and from other sources $7,686, in all over $93,000. Upon the supposition that from legacies and other sources we are warranted in expecting $90,000 during the year upon which we have now entered, we need to receive from regular donations the sum of $410,000, — *an advance of about twenty per cent.* above the receipts from the same source during the past year, — in order to secure an income for the year of $500,000. This amount, which was recommended at the recent annual meeting, we imperatively need in order securely to maintain the ground we already hold, postponing for the present all plans for enlargement of the work. May we not reasonably expect this twenty per cent. increase in donations from the churches, introducing us into *a new period of advanced receipts?* If so, we will gladly remove the interrogation point from the title of this article.

"NO MORE DEBT."

This is the charge the executive officers of the Board are now receiving from many judicious advisers. "You have experienced a great deliverance. Henceforth be cautious. From this time forward, never allow the American Board to incur another debt." Wise counsel! We hear it and intend to heed it. Happy shall we be to write in our missionary lexicon, "Debt. An antiquated, obsolete word." This desirable end can be accomplished in precisely one way, viz., by such an advance in the donations from the churches that the *necessary* expenditures of the year are met. We are engaged in a great and growing work, committed to our trust by the God of providence and of grace. Our average expenditure is carefully adjusted, is well known, and is announced beforehand. So emphatically "Prudential" is the Committee of the Board, that, as an actual fact, during the past four years the expenditures in the aggregate have been brought $54,000 *below* the previously announced appropriations. In every case the debt has arisen not from an increase of expenditure, but from the unexpected falling off of receipts.

From the hour the annual donations shall *steadily advance;* shall meet obviously *special* calls of Providence, such as *may* arise from war, pestilence, or famine; or shall be *reliable* in amount, "debt" will be avoided. Let the churches which now give nothing, henceforth present an annual offering, though the amount be small; let the churches which now give but occasionally give statedly each year; let the noble band of churches which now give regularly, continue so to give, never falling behind a previous donation, advancing from year to year, though the advance be slight, and from this hour we believe the churches may be assured there will be "no more debt." The conservative administration of the Board is too well known to be distrusted in this particular. It deals in no rash experiments, involving wasteful expenditure of funds. The annual task of reducing the *estimates* from the missions to the actual *appropriations* is painfully severe, as our foreign correspondence will abundantly testify. It is certainly laying an additional and uncalled-for burden upon the executive officers, and upon the missionaries, to oblige them still further to reduce the *expenditures*, embarrassing and sometimes imperiling the work, in order to meet a threatened deficiency in the receipts. Thus another "debt" comes, not because of excessive expenditures, but because of deficient donations.

Permit us, therefore, at the commencement of our new year, as we together thank God and take courage, to return the affectionate charge, and to say, "Dearly beloved pastors and churches, we entreat *you*, that with all fidelity *you* will see to it that there shall be 'no more debt.' At our end of the line, we will carefully watch the expenditures. From your end, will you kindly forward the donations promptly and generously? If so, at the close of the year, we will together sing with mutual congratulation, 'NO MORE DEBT!'"

ITEMS FROM THE MISSIONS.

A letter from Mr. Logan, of the *Micronesia Mission*, dated Ponape, May 4th, has found its way to the Missionary Rooms. It mentions less interest in his school than there "ought to be," but states that "interest in the (general)

work is increasing. There are about thirty candidates for baptism, and more are being brought in. These are all from the Not tribe. The high chiefs in the Jokoits tribe are nominally believers, but seem given up to wickedness, and their influence hardens the common people." "Some of our people are growing in the working spirit." "Intemperance is decreasing, and there is less of immorality when we are visited by ships."

Mr. Rendall wrote from *Madura*, September 24th: "The rains, in the good providence of God, have commenced, and if they continue we shall have relief after four months. This is a sad, sad time for many districts in India. But the Lord means it for the extension of his kingdom. That, I feel sure, will be one result. The people are being weaned from their idols, and they will be the more ready to come to Christ. We are already seeing signs of this in different parts of the district."

Mr. Fairbank, of the *Mahratta Mission*, wrote from Wadālè, September 3d, that rain had recently fallen in that district very generally, and in some places abundantly. He was out from Ahmednuggur to visit native assistants in places under his care, and because of the rain found "more cheerfulness and hope in the look of these teachers, preachers, and Bible women than there would have been had I come last Monday. But most of them have been eating only one meal a day for several weeks, giving their children a little something in the evening besides." Finishing his letter on the 6th of September, after his return to Ahmednuggur, he states: "The famine has thinned our common schools, but the teachers have had unusually good opportunities for preaching. This is partly because so many of the people can find no work, and partly because they have lost faith in the gods to whom they have gone in their distress. There has been more than ordinary religious interest in four widely separated villages in the Valley of the Godāwarī. Several persons have been received to church membership from each of these places."

Mr. Marsh, from Eski Zagra, *European Turkey*, wrote from Constantinople, September 19th. He had just been made very happy by hearing of the safety of Pastor Pano of Merichleri, who, with his wife, was a guest at his house when the flight began from Eski Zagra, and of their helper Nikola. The Merichleri and Eski Zagra friends all fled together, and Pastor Pano says, "almost all are alive and well at Tirnova and Sistov." The missionaries at Samokov (European Turkey) yielded in September to "the oft-given advice and entreaty" of friends at Constantinople, and sent their families there, "to be in a place of greater (probable) safety;" "not because of any immediate seen danger, but in view of what might take place."

Mr. Riggs, of the *Western Turkey Mission*, wrote from Constantinople, October 16th: "Would that we could report any visible improvement in the prospects of this country; but the prospect is now certainly very dark. The specimens of human depravity which this war has brought to light carry our thoughts back to the scenes attending the barbarous wars of three thousand years ago. . . . . Meantime, the work of our missionary stations in Turkey, except at Eski Zagra, which as you know is in ruins, goes steadily forward, with not more than the usual amount of hindrance."

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

THE NEW STATION.

THE following paragraphs are from the report, by Mr. Pinkerton, to the mission, of his first ten months' labor at the new station, Indunduma. They are of value as presenting a concise statement in regard to the field, the people, the work thus far done, and the prospects: —

"I began work at Indunduma on the 7th of September, 1876, with a native servant. A hut fourteen feet in diameter was then partially completed for me, by natives on the ground. We completed this and built a second hut, with upright walls, plastered, eighteen feet in diameter. When this was inclosed I went to Umtwalumi for my family, and returned with them, reaching Indunduma November 1st. Work was continued at building. A small hut for servants, a sod house for store-room, and a house ten feet by thirty-six of wattle, plastered, with iron roof, were constructed in order. We were able to occupy the house January 13th. A building for wagon house and stable is nearly completed, twenty-eight feet by twenty. Preparations are begun for an addition to the house, sixteen feet by thirty-six, with iron roof and board walls. This is to be so constructed that it can all be readily taken apart and removed.

"Indunduma is the name of a lofty hill near the station, and is a prominent landmark. It is about half a mile from the left bank of the river Polela. The view from the present dwelling is fine. The soil and grazing about there are good, but the place is bleak and cold. The country is too new to make it possible to say, at present, whether it is a suitable place for a permanent station. It was chosen because it was thought to be near people who were especially accessible to missionary effort.

"Preaching was begun on my first arrival at Indunduma and has been continued ever since. The congregation has varied from twenty to fifty. On some occasions more than fifty have been present. Teaching also began early. A few young people have been taught to read readily in syllables, and we have thus far had all the teaching we were able to do efficiently. I have spent some time every morning at prayers, in teaching those at work for me the more salient points of the early Scripture history. They are so absolutely ignorant and unaccustomed to think, that they get very little except by daily teaching and drilling. Some interest has been developed in this exercise, and I hope it will be the means of publishing Scripture truth in many kraals.

POLYGAMY — TRIALS OF FAITH.

"It may be in place to mention a case which illustrates the trials of faith, and the difficulties encountered on these new stations. For some time a prominent head-man of mature years, wealthy and influential, had been coming to meeting every Lord's day, and attended with much interest to an exposition of the ten Commandments. He manifested much interest in everything pertaining to my books and other means of instruction. He said he belonged to the station, and in many ways showed an excellent spirit. He told me that when a youth he had listened, with the throngs that gathered under the great tree at Umhlatuzana, to the earnest preaching of Dr. Adams. His children came almost daily to trade and be taught. Three Sabbaths ago he came as usual, and after meeting I conversed with him alone. He said he was seeking for a good heart, and talked like an interested seeker for truth, and salvation. Of course I was much interested. On the following Saturday and Sunday he was away at a feast, preparatory to marriage; and the Friday after came the procession to his kraal. A monster wedding lasted for three days, and this man, who had heard the truth so long, and with apparent interest, was married to still another girl, younger than several of his own daughters! Shall we give him up? No. There are strong impressions made; conscience is awakened; and God's Spirit is mighty.

"Another man, who is not a polygamist, professes his intention to become a

Christian; but, on the other hand, there are some who keep as clear of all religious conversation and teaching as possible. They are determined to avoid and resist the Gospel to the uttermost.

KINDNESS OF THE PEOPLE.

"This report must not close without hearty acknowledgment of many kindnesses received from the natives among whom we dwell, during the past summer. Presents of food have shown good-will and helped us greatly. Offers of assistance in times of especial need have relieved us of much anxiety and risk. A disposition to be kind and neighborly has made our stay among the people entirely harmonious and free from annoying friction.

"The providence of God has been very manifest in caring for us and opening our way. It calls for humblest thankfulness in view of mercies past, and firmest confidence that heaven will direct our future work."

European Turkey Mission.

EARNEST DESIRES — ENCOURAGEMENTS.

LETTERS from the field in European Turkey relate in great measure to the war and its horrors, to the apparent intentions of the conflicting parties, the probabilities and *possibilities* as to the future of the nominal Christians, and of the Mohammedans in Bulgaria, etc. Much of this is, of course, very uncertain conjecture (and professes to be nothing more), and much that is statement of fact it would not be expedient to publish in the Missionary Herald. There is much occasion for constant and earnest payer, that God will make the wrath of man in all this matter to praise Him, and overrule all that now seems so adverse and trying for the introduction of more religious as well as civil liberty, the promotion of the cause of truth and righteousness, the establishment of his own kingdom. Mr. Jenney wrote from Monastir, August 30th, with reference, more especially, to his missionary work. After noticing, briefly, the sad reports of murders and crimes "in the north," and the degraded moral condition of so called Christians around him, he says: —

"It seems at times as if I *must grasp* this people and draw them into the kingdom. There has been much hard work here, and we are seeing something of the ripe and ripening fruit. Last week we received to our communion a husband and his wife, and a young man. They manifest true Christian zeal, and the latter is standing firmly against strong opposition at home. Since our arrival, four years ago, seven have confessed Christ, and all are active workers. This week five more have asked to be examined. Two of these are heads of families and meet strong opposition from their wives. Five or six more are almost persuaded to stand up for Jesus. We are expecting great things, for the Lord, who always triumphs, is at work.

"Our audiences have been large for this place. During the summers of 1874, 5, 6, we never had more than twenty-three, seldom more than eight or ten, and often two, three, or four attended. Now, at preaching services, we expect, and have, from thirty to forty. We have a Bible exercise which the people, for a change, like very much. For this exercise the leader choses a theme, such as 'The Love of God calls forth love to God and men.' A text is given by the leader. After all have found it, a few moments are given for each to look at and understand it, and the none is called upon to read and comment on the text. When he finishes, any one is allowed to speak, and then the leader, in a few words, binds all that has been said together, and another text, which is a new step in the theme, is taken. No one knows who will be called upon to read, hence each is excited and anxious to acquit himself well if called upon.

OPPOSITION PASSING AWAY — COURSE PURSUED.

"Opposition has well nigh passed away. Our Bulgarian mission paper is doing wonders in convincing men that God requires a spiritual life and not a dead form. Truth is discussed freely, and it is

safe to say that those who are convinced that their old faith is wrong can be numbered by hundreds in our field.

"No one opposes me to my face now. If any one maintains that his faith is in accordance with the Bible, I refer to lying, theft, and drinking, which nearly all practice. Having shown from the Word of God that death awaits all who do such things, I dwell on the want of love towards God and men, and insist that, according to 1 John ii. 6, we must live as Christ lived. Not one of the scores to whom I have thus talked has ever afterwards treated me in any other than a polite manner. If, by the blessing of God, I have been instrumental of good, it is because I never, if I can avoid it, talk upon controverted points, but upon the necessity of a pure Christianity, and holy principles in our daily life. Arguments against worshiping the Virgin Mary and pictures of saints, except in rare cases, harden the heart. 'The old, old story' melts the soul, and makes the man anxious for more. Our success here is owing, in no small degree, to the fact that we leave controversy as far as possible alone, and earnestly plead with men to lead a pure life. We are happy, but very anxious. We need great wisdom. Pray for us, and ask all to plead with God for Monastir, and for distressed Turkey.

"Our prayer is that the Great Missionary may be present at the meeting of the Board. Tell the brethren and sisters to support us by their prayers, their means, and three or four live, earnest missionaries. We trust God is about to do great things here."

Western Turkey Mission.

WHAT SHALL BE DONE FOR ANGORA.

INTERESTING statements in regard to a recent movement at Angora appeared in the Missionary Herald for September last (pp. 277, 278). Mr. Bartlett, of the Cesarea station, wrote from Sivas, July 24th: —

"Angora was passed over to us, at the last annual meeting of our mission. You may have learned something of the work there. Singularly enough, just as that large city was committed to our oversight, a door was opened very unexpectedly by means of a quarrel among the Armenians, which resulted in a vartabed, a priest, and nearly two hundred of the most intelligent Armenians declaring themselves Protestants. This movement, though begun largely from political and worldly motives, bids fair to prove a work of much interest. The English vice-consul is very much interested in it, and contributes generously towards it, both by his influence and his pecuniary aid.

"Thus far the work looks encouraging, but we are prepared to hear of some reverses. There were, before, some eight or ten open Protestants in Angora; *many* were already convinced of the truth and only waiting an opportunity to declare their convictions; hence there is hope that the work may prove permanent, and progressive. But we have *no money* for that place, and of course, we are in trouble on that account. We have sent a preacher and teacher, as a temporary arrangement, but their salaries were already provided for, only their *location* is changed for a time. I have accepted an outlay of £25 for the rent of a house for school and worship, and shall make it up from private sources, if it overruns our appropriation for rents, as it will surely do.

OUT-STATIONS — SUFFERING.

"The work of the Lord is generally encouraging in the out-stations, but very great suffering exists among the poor, on account of the *war*, cruel taxes, and shameful tyranny in collecting them; common to both Turks and Christians. Abundant crops have grown this season, but such numbers of men have been called to the war, that in many cases the women are obliged to reap the fields; and now, just in harvest time, when every man is needed in the fields, a very large number of men are taken to transport grain from the granaries of the government to the seat of war. The poor people are fast being crushed by these burdens, but the fear is that they will yet increase, instead of being speedily diminished."

Madura Mission — Southern Hindostan.

THE TERRIBLE FAMINE.

LETTERS from the Madura field are still full of the most distressing statements of suffering and death from starvation and from the pestilence growing out of, or greatly aggravated by, the continued famine. Readers may have received the impression, from recent reports of rain in some sections of India, that the worst is over, and that returning plenty is just at hand; and it may be, on this account, the more needful to publish the appalling facts, as they are presented in the latest letters received. Only a small portion, however, of what has been received on the subject, from missionaries in the Madura District, Southern India, will be given. The prospect of speedy relief in other sections of Hindostan may be, — it is surely to be hoped that they are, — much brighter than here. It will be noticed that with the tales of distress there are mingled some intimations of religious interest. Mr. Rendall wrote from Madura, August 20th: —

"The famine in our district is truly appalling. Bear in mind that *every crop*, for the past sixteen months, has failed. Already we have lost a quarter of our population, and should the expected rains not be sent, we shall lose half. It is heart-rending to see the emaciated people, walking skeletons, everywhere dying from starvation and disease. We, of course, are more interested in the 8,000 Christians under our care. Some of these, too, are starving. May the Lord have mercy upon these and upon all the people. Most of the articles of diet upon which natives live have more than doubled in price, and this affects us, as well as the people, so that our means become more and more contracted; and as calls increase it becomes impossible to meet them, so as to save the lives of all. Disease, too, sets in, and in some places, a most malignant form of cholera, which is carrying off multitudes. We have had two cases on our compound, one of which proved fatal. We are striving to keep our boarding schools together, but it is a severe struggle with these ruinous prices for rice. We have never before had anything like such pressure upon us. We feel that you, too, have your trials, and we don't like to urge the matter; but you ought to know the facts of our case. May the Lord graciously send relief soon.

"There is much to interest us in the missionary work even in these troublesome times. The last visit I made to Mânâ Madura was a very pleasant one. I received two persons to the church. We need especially the prayers of God's people, that we may be guided aright in these times, and that, thus, even this famine may be made a means of bringing many of the people to God."

On the 3d of September Mr. Herrick wrote from Tirumangalam: —

"Having spent a few days last week among the people in the villages, I desire to speak briefly of some effects of the famine which came under my observation.

"In one small village, I was told by three men, each belonging to a different caste, that among the potters of the village (four houses, embracing twenty individuals) there had been nine deaths from *starvation*, that in the pariah quarter, sixteen houses in all, only six houses are now occupied, and that in these seven persons have recently died from want of food. I learned also, on authority equally good, that in another small village, about a quarter of a mile from this, only seven of the eighteen houses are now occupied, and that in these six persons have died from the same cause. In another village, much larger than these, I was told by the head man of the village, and also by a Christian, that on the previous day four persons had died of starvation in that and one or two adjacent villages. They also said that others were lying faint from want of food.

"I accompanied them to the houses of some of these persons, and found that what they told me was only too true. One young man, of the same caste as the head man, was lying down, too weak from hunger to get up. In another house, a man, otherwise well and strong to labor, from hunger, was lying upon his back in-

sensible, with limbs extended, as if near to death. A little distance off, his wife was lying in a half conscious state, while an infant was trying to extract nourishment from the mother's breast, and an older child was lying near by in the same condition as the mother. In other houses near, I saw at least half a dozen women and children lying in a like condition. From a part of the village which I did not enter, many men, women and children came to me in the most wretched condition imaginable, many of whom must die if help is not given soon.

"In another village, I was told both by the head man of the village and by a school-master in my employ, that three middle-aged women and a child, belonging to a class of persons proverbially industrious and thrifty when there is work for them to do, had just died of starvation. I saw several persons of the same caste, much emaciated, and very weak. They are accustomed to cultivate gardens by means of wells, but their wells have long been dry, and as a consequence their bodies are becoming shriveled and their strength 'dried up.' As I was leaving that village I saw an aged woman, apparently in the very agonies of dissolution, from starvation, as all said.

"On my way home I passed through a village in which two persons had lately died from want of food, and several whom I saw must die, unless relieved soon. In all these cases, I was careful to inquire whether death had occurred from actual starvation or from cholera, or other diseases brought on, as is often the case, by eating unwholesome substances. The reply was, 'From *starvation*.'

"The design of government is to afford such aid, in different ways, as to prevent actual starvation; but this they cannot do. Even if they had all the money needed, they have not, and cannot get, in sufficient numbers, men qualified to decide who should receive aid, or worthy of being trusted to dispense the aid designed to be given.

"The government and its officers are striving hard to save the lives of the people, and deserve our warm sympathy, but they have terrible difficulties to contend with.

"Thank God, I have not thus far seen *Christians* starving to death, though I have seen them dying of diseases resulting from the famine. It is very hard to see heathen men and women, especially those whom one has often met, famishing for want of food and not be able to help. The sights I saw last week held my eyes waking, and almost made me sick. I do not know as it would be possible for me to see those whom I have baptized, and with whom I have sat at the Lord's table, or their children, starving to death, without means to help them, and still retain my health. May the Lord, in great mercy, save us from such a trial."

Dr. Chester, of Dindigul, wrote September 4th: —

"These are very busy and very trying times; times we could not bear to have repeated often, and which I sincerely trust we may never see again. With the famine, and as a fruit of it, has come the pestilence, the fearful Asiatic cholera, and not only has every station had to mourn the loss of valuable helpers, but almost every mission family has missed a familiar face among our faithful servants. In both the Madura and Dindigul Dispensaries the assistants have been overworked. In one we have lost three of these by cholera, and in the other, one.

"We have been carrying on, for two months or more, an interesting evangelistic work in the town of Dindigul. We spend an hour or an hour and a half, two evenings in each week, in street preaching. We take the station school boys along, and they sing native lyrics at the beginning of the hour and between each address. We have always three or four addresses, pastor Colton being one of the speakers, and the medical students of the mission class taking a turn. We always close with prayer. And not only during the addresses, but while the prayer is being offered, we have without an exception had the most marked quiet and attention. We meet, by turn, in six places in the town."

Mr. John E. Chandler wrote from Pulney, September 5th: —

"You have doubtless been informed by

others of the increasing distress among the people on account of the famine. There seems to be no chance of an abatement for some months to come, and the people are growing weaker and weaker while the death rate in the camps rises higher and higher. Many respectable and well to do farmers have had to sell off their cattle, their jewels, and their seed grain, so that they will be in a most helpless condition even when the rain falls; and unless the government renders assistance they will be entirely unable to cultivate their lands. With the very best arrangements the government can make, there are hundreds left to starve, yes thousands! The piercing cry for help is most heart-rending.

"The *demoralizing influence* of this famine upon the masses of the people, I fear, will be appalling. Men, women, and children are herded together in these camps, fed in pens, and driven to their sleeping sheds like the 'dumb driven cattle.' Great numbers of the lower castes are nearly destitute of clothing..... The boys and girls are constantly trying to rob each other, as the allowance is insufficient to satisfy their hunger..... A great community of thieves seems to be in a regular process of training.

"But I must close this with a few words of a less somber tone. A few weeks ago more than twenty persons came in from a village four miles away, to request me to receive them as members of the Christian Congregation there. I was pleased with their apparent sincerity. Several other families have joined since. In some other places things look hopeful."

North China Mission.

A GRATIFYING VISIT TO YÜ-CHO.

MR. SPRAGUE wrote from Kalgan, August 9th, giving account of a tour to Yü-cho, on which he saw much to encourage. He states:—

"I have made a tour, with my wife, to Yü-cho, in company with Dr. Porter. We started in carts July 17th, and took our old helper *Jao* along to his village, 150 li (about 50 miles), on the way toward Yü-cho. Here we found his wife and sister desiring baptism. After a good meeting with relatives and neighbors, we questioned these two women concerning their faith. We found them pretty well informed on the essential doctrines, and very clear in their love to Christ and their determination henceforth to serve him. So Dr. Porter administered to them the rite of baptism, and also to the infant child of one of them.

"This was the first baptismal service at that village, and was watched with much interest by several relatives and friends. Mr. Williams' teacher, who is awaiting baptism, is from the same place, and represents a large circle of relatives who have now heard considerable Christian truth.

"Fifty li farther on we reached Sweichuan, the home of our young helper Fêng, and his large circle of relatives. His mother, seventy-eight years of age, gave us a warm welcome, and we stayed at her house all the time we spent at that village. Here the helper's influence is very marked, though he is at home but a small part of the time. He brought, and introduced to us, inquirers from several different families. We had very interesting meetings through two days, and then, on Saturday evening, four persons passed a good examination as candidates for joining the church. Two were the wives of two of our servants who found joy in embracing Christ last winter. It was very interesting to see them bringing their families into the household of faith so soon. In each of the families we baptized two children.

BURNING IDOLS — OPPOSING FRIENDS.

"Another of the candidates was a man forty-six years old, who brought out all his idols and ancestral tablets (thirteen in all) and burned them before us. This was a scene never to be forgotten. He eagerly burned the bridges behind him. He knew the act would call upon him the persecution of friends. Yet he was determined to testify for his Saviour. His wife and three children were also of the same mind, and were intending to be

baptized; but the burning of the idols called down such a storm of abuse from their relatives that they (the wife and children) wished to wait for a quieter time. I presume, when the smoke of excitement clears away, they will all take their place in the church beside the husband and father.

[Dr. Porter, who was with Mr. Sprague, in a letter to relatives in this country, notices this burning of the idols thus: —

"When Feng [the helper] made inquiring intimations as to what should be done about the idols and tablets, the man was all ready. He unhung the pictures from the central room, — called the chapel, or ancestral hall, — and brought them all to me, with *eight* most sacred ancestral tablets, the resting-places of the souls — as Dr. Legge reads — of the ancestors of the house. I was strongly tempted to keep some of them as curiosities, but was a little afraid it might not be understood. So I said, as mildly as I could, but with intense gladness in my heart, 'Now you shall make a grand confession of your new faith.' So we took the paper gods, — the kitchen god, the god of wealth, and the god of mercy, — and made a pile in the centre of the little court. The tablets were of fine hard wood, and I was afraid they would not burn easily. The man got a wisp of lighted straw, and with a stout heart set the fire agoing. He brought some kindling too, and at last the tablets fairly caught. The paper gods were painted heavily, and bright lurid and green flames crept up slowly through the smoke. At length the paper and wood burned fiercely, and we had a grand bonfire. I was afraid the tablets might not be burned enough, but we all stirred them into the hottest flame, until they were all but consumed to ashes.

"What a sight that was for a hot July sunset scene! A man in his own court, with his family about him, with hosts of friends and neighbors in the court or standing on the roofs and walls all around, quietly setting fire to his guardian deities, and the shrines of his own parents and ancestors! I confess to an exultant feeling as I saw the calm determination of the father, and as I heard the low mutterings of horror or deprecation from the by-standers. What a grand witness to the new faith of the man! I suppose that village never saw a like scene. Perhaps few others would have dared to act so openly.

"When nothing but charcoal was left of the once worshiped gods, the man merely said, 'Well, those tablets cost money when erected.' I said, 'And how much richer you are without them. Surely there is joy in heaven among the angels on your account to-day.'

"I felt quite triumphant. I had not thought the man had grit enough to do as much as he had now done. A cloud of witnesses! Twenty thousand people, perhaps, startled into some sort of thought by the testimony of this one man! It even scared two of the oldest church members, timid and ready to faint as they are."]

"Another of the candidates, who passed a good examination and was accepted, held back from baptism from fear of the displeasure of friends! Two other believing young men, who have commenced preaching to others and have asked for baptism, were frightened back for the present. But we trust this immature grain will ripen in the sunshine of God's grace. Shaking will strengthen the roots of young plants; and agitation will be sure to develop new inquirers. How much they need wise Christian help and counsel!

"At our next stopping place, Shi-Hê-Yêng (forty li farther on), there are several aged church members, feeble, and longing for more frequent visits from the missionaries. We could only spend one day with them.

YÜ-CHO — A PROMISING FIELD.

"Arriving at Yü-cho, we were at once made to feel at home in the little circle of Christians there. Taking into consideration all I have seen and heard in this my first visit, I am agreeably surprised and much pleased with the encouraging aspect of the whole field. I have become acquainted with no other field of labor that seems so ready and open, so inviting to

laborers. It will certainly be a great misfortune if some missionaries do not soon enter it to lead the feeble, to feed the young and tender flocks now gathered, and to embrace the present opportunities for gathering others into the fold of Christ. There are many who only need a little winning instruction to lead them to Christ, but who, if left alone, will soon disappear; perhaps, in the hereafter, to meet some Christians now delaying, with that heart-rending question, 'Why did you not come sooner, and save us?'"

CHEERING INCIDENTS AT OUT-STATIONS.

Mr. Porter, writing from Pao-ting-fu, September 1st, reports the following among other incidents of a tour during which he visited "several of the little out-stations in Dr. Blodget's field," and returned "in quite a glow of enthusiastic expectation of growth in the little churches:"—

"I visited 'Cedar Bridge,' and was greatly pleased with the growth there, within three years. Several men and several old women had been added to the church. These last asked especially about my sister, whose visit there had awakened new thoughts in their minds. One of the brightest of them said, 'I never forgot anything that she said.' She had urged my sister to take a meal with them. Her reply was, 'I came not to eat your good things, but to tell you of a loving Saviour.' 'I did not care anything at all for what she said then, but I never forgot it.' And the rest joined in, saying; 'Yes, we did not know what it was she said then; we were all in the darkness.' But now, old and trembling, they come tottering along to the little assembly of Christians. The true light seems to have shined upon them. The heaven is opened, and they rejoice in a Saviour's love. These elderly women, over seventy years of age, have learned many of the hymns, and can read a little in the Testament. Unable to sing themselves, they have taught their grandchildren a little, and the astonished villagers hear these children sing 'I have a Father in the Promised Land,' with a good deal of pleasure, and some little envy.

"Two boys who spent some time at the Tung-cho school bid fair to exert a marked influence in the village. They are looked upon a little as a village lad at home is when he has been away at college, and comes back well stocked with new ideas.

"Another of my visits was at a village, where the mother of Wang, Dr. Blodget's former country helper, lives. She seems full of faith and prayer, and mourns over the seeming defection of her sons. She sent the tender message of a mother's love to her oldest son: 'Whatever you do, don't give up the Saviour.' She gave me a very interesting account of her work. She is a doctress by profession. There are a great many such medical women, quacks I suppose they should be called in general. They perform their cures chiefly by burning incense in the rooms of the sick, sometimes giving a little medicine. But this woman is certainly a person of some skill, for she is called to places thirty and forty miles away from her home. She says the sick whom she attends are quite willing to substitute a prayer to the true God for the little sticks of incense she used to burn; and she thus has a great many opportunities to tell them what prayer is, and that there is a God who loves to hear and answer. There is good seed cast into the soil, which may bear fruit some time. It was a real pleasure to find such a warm-hearted, intelligent woman endeavoring to serve Christ as she finds opportunity.

"My visit at Fang Fêng was a very encouraging one. One of the church members had just finished a new set of rooms. He fitted them up very nicely, and invited the church to hold its meeting there. We did so with great satisfaction, and with greatly increased comfort. The church members showed me a bit of land which they have their eyes on as a building spot, for a little building which may serve as a guest room for any missionaries who may come, as a meeting place, and as a school-room, if some time we can have a pastor there who may serve as a pedagogue as well. I had the pleas-

ure of baptizing two adults and four children.

"One of the adults was a woman who had long been wishing to join us, but had been hindered by her husband. She came now with two of her children. The other was an old woman, over seventy, too deaf to understand me, but who looked as happy as a child. I felt as if the Saviour was making one of his 'little ones' glad that day.

"I was happy to find three or four inquirers, who, while not ready to break through the opposition of their friends, seem to be earnest in their search for the truth. In recounting the blessing which had come to them during the year, the Christians rejoiced in the fact that twenty persons, old and young, had been baptized from the first, in their village; in the fact that through all the year they had had a meeting every Sunday; and still more that there was no hindrance, and no persecution of any sort, so far as they knew. Their little band is, indeed, held in honor."

Japan Mission.

LIBERAL SUBSCRIPTIONS FOR THE TRAINING SCHOOL.

Mr. Leavitt wrote from Arima, August 15th: —

"Since my last letter to you, some interesting and important events have occured in our mission, — interesting as showing the spirit of the churches, important as likely to have a decided influence upon the mission in determining our future policy. As you know, the mission, in view of a prospectively large increase in the number of pupils in the Training School, voted, at the annual meeting, to erect another building, to accommodate thirty new students, besides furnishing more recitation rooms. Effort was to be made to raise as much as possible among the Christians here; but the most sanguine expectation did not make that sum very large. An excellent plan was prepared, however, by one of the mission, assigning a room to each church — eight in all — in connection with which the price of windows, doors, and mats, a part or all, was given, as well as the whole price of each room. It was expected that the contributions would be limited to the doors, windows, or mat — one or all; yet there was a good opportunity presented for the largest benevolence.

"These plans were sent to the churches, and first comes a response from one church in Osaka; which agrees to furnish $75 ($60 is the full price of a room) before next January. The response of the other church in Osaka soon follows, namely, to provide their room — $60. The other churches have not been heard from, but as these are, one of them the smallest, and the other about an average size in the list of churches, we may expect to hear a good report from each of the others.

"It is to be noticed that in both these churches the money has been raised while the missionaries were absent, — and entirely by the members themselves, under the influence of their native pastors. Another important fact is, that one of these two churches, which has not had a native pastor hitherto, has called one to act in that capacity, and that church will soon be self-sustaining in all respects.

"The spirit of these churches must be generous in giving to the Lord, or they would not have offered for a building which we proposed to erect, for a school in the management of which, as yet, *they* have no voice, and at a time when missionaries could not be present to incite them, and when they (the churches) are so small and need so much to sustain their own pastors and meeting places, a sum which for them is so large. In one of these churches the membership is only fourteen; in the other, only thirty-five."

A CHRISTIAN WEDDING AMONG IDOLATERS.

Mr. Atkinson, writing from Kobe, September 4th, reports the following noteworthy incident: —

"Late in the month of June the ex-daimio of Sanda came to our house and said, very early in his call, that he had a request to make that I would think very strange, since he is not a Christian. The 'strange request' was this: 'He had a

lady relative who was about to be married. Neither the prospective bride, nor the bridegroom, nor their go-between, the daimio, was a Christian. Would it be possible for me, under such circumstances, to marry the waiting pair in a Christian way.' After inquiring into the history of the two most interested, I said that I should be very glad to do for them what they desired. The daimio seemed highly delighted. He had never witnessed a Christian wedding ceremony, though he had been invited to do so more than once.

"At the appointed hour the bride and her particular friend were the first to arrive. I should be happy to describe the bride's appareling, but unfortunately I am of the masculine sex and consequently incapacitated for such delicate work. I can say, however, that it was thoroughly Japanese! Gradually the whole party appeared, including the daimio and his wife and children. While I entertained some of the guests my wife was busy in my study teaching the bride, bridegroom, and their supporters, how to conduct themselves at the beginning, middle, and end of the service. All being ready, the bridal party — shoeless — entered the sitting room, and were duly married according to our Christian customs, and then, kneeling down, were commended to the care and keeping of the Everlasting God. Then came tea, cakes, confectionery, hymns, songs, conversation. The daimio expressed great pleasure at the service, and his appearance corroborated his statements.

"During the evening the daimio's attention was attracted to my wife's wedding ring; and also to that of Mrs. Jencks', who was present. He inquired minutely as to the why, wherefore, etc., and was as minutely answered. By ten o'clock all had gone. The next morning, two large fish were sent up, on a tray, according to Japanese usage. On them was a little package, done up in white paper, having the red and gold cord bound around, to indicate that it was a present. I opened the package and found it to contain two yen (two dollars).

"Thus ended the wedding, so far. A few days later, wife and I took a train for a point on the railroad, and our bride and groom entered the car we were in. They were on their way to visit friends, and we very soon observed that the bride had a heavy, fine, plain gold ring on her wedding finger! Certainly this is better, than blackening the teeth and shaving off the eye-brows to indicate a married state!"

TRAINING SCHOOL — NEW BUILDING AND NEW PUPILS.

A letter from Mr. Learned, dated Kioto, September 15th, states: —

"The new building for the training school is making rapid progress, and will be well on towards completion when you read this letter. When it is completed, we shall have rooms for about a hundred students, and shall be supplied with recitation rooms, etc., to answer all our needs for some time to come. We begin our school next Monday, and the prospect is that we shall have nearly if not quite eighty scholars on that day. I am glad to say that I begin teaching the gospels then, teaching in Japanese of course. Among our new scholars are three who have come from the Imperial College in Tokio, coming here for the sake of the Christian influence and instruction. One of them brings his sister, to enter Miss Starkweather's school. Another new scholar, who comes from Niigata, on the north coast, is a man over thirty years of age, and comes with his wife. He will take the three years' Bible course in our school, and his wife will study in the girls' school. They have taken a little house not far from us.

THE GIRLS' SCHOOL.

"The plans for the girls' school-building are finished, the carpenters have made their bids, and we are ready to make a contract as soon as the land is secured, which we expect will be in a short time. I think you are right in supposing that the new ladies can learn the language to good advantage in connection with the school. Miss Starkweather has five boarders now, having lost her

youngest girls for a time, because they had not finished their course in the primary schools. All her five pupils are connected with young men in our school, four being sisters, and one an affianced wife."

A BETTER HOUSE SECURED FOR PREACHING SERVICES.

"An important step in advance in our work in this city is the renting of a house for preaching services by the church which has been meeting in Mr. Doane's old house. They have for some time been seeking a more central place, but found great difficulty in getting one owing to the timidity of the middle classes. The owner of this house just secured was himself quite willing to rent it, but the neighbors were so much alarmed that they proposed to buy the house to keep the church out. Finally they backed out from buying, partly because some were curious to hear what this new way is, and the church secured the building, which is in the very centre of the city. The church members will pay the rent themselves."

A PRAYER-MEETING — CANDIDATES.

"The prayer-meeting of the church that meets in my house last night was largely attended and full of interest. The brethren began before the regular time had come, and wasted no time in waiting for one another. It could not but have been interesting to any true Christian, even to one who could not understand the language. The church afterwards considered the case of a woman who had applied for baptism. There was a strong feeling of the necessity for care and prudence in the admission of new members, and, with possibly an excess of caution, the woman was advised to wait a little."

DEDICATION OF A CHURCH-BUILDING AT SANDA — A JOYFUL OCCASION.

Mrs. O. H. Gulick wrote from Kobe, September 24th, reporting the erection of a house of worship by the little church at Sanda, and its dedication, — the whole constituting an event of much interest and promise: —

"Two weeks ago occurred one of those events which indicate a good degree of Christian life in a community, whether it be one just emerging from heathenism or one enjoying the full light of the gospel. It was the dedication of a Christian church in the little village of Sanda, twenty miles inland from Kobe. To the members of our mission it was an event of special interest, this being the first church which has been built for the worship of God in our field, all the other places of worship being rented; and what added still more to our joy and gratitude was the fact that it was built almost entirely by the people themselves, and dedicated without a cent of debt resting upon it.

"The gospel was first preached in Sanda four years ago, and from the first there were many who seemed deeply interested in it. Two years ago a church of seventeen members was formed, which has gradually increased until now it numbers twenty-eight, half of whom are women.

"For a while they rented a building for worship, but found it impossible to obtain one of the right size, light and airy enough to be pleasant. So they began to talk of building. It looked very formidable for so small a company to put up a suitable house, and various measures were suggested for doing it. Finally, after many consultations with Mr. Gulick, their acting pastor, who spends a Sabbath with them once in three or four weeks, it was decided to start a subscription paper and see what could be done. The result is, that the church members, men and women of moderate means, some of them poor, have contributed $222.42; their friends, not Christians, added $72.-05; the former daimio of Sanda, now living in Kobe, not himself a Christian but friendly to Christianity, gave $70; Kobe Japanese friends gave $24.80, and missionaries and other foreigners $129.50; making in all $518.77; — three-fourths from Japanese and one-fourth from foreigners.

"With this sum, a very neat, pretty, airy, and inviting house has been erected. The site is one of the best that could be selected, on the main street, which is the

highway to cities and villages beyond; and travelers passing along cannot fail to be attracted by a building differing, particularly in that it has foreign doors and windows, from the buildings around; and curiosity will lead to inquiry as to its object. At the door the Christians have hung a board on which is written a statement that this house is for the worship of Jesus; and many we trust will be induced to enter and hear of Him whose name they have so long ignorantly despised.

"The Sanda Christians have naturally watched the erection of their church with intensest interest; and when it was completed all the missionaries and native churches were invited to the dedicatory services, on the 7th of September. A goodly number responded to the call. Mr. Davis and Mr. Neesima, with several of the students of the Training School, came from Kioto; and Mr. De Forest, Miss Stevens, Sawayama san, pastor of the 2d church, and some of the church members came from Osaka. All the missionaries from Kobe, with the exception of Mr. and Mrs. Atkinson, were there, and a large number also of the Kobe Christians.

"It was a glad day to the Sanda Christians, and their joy beamed in their faces. The weather was perfect, — which some of the good women of the church seemed to think was a special answer to prayer, — and I think all felt it to be a day for grateful thanksgiving. The little church, which will seat 200 people, had at least 250 crowded into it, many standing around the door and in the porch. Interesting addresses were made by Mr. Davis, Sawayama san, Menikami san (acting pastor of the Hiogo church) and Mr. Greene. One of the members of the Sanda church made some statements about the building of the church, the reasons for building, etc., and Mr. Gulick offered the dedicatory prayer. In the afternoon the church was again filled, and those who had professed the name of Christ sat together around the table of our Lord..... It was a deeply interesting occasion. Thus closed the dedicatory services, and we hope and pray that this little church may prove a spiritual light-house to all the surrounding country."

Western Mexico.

STATISTICS — CASES OF CONVERSION.

WRITING from Guada'ajara, August 16th, Mr. Watkins reports that forty-five persons had been added to the church by profession during the previous year; but they had felt constrained to cut off ten, as unworthy of Christian fellowship, and feared that several others must be excluded. The whole number of members was 175. Noticing a few remarkable cases of conversion, he writes: —

"The first I shall mention is that of a shoemaker. This man was a drunkard, a gambler, a pugilist, and a blasphemer. Between the drink and the gambling table his family suffered hunger, his wife went in rags, and his children with scarcely anything to cover them. He would fight nearly every week, and not seldom two or three times in the week, and often went home mangled, enraged, and maddened with wine, to expend the remainder of his anger on his poor helpless family, in the way of blows and kicks, and such oaths and blasphemy as made them fear for their lives and shudder with terror. Reading the Word of God, under the divine blessing, brought this poor wandering prodigal to himself. His friend, who gave him the Bible, would visit him occasionally to ask his opinion of the Protestant book, and converse with him upon certain passages; and in a few weeks he and his family renounced Romanism and their vices at the same time, saying that if that book was the rule the Protestants went by, they would be Protestants also. They were at last baptized and received to the church, and are, ever since, among the most faithful and zealous.

HOW PROTESTANTS ARE REGARDED.

"In another case the husband had attended our meetings for some time before his wife joined him. Some Protestants, friends of the family, spoke to her, until at last she began to doubt whether Protestants, after all, might not be decent people, and not the witches and cannibals she had hitherto believed them to be.

One Sunday morning she resolved to accompany her husband to hear the preaching, and see what was going on among us. As she came near the house she trembled from head to foot, and knew not whether to come in or turn back; but she determined to hazard an experiment, came in and took her seat, and began timidly to look out for the minister. Not seeing any one present who betrayed by his looks any malevolent disposition, she concluded he was not there, and when that poor individual made his appearance, and she was informed that he was the minister, she at once decided that he could never have been guilty of 'stealing little children and eating them;' and on seeing his wife, she was confirmed in her new conviction. Absurd as this will appear to you in Boston, it is true, and only represents what hundreds of the ignorant people of Guadalajara believe to this day of the Protestants. But through the grace of God this woman was soon brought to the knowledge of the truth, and her husband also, and now to hear them relate their religious experience doe one's heart good.

CONGREGATIONS — THE PUEBLOS — AHUALULCO.

"The meeting-room, every Sunday morning especially, is crowded, and as I have before mentioned, the want of a more spacious room retards the progress of the church and congregation. I have not given up looking for a place more suitable, but it is very difficult to obtain one. In the *pueblos* also the work is advancing. . . . .

"At Ahualulco the church is getting into good order. The man I sent there at the beginning of the year has proved himself worthy of confidence, by his intrepid preaching of the word, and faithful adherence to it in every respect. The church is in a hopeful state, there are from twenty to thirty faithful Christians that can be depended upon, and the congregation is from fifty to sixty. They have rented a large room for their services, and two small ones, and the present condition of that church is a source of great rejoicing to us. The fanatics at present cause no trouble, all enemies are silent, and the gospel is being preached there with freedom and power."

MISCELLANY.

SPAIN.

Rev. John Roe, under date of October 20, writing from Seville to the "Record," an English journal, says: "At no time in the history of this country were the Gospel prospects so bright and encouraging as they are at this present moment." There are now three evangelical churches in that city, a fourth about to be opened, and a fifth in prospect.

The present attempt at persecution is regarded as a proof of the progress making. The undue influence of the mayor of Ignatorof, acting under the advice of the priests, to force Protestant parents to send their children to the Romish church for baptism, has called forth a royal order censuring his conduct. The work was overdone, and the reaction will be wholesome.

"THE MISSIONARY SUPPLEMENT."

The "Providence Journal" of October 12, 1877, made the following announcement: — "We are amazed at the widespread interest manifested in foreign missions. We every day receive calls from every part of the country for scores of the Journal containing the reports of the proceedings of the American Board. The edition is exhausted, and orders for thousands of copies remain unsatisfied. The pressure of daily business will not permit an attempt to reprint the 'Missionary Supplement.'"

A letter from Providence, October 15, states: "I understand they printed 9,000 copies, and have received orders for from 3,000 to 4,000 since the edition was exhausted."

AN EDUCATIONAL MUSEUM IN JAPAN.

Mr. Tanaka, who was in the United States a year ago as Japanese Commissioner of Education, wrote from Tokio, in September last, to a friend in Boston: "I am very glad to inform you, that the Department of Education has established, in the Park of Uyeno, a Museum for the exhibition of articles connected with education. It has recently been opened to the public, and the educational appliances and books, etc., which I obtained in America last year, are displayed in it. A museum of this kind, being the first established, is very attractive, and the visitors are more than a thousand every day. Besides, there is our National Industrial Exhibition, opened in the same park, for four months, which makes our educational museum very much crowded. I expect that the museum will no doubt bring forth some good effects on the features of education in Japan."

BIBLIOGRAPHICAL.

Daughters of Armenia. By Mrs. S. A. Wheeler, Missionary in Turkey. 16mo, pp. 157. American Tract Society, New York.

No one can read this little volume without feeling the reality, the greatness, and the blessedness of the work now being done for women in Turkey. We have here inside views, graphic pictures, of just what is done and how it is done; of the wonderful changes wrought in lives and homes. The work of the missionary, of the native teacher and the Bible woman, their trials and encouragements, and more than all the transforming power of the gospel, are set forth in the clearest and happiest style. The question, "Does it pay," has been answered long before reaching the last chapter, of which it is the heading, while we read of the "Village school teacher," "The Hoghi Bible woman," "Light in dark homes," and make that tour among the villages. We bespeak a place for this little book, got up in the best style of the American Tract Society, in every Sabbath-school library and mission circle. We know not where else to find better illustration of what Christian women of this country are doing for their sisters in less favored lands.

Our Gold Mine. The Story of American Baptist Missions in India. By Mrs. Ada C. Chaplin. Mission Rooms, Boston: W. G. Corthell, Publisher, 1877.

This is a neat 16mo volume, of 398 pages, in the form, mainly, of supposed family evening conversations on the subject of missions, specially the Baptist missions in Burmah and Hindostan. It was written, as the author states in her dedicatory preface, for "the members of my own Bible-class and of other Bible-classes;" in other words, specially for young people; but it will interest readers of any age, and seems to be (we have not had time to read it thoroughly), an excellent book, specially for reading in mission circles, and for Sabbath-school libraries. It is said by the publisher to be "the only story of American Baptist missions in India;" "the first attempt to embody our glorious mission history in a book for the young." A "glorious history," and one of thrilling interest, that of the Baptist missions in the east has been; and this little volume covers the whole period, down to the beginning of the present year; its first chapters, indeed, beginning back with the previous darkness of paganism in India, and the commencement of the modern missionary enterprise with Carey among the Baptists in Great Britain, and Mills, Hall, Judson, and others in the United States.

ARRIVALS.

Misses Wilson and Parmelee, from San Francisco September 12, arrived at Kobi, Japan, October 6. Mr. and Mrs. Pierson were with them, thus far on the way to North China.

DEPARTURES.

Rev. Lemuel Bissell and wife, of the Mahratta mission, Western India, sailed from New York for Glasgow, October 20th, returning to their field.

Rev. William W. Curtis, and Mrs. Delia E. (Harris) Curtis, from Hancock, Michigan, and Miss Virginia A. Clarkson, from Brookline, Mass., sailed from San

Francisco November 3d, on the way to Japan, to join the mission there. Mr. Curtis was educated at Beloit College and Chicago Theological Seminary, was pastor of the Congregational Church at Calumet, Michigan, from August, 1873, to October, 1876, and since then has been acting pastor at Hancock.

DEATHS.

Mrs. Catharine H. Walker, wife of Rev. William Walker, for many years a missionary of the Board at the Gaboon, West Africa, died at Milton, Wisconsin, October 27th, "peacefully, quietly, without a groan or a gasp, apparently without pain." She was married to Mr. Walker, and sailed with him for Africa in the autumn of 1851, and labored in connection wi h the Gaboon mission about nineteen years, returning to the United States with her husband after the mission was transferred to the Presbyterian Board.

At Lakeville, Conn., October 31, 1877, Marshall D. Sanders, son of the late Rev. M. D. Sanders of the Ceylon Mission, aged 19 years and one month.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MAINE.

Bangor, Mrs. Hill, 2; Mrs. Woodhull, 2;	$4 00
Bath, Winter St. ch. and so. 116.30; Miss A. W. Tappan, 20; Mrs. Rev. J. O. Fiske, 2;	138 30
Brunswick, Rev. E. H. Byington, 10; A friend, 10;	20 00
Calais, Rev. C. G. McCully,	3 00
Gardiner, Rev. A. L. Park,	25 00
Norridgewock, Rev. Benjamin Tappan, D. D.,	25 00
Portland, W. W. Thomas, 1,500; Edward Gould, 100; Rev. I. P. Warren, 10; Daniel Choate, 3;	1,613 00
Rockport, Rev. T. E. Brastow,	10 00
York, Rev. D. B. Sewall,	10 00—1,848 30

NEW HAMPSHIRE.

Chester, J. W. Noyes,	10 00
Concord, Mrs. Sewell Hoit,	5 00
East Derry, Rev. H. H. Hamilton,	10 00
Exeter, Rev. Geo. E. Street,	10 00
Fisherville, Rev. A. W. Fiske,	5 00
Fitzwilliam, Mrs. E. W. Jenkins,	10 00
Franklin, Rev. A. H. Burr,	5 00
Gilmanton, Rev. Joseph Blake, 5; Mrs. Joseph Blake, 5;	10 00
Hampstead, Rev. Albert Watson and wife,	10 00
Lancaster, Cong. ch. and so.	50 00
Manchester, Rev. C. W. Wallace,	25 00
Milton Mills, D. B. Scott,	1 00
Mont Vernon, Rev. Wm. H. Woodwell,	5 00
Plymouth, Rev. G. H. Scott,	10 00
Stratham, A. B. Peabody,	5 00
Sullivan, A. C. Ellis,	10 00
Walpole, Rev. F. L. Allen,	5 00
Winchester, Rev. J. C. Smith, 5; E. Harmon, 5;	10 00—196 00

VERMONT.

Brandon, W. R. Page,	10 00
Brattleboro, C. F. Thompson, 25; Mrs. J. H. Dunckiee, 5;	30 00
Lyndonville, Mary Hastings,	3 00
Rutland, Rev. J. G. Johnson, 10; Julia P. Pease, 2;	12 00
Springfield, A. Woolson,	100 00
St. Johnsbury, Horace Fairbanks, 1,000; Estate of Erastus Fairbanks, 1,000;	2,000 00
Strafford, Rev. Henry Cummings,	10 00
Waterbury, Cong. ch. and so.,	10 00
Westminster, Rev. P. F. Barnard,	5 00
W. Westminster, Rev. A. Stevens,	20 00
Woodstock, Frederick Billings,	1,000 00—3,200 00

MASSACHUSETTS.

Amherst, Prof. Joseph K. Chickering,	10 00
Andover, A friend, 10; A. B. Cutler, 5; D. W. Goodale, 5;	20 00
Attleboro, A friend,	2 00
Attleboro Falls, F. D. Kelsey,	5 00
Auburn, Mrs. H. H. Stone,	5 00
Auburndale, C. C. Burr, 100; Rev. I. R. Worcester, 100; Mrs. Worcester, 25; Rev. Calvin Cutler, 25;	250 00
Barre, Mrs. Oramel Clark,	10 00
Bedford, Rev. G. E. Lovejoy,	5 00
Billerica, Rev. Henry A. Hazen,	10 00
Blackstone, Rev. G. F. Walker,	10 00
Boston 2d ch. Dorchester, by Dr. Means, 602.50; Mrs. Walter Baker, 1,000; J. S. Ropes, 600; R. W. Wood, 500; Rev. N. G. Clark, D. D., 100; Rev. John O. Means, D. D., 100; Frank Wood, 100; Rev. Edward Strong and wife, 60; C. B. Botsford, 50; Mrs. N. G. Clark, 25; Mrs. Geo. C. Pearson, 25; Rev. D. W. Waldron, 25; Rev. F. B. Allen, 20; S. B. Pratt, 20; Miss Abby B. Child, 10; Rev. A. E. Dunning, 10.27; Edward S. Farrell, 10; Rev. H. L. Kendall, 10; J. P. Rice, 10; Miss M. M. Topliff, 10; E. Cutler, 5; Wm. Danforth, 5; Clara A. Denison, 5; Rev. J. P. Kimball, 5; A friend, 5; A friend, 2;	3,314 77
Bradford, Miss A. E. Johnson,	5 00
Bridgewater, Royal Keith,	10 00
Brookline, Mrs. L. S. Ward,	5 00
Cambridge, Mrs. N. S. Johnson,	5 00
Cambridgeport, Sarah W. Bird,	5 00
Chelsea, 3d Cong. ch and so.	100 00
Chicopee, Wm. E. Dickinson,	5 00
Clinton, Rev. De Witt S. Clark,	10 00
Concord, Rev. H. M. Grout,	5 00
Danvers, A. Mudge,	10 00
Dedham, Calvin Guild,	10 00
Fall River, Thomas J. Borden, 25; Carrie Borden, 10; Rev. M Burnham, 10; Mrs. W. H. H. Borden, 5;	50 00
Falmouth, Mrs. C. T. Jenkins,	20 00
Fitchburg, E. C. L.,	104 50
Florence, Rev. E. G. Cobb,	10 00
Framingham, Mrs. A. Stone, 10; Miss E. Stone, 10:	20 00
Hatfield, Robert M. Woods,	100 00
Haverhill, Gyles Merrill, 100; Mrs. Eliza W. Merrill, 100; Rev. J. C. Seagrave, 4th ch. 10;	210 00

Holliston, Mrs. G. M. Adams, 30; E. P. Dickinson, 5; 35 00
Holyoke, Rev. J. L. R. Trask, 50 00
Hyannis, V. J. Hartshorn, 1 00
Hyde Park, Rev. P. B. Davis, 20; Mrs. E. T. Willett, 3; Mrs. M. Clarke, 3; 26 00
Ipswich, 1st Ch., A friend, 5 00
Lancaster, Rev. Marcus Ames, 10 00
Leicester, Rev. A. H. Coolidge, 5 00
Lincoln, Rev. H. J. Richardson and wife, 10 00
Ludlow Mills, Rev. Timothy Lyman, 10 00
Lynn, Rev. W. Barton, 25; Rev. A. H. Currier, 10; 35 00
Lynnfield Cen., Cong. ch., E. O. Bartlett, 20 00
Marblehead, Rev. J. H. Williams, 10 00
Melrose Highlands, J. L. Taylor, 10 00
Milford, Cong. ch. and so., 113 62
Mill River, Melissa R. Wilcox, 30 00
Monson, E. F. Morris, 25 00
New Bedford, F. L. Gilman, 10; Mrs. C. B. Seabury, 6; 16 00
Newburyport, Rev. O. W. Folsom, 10 00
Newton, Rev. D. L. Furber, 50; Mary P. Jones, 10; 60 00
No. Abington, Cong. ch. 9 09
No. Brookfield, Mrs. E. B. King, 10; Luty Harwood, 3; 13 00
Norwood, Rev. J. P. Bixby, 5 00
Oakham, Rev. A Morton, 5 00
Peabody, Richard Smith, 25; Mrs. Smith, 10; 35 00
Rochester, Rev. S. W. Powell, 5 00
Royalston, Rev. Wilbur Johnson, 10 00
Sharon, D. W. Pattee, 10; H. C. Weston, 3; 13 00
Somerville, Wm. S. Bradbury, 3 00
So. Framingham, Rev. D. M. Bean, 20 00
Springfield, Mrs. Wm. S. Marsh, 10 00
Sterling, B. F. Perkins, 10 00
Sunderland, N. Austin Smith, 10 00
Taunton, Rev. H. Morton Dexter, 10 00
Tewksbury, Rev. S. F. French, 10 00
Uxbridge, Willard Judson, 25 00
Walpole, E. P. Stetson, 100; Loring Johnson, 25; 125 00
Ware, S. R. Sage, 100; Otis Lane, 25; Rev. W. G. Tuttle, 5; H. E. Perkins, 2; John Yale, 2; 134 00
Warren, Mrs. Eliza G Shumway, 10 00
Waverly, Rev. Daniel Butler, 10 00
Webster, Rev. B. F. Parsons, 10 00
Wellesley, Rev. Wm. H. Phipps, 5 00
Westboro, Rev. J. W. Brown, 5; Mrs. J. W. Brown, 5; 10 00
Westfield, J. P. Bates, 10; A friend detained from Annual Meeting, 12; Rev. Edwin R. Hodgman, 6; 28 00
Westford, Rev. L. Luce, 10 00
Whately, Mrs. E. A. Allis, 10 00
Whitinsville, Charles P. Whitin, 500; J. S. Cook, 2; 502 00
Wilkinsonville, W. R. Hill, 100 00
Winchester, Rev. A. B. Dascomb, 10 00
Woburn, C. A. Gage, 2 00
Worcester, David Whitcomb, 500; Rev. Thomas W. Thompson, 25; Three Sisters, 15; Rev. Geo. W. Phillips, 10; Mary S. Perry, 5; Rev. S. R. Bonnell, 2; 557 00
———, A corporate member, 1,000 00
———, A. B. C. D., 1,000 00
———, "Promised at Providence," 10 00—8,533 89

RHODE ISLAND.

Barrington, Harriet B. Smith, 2; Louisa B. Smith, 1.50; 3 50
Central Falls, J. H. Lyon, 5; Mrs. Lyon, 5; 10 00
Little Compton, Rev. W. D. Hart, 10 00
Newport, T. W. Wood, 10 00
North Scituate, John H. Mellish, 10 00
Pawtucket, Mrs Robert Cushman, 10 00
Providence, Union Church, 1,100; Central Cong. ch. 1,000; E. H. Corliss, 2,000; Joseph Carpenter, 1,000; Royal C. Taft, 1,000; J. H. Kendrick, 100; Sparrow H. Nickerson, 100; Jairus Putney, 100; John E. Tromp, 100; George E. Barstow, 50; Sarah E. Taylor, 50; J. W. Danielson, 20; N. F. Davis, 10; Dea. Greene, 10; Jane A. Harris, 10; Sterns Hutchins, 10; Mrs. Freeborn Johnson, 10; Rev. A. F. Keith, 10; C. H. Leonard, 10; Millett T. Thompson, two years old, 10; An Episcopalian, 10; A widow, 10; A minister's wife, 10; "My two days' work," 10; "Willing Hands," 10; Mrs. Ellen C. Ess x, 5; R. A. Haskell, 5; F. J. Sawtelle, 5; A widow's mite, 5; Missionary and wife, 5; A missionary's daughter, 5; A minister's widow, 5; A Massachusetts lady, 5; A missionary, 3; F. E. Sherman, 3; Mrs. Eunice D. & S. Bliss, 2.19; Z. D. Bardwell, 2; A. L. Goulding, 2; A missionary's wife, 2; Mrs. E. A. Reed, 2; Mrs. T. C. Crocker, 1; Mrs. C. A. Foster, 1; Cash contributions at Annual Meeting, 1,143.11; 7,951 30—8,004 80

CONNECTICUT.

Bridgeport, 1st Cong. ch. 150 00
Canaan, Fanny S. Cowles, 5 00
Columbia, Rev. F. D. Avery, 10 00
East Hampton, A. G. Bevine, 5 00
Ellington, D. S. Holbrook, 7 00
Farmington, F. E. Jones, 48; Rev. T. K. Fessenden, 25; 73 00
Franklin, William B. Hyde, 5 00
Glastonbury, Rev. W. W. Scudder, 20 00
Griswold, Mrs. B. F. Northrop, 5; Rev. Wm. B. Clark, 5; Mrs. Clark, 2; 12 00
Haddam, Carrie C. Willard, 5 00
Hanover, Rev. L. H. Barber, 10 00
Hartford, Wethersfield Ave. ch. 10; John B. Eldredge, 3,000; Calvin Day, 500; Wm. Thompson and wife, 125; M. B. R. 10; D. B. Moseley, 5; C. H. Barber, 1; G. E. Taylor, 1; 3,652 00
New Britain, Rev. John H. Denison, 100 00
New Haven, S. Wells Williams, 100; Rev. B. G. Northrup, 25; J. B. Thrall, 12; Arch. Hadden, 2; C. A. Marsh, 2; 141 00
New London, Miss Lockwood, 50; William C. Crump, 10; 60 00
North Greenwich, Rev. A. Winter, 5 00
Norwich, Lewis A. Hyde, 15; George R. Hyde, 10; Rev. W. S. Palmer, 10; 35 00
North Woodstock, A friend, 10 00
Pomfret, Lewis Williams, 50 00
Putnam, C. S. Brooks, 10 00
Rocky Hill, Cong. ch. and so. 10 00
Stonington, Rev. H. B. Elliot, 5 00
Waterbury, E. G. Beckwith, 25 00
West Winsted, Miss M. P. Hinsdale, 10 00
Willimantic, Levi Adams, 5 00
Woodbridge, Rev. S. P. Marvin, 5 00—4,425 00

NEW YORK.

Aquebogue, Rev. T. N. Benedict, 25 00
Brooklyn, Louis Francis, 50 00
New York, Rev. C. P. Bush and wife, 30; The Advance, 25; Rev. R. B. Howard, 25; 80 00
Watertown, Miss P. F. Hubbard, 5 00—160 00

NEW JERSEY.

Montclair, Winslow Ames, 10 00

FLORIDA.

Jacksonville, A friend, 10 00

OHIO.

Elyria, Heman Ely "for the forward movement," 500 00
Lebanon, A. Holbrook, 20 00—520 00

ILLINOIS.

Payson, Cong. ch. and so. 10 00
———, "Growing Faith," 200 00—210 00

KANSAS.
Parsons, Rev. P. N. Griffin, 5 00

CALIFORNIA.
San Francisco, Plymouth ch. and so. 100 00

DAKOTA TERRITORY.
Yankton, Rev. Joseph Ward, 10 00

JAPAN.
——, Rev. W. W. Curtis, missionary, 25 00

Received for the "Debt," in October, 27,257 99
Previously acknowledged (see November "Herald"), 229 25

$27,487 24

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.
Auburn, Rev. A. P. Tinker, 25 00
Gorham, Cong. ch. and so. 7.05; A friend, 10; 17 05
Portland, State St. ch. special contributions, 7 00
Pownal, Cong. ch. and so. 11 50
Scarboro, Cong. ch. and so. m. c. 27 00——87 55
Lincoln and Sagadahoc counties.
Boothbay, 1st Cong. ch. and so. 23; 2d Cong. ch. and so. 15; 38 00
Woolwich, Cong. ch. and so. 14 00——52 00
Union Conf. of Churches.
Hiram, Cong. ch. and so. 3 00
Lovell, Cong. ch. and so. 7 00
Sweden, Aaron Woodbury, 1 00——11 00
Washington county.
E. Machias, Cong. ch. and so. 15 00
York county.
Alfred, B. P. Snow, 16 00
Biddeford, George H. Adams, 25 00
Cornish, Village ch. and so. 12 00
Lyman, Cong. ch. and so. 17 00
West Buxton, Cong. ch. and so. 10 00
West Newfield, S. Adams, 5 00——85 00
250 55

NEW HAMPSHIRE.

Coos county.
Gorham, Cong. ch. and so. 5 00
Milan, Friends, 1 00——6 00
Grafton county.
Bristol, Cong. ch. and so. 3 25
Hanover, Cong. ch. and so. 58 65
Plymouth, Cong. ch. and so. m. c. 8 45——70 35
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Hollis, Cong. ch. and so. 16 34
Manchester, 1st Cong. ch. and so. 90 56
Peterboro, Union Evan. ch. 24 10
South Milford, Cong. ch. and so. 69 75——200 75
Merrimac county Aux. Society.
Pittsfield, Cong. ch. and so. 20 58
Tilton, A lady in Cong. ch. 2 00——22 58
Rockingham county.
Candia, Cong. ch. and so. 31 46
Exeter, 1st Cong. ch. and so. 42 00
Hampstead, Ann M. Howard, 2 00——75 46
Strafford county.
Great Falls, Cong. ch. and so. 56 76
Wolfboro, Anne S. Banfield, 40 00——96 76
Sullivan county Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. m. c. 8 84
Meriden, Mrs. M. E. Catlin, 20 00——28 84
500 74

VERMONT.

Bennington county.
Bennington, Cong. ch. and so. 39 90
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Barnet, Cong. ch. and so. add'l, 5 00
Orange county.
Thetford, A friend, 10 00
Rutland county.
Brandon, Edward D. Page, 5 00
Washington county, Aux. Soc. G. W. Scott, Tr.
Waterbury, Cong. ch. and so. 32 00
Windham county, Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Centre ch. m. c. 88 00
Londonderry, George S. Hobart, 10 00——98 00
Windsor county, Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's,
Hartland, Cong. ch. and so. 20 00
Springfield, A. Woolson, for Papal lands, 100 00
Windsor, Cong. ch. and so. 31 45
Woodstock, 1st Cong. ch. and so. 8 00——159 45
349 35

MASSACHUSETTS.

Berkshire county.
Alford, Cong. ch. and so. 34 50
Dalton, Cong. ch. and so. 19 53
Housatonic, Cong. ch. and so. with other dona. to const. Rev. CHARLES W. MALLORY, H. M. 2 00
Mill River, MELISSA R. WILCOX, with other dona. to const. herself, H. M. 70 00
Sheffield, Cong. ch. and so. 24.80; James Bradford, 5; 29 80
Windsor, Cong. ch. and so. 8; E. R. S., 5; 8 00
West Stockbridge Cen. Cong. ch. and so. 25 50——189 33
Bristol county.
Attleboro' Falls, Central Cong. ch. and so. 24 00
Taunton, Trin. Cong. ch. and so. 5 00——29 00
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Cong. ch. and so. 150 00
Charlton, Cong. ch. and so. 70 75
Dana, Cong. ch. and so. 8 00
Hardwick, Cong. ch. and so. 36 50
Southbridge, Cong. ch. and so. 245.25; S. M. Lane, 200; 445 25
Sturbridge, Cong ch. and so. 101 00
Ware, 1st ch. 56.05; East ch. (of which Otis Lane to const. Mrs. A. M. SEVERANCE, H. M., 113; J. A. Cummings to const. A. W. BURRILL, H. M., 100; William Hyde to const. J. R. GOODRICH and W. E. LEWIS, H. M., 200), 1,162 19 1,218 24——2,029 74
Essex county.
Andover, West Parish 7 32
Lawrence, Eliot Cong. ch. and so. 215 23
Methuen, Cong. ch. and so. m. c. 73 34——295 89
Essex county, North.
Salisbury and Amesbury, Union Ev. ch. and so. 6 38
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. 26 00
Lynnfield Centre, Cong. ch. and so. 8 00
Salem, A friend, 16 00
Saugus, 1st Cong. ch. and so. 9 37——59 37
Franklin co. Aux. Soc. William F. Root, Tr.
Whately, Mrs. Dr. Harwood, 5; J. W. L. and family, 22.25; 27 25
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 28 31
Holyoke, 2d Cong. ch. and so. 12 25
Springfield, 1st Cong. ch. and so. 142.53; Olivet ch. and so. 23.73; South Cong. ch. and so. add'l, 11; "With faith and works we may see great things, even in our day." —Gov. Page. 500; 677 26

Westfield, 2d Cong. ch. and so. "N. C. L." 15.68; Mrs. Mary E Richardson, 10; 25 68—743 50
Hampshire county Aux. So.
Chesterfield, Cong. ch. and so. 13 00
Florence, Mrs. Sawyer, 2 00
Haydenville, Cong ch. and so. for Papal Lands, 20 13
Northampton, 1st Cong. ch. and so. 17.16; Edwards Ch. (of wh. 37.01 for Papal Lands) 174.70; 191 86
So. Hadley, 1st Cong. ch. and so. 6 50
So. Hadley Falls, Cong. ch 64.14 in Nov. "Herald" should have been credited to this church instead of the church in South Hadley 233 49
Middlesex county;
Auburndale, Cong. ch. and so. 755 50
Cambridgeport, Pilgrim ch. and so. 195.45; Prospect St. ch. and so. 59.20; 254 65
Everett, 1st Cong. ch. and so. 23 00
Lowell, Pawtucket ch. and so. 14 03
Melrose, Orth. Cong ch. and so. (of wh. m. c. 32.77), 83.37; do. B. R. H. 5; 88 37
Natick, S. E. Hammond, 50 00
Sherborn, Pilgrim ch. and so. 20 00
Somerville, Franklin St. ch. and so. (of which 10.24 m. c.) 88.24; Prospect Hill ch. and so. 6.27; 94 51
Wayland Cong. ch. and so. 15 00—1,315 06
Middlesex Union.
Ashby, Cong. ch. and so. 23 25
Ayer, Mrs. John Spaulding, 100 00
Fitchburg, Calv. ch. and so. (of which 5.75 for Papal Lands) to const. Rev. S. J. Stewart and Jacob Haskell, H. M 232.75; Rollstone Cong. ch. and so. 100.79; 333 54
Leominster, Cong. ch. and so. 9 47
Lunenberg, Cong. ch. and so. 7 50
North Leominster, Cong. ch. of Christ, 13 00
Pepperell, Cong. ch. and so. 17 96
Westford, Union Cong. ch. and so. 20 25—524 97
Norfolk county.
Braintree, 1st Cong. ch. and so. m. c. 10; Mrs. Burt, 3; 13 00
Brookline, Harvard Cong. ch. and so. 158 86
Canton, Cong. ch. and so. 15 50
Holbrook, Sarah J. Holbrook, to const. Mrs. Ezra Penniman, H. M. 100 00
South Braintree, Cong ch. and so. 6 50
Wollaston Heights, Cong. ch. and so. 6 00—299 86
Plymouth county.
Abington, 1st Cong. ch. and so. 20 81
Middleboro', Central Cong. ch. and so. to const. W. Annie Harding and Charlotte T. Wood, H. M. 200 00
North Abington, Cong. ch. and so. 4 00
South Abington, "For Jesus' sake," 250 00
Rockland, Cong. ch. and so. 57 00—531 81
Suffolk county.
Boston, Berkeley St. ch. 297.69; Park St. ch. 62.50; Central ch. 8.75; A member of do. 50; Highland ch. m. c. 47.94; Vine St. ch. 25; Union ch. 10 32; A friend, 100; F. G. P. 25; Silas A. Quincy, 10; Frances D. Nelson, 5; "One cent a day," 2; 644 20
Chelsea, Central Cong. ch. and so. 20 78—664 98
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Sterling, Cong. ch. and so. add'l, 2 05
West Boylston, Cong. ch. and so. 60 35
Worcester, Union ch. and so. 139 49; Salem St. ch. and so. 107; Old South ch. and so. 35; Samuel W. Kent, 10; 291 49—353 89
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Uxbridge, Mrs. A. P. Lackey, 5 00
"Worcester South Conference" 23 90—28 90
—— A missionary children's mint, 1 43
7,334 85

Legacies.—Great Barrington, Mary and Nancy Kellogg, by H. Crittenden, Adm. 500 00
Millbury, Mary Taft, by W. Holbrook, Ex. 10 00
Wayland, Susan Grout, by Henry Wight, Ex. 50 00—560 00
7,894 85

CONNECTICUT.

Fairfield county.
Bethel Cong. ch and so. 30 51
Stamwich Cong. ch. and so. add'l, 2 25——32 76
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch and so. 35 33
Bristol Cong. ch. and so. (of which 100 from Charles E. Nott to const. himself H. M.) 108 26
Collinsville, Cong. ch. and so. m. c. 10 92
Hartford, Centre ch. and so. (of which 8.50 m. c. and 500 from Calvin Day to const. Rev. M. B. Riddle, H. M.) 1,733 68; Pearl St. ch. and so. 529 75; Jos. E. Cone to const. H. H. Kellogg, H. M. 100; 2,363 43
New Britain, Mrs. Wm. H. Smith to const. Wm. S. Churchill, H. M. 100 00
Rocky Hill, Cong. ch. and so. 56 00
Windsor Locks, Cong. ch. and so. for Papal Lands, 34 26—2,768 20
Litchfield county. G. C. Woodruff, Tr.
Litchfield, Cong. ch. and so. (of which 100.55 m. c.) 329.05; L. M. Cong. ch. 5; 334 05
New Milford, Cong. ch. and so. 235 00
New Preston, Cong. ch. and so. 30 00
North Canaan, Cong. ch. and so. 30 54
West Winsted, 1st Cong. ch. and so. 50 91
Winchester, Cong. ch. and so., add'l 2 00
Anniversary, 10 43—692 93
Middlesex co. E. C. Hungerford, Tr.
Haddam, Cong. ch. and so. 10 00
Higgamem, Cong. ch. and so. 20 00
Middletown, 1st Cong. ch. and so. 23 50——53 50
New Haven county. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so. 34 00
Mt. Carmel, Cong. ch. and so., add'l 83 00
New Haven, Dwight Place ch. and so. 80; Davenport ch. and so. 28 66; 1st Cong. ch. and so. m. c. 7.91; R. Crane, 10; 126 57
North Haven, E. Dickerman, 2 00
West Haven, Cong. ch. and so. 14 95
Yalesville, B. 1 00—261 52
New London co. C. Butler and L. A. Hyde, Trs.
Bryrahville, Cong. ch. and so. 8 00
Lisbon, Cong. ch. and so. 10 00
Norwich, Park Cong. ch. and so. 178 26; 1st Cong. ch. and so. (of which 7.26 m. c. and 50 from L. A. Hyde with other dona. to const. L. H. Hyde, H. M.) to const. G. R. Hyde, H. M. 151.28; Broadway ch. and so. m. c. 53.47. 383 01
Preston, 23 50 in November "Herald" under Norwich, should have been ack'd from Cong. ch. and so. Preston. 401 01
Tolland county, E. C. Chapman, Tr.
Rockville, 2d Cong. ch. and so. 100 00
4,309 92

Legacies.—Montville, N. B. Bradford, add'l, 971 00
5,280 92

NEW YORK.

Cameron, Alma R. Hubbard, 5 00
Clifton Springs, Mrs. A. Pierce, 25 00
Clinton, "An offering to the Lord," 3 00
Ellington, Cong. ch. and so. 7 30
Holland Patent, Welsh Cong. ch. and so. 4 50
Lake Grove, Israel G. Hawkins, 25 00
Lisbon Centre, 1st Cong. ch. and so. 6 00

New York, Stephen T. Gordon, 100; Memorial Chapel, A friend, 10, Mrs. Hannah Ireland, 50; 160 00
Norwich, Isaac S. Newton, to const Mrs. Jane Newton, H. M. 100 00
Norwood, Rev. C. H. Rowley, 3 00
Pekin, Abigail Peck, 25 00
Riverhead, Cong. ch. and so. 31 24
Rocky Point, Mt. Sinai Parish, m. c. 15 00
Woodhull, 1st Presb. ch., C. P. Hubbard, 10 00—420 04

PENNSYLVANIA.

Philadelphia, "Aberdeen," 50 00
Sugar Grove, 1st Cong. ch. and so. 2 50——52 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 30.70; Mrs. J. M. P. Cobb, 2; 32 70

ALABAMA.

Montgomery, Colored Cong. ch. 1 65

OHIO.

Bellevue, Mrs. Elvira Boise, 5; Spencer W. Boise, 5; 10 00
Cleveland, Euclid Ave. Cong. ch and so. 30 09
Edinburgh, Mrs. A. Hayden, 5 00
Findlay, 1st Cong. ch. and so. 28 37
Kent, 1st Cong. ch. and so. 35 94
Margaretta, 1st Cong. ch. and so. 10 60
Mt. Vernon, 1st Cong. ch. and so. 69 81
Painesville, 1st Cong. ch. and so. 43 41
South Newbury, Cong. ch. and so. 8 00
Springfield, 1st Cong. ch. and so. 15 37
Sullivan, Cong. ch. and so. 15 00
Tallmadge, Cong. ch. and so. 92 40—363 99

Legacies.—Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, 112 85
Oberlin, Mary J. Hulburd, by Hiram Hulburd, Ex'r., for schools in Japan, 100; in China, 50; 150 00
Toledo, W. E. Parmelee, by W. E. Parmelee, Jr., Ex'r, 500 00—762 85

1,126 84

ILLINOIS.

Hinsdale, Mrs. Leonard, 5 00
Oak Park, 1st Cong. ch. and so. 40 18
Ottawa, Cong. ch. and so. 12 01
Payson, D. E. Robbins, 5; Miss P. A. Prince, with other dona. to const. Daniel E. Robbins, H. M., 25; 30 00
Port Byron, A friend of missions, 2 00
Princeton, Cong. ch. and so. 70 00
Waverley, A good-will offering, 1 00
Winnetka, Cong. ch. and so. 5 00—165 19

MICHIGAN.

Ann Arbor, 1st Cong ch. and so. 15 00
Calumet, Cong. ch. and so. 239 07
Hudson, Cong. ch. and so. 20 50
Somerset, Cong. ch. and so. 15 00
Wayne, Cong. ch. and so. 9 00—298 57

MISSOURI.

Almartha, Rev. S. B. Feemster, 5 00
Ironton, J. Markham, 2 00
St. Louis, A friend, 1 00——8 00

MINNESOTA.

Excelsior, Cong. ch. and so. 8 60
Minneapolis, Plymouth Cong. ch. and so. 19 40
Shakopee, Rev. S. W. Pond, 10 00
Smithfield, J. Kopp, 25 00
Spring Valley, 1st Cong. ch. and so. 21 89
St. Paul, Plymouth Cong. ch. and so. 9 43—94 32

IOWA.

Belmond, Rev. J. D. Sands, 1 00
Denmark, H. K. Edson, 50 00
Earlville, Cong. ch. and so. 3 25
Fort Madison, Francis Sawyer, 10 00
Gilman, Cong. ch. and so. 5 05
Logan, Cong. ch. and so. 7.42; Family gift, 5; 12 42
Montour, Cong. ch. and so. 17 85
Seneca, Cong. ch. and so. 13 00
Whittemburg, Cong. ch. and so. 14 00—126 57

WISCONSIN.

Fond du Lac, Cong. ch. and so. 55 52
Milwaukee, Spring St. ch. and so. 25 00
Mondovi, 1st Cong. ch. and so. 3 62
Whitewater, 1st Cong. ch. and so. 53 65—137 79

NEBRASKA.

Camp Creek, Cong. ch. and so. 16 89
Crete, Cong. ch. and so. 2 35
Hastings, Rev. J. Winslow, 2 00
Irvington, Cong. ch. and so. 10 00
Wilbur, Cong. ch. and so. 5 00——36 74

CALIFORNIA.

Grass Valley, Cong. ch. and so. 16 40
Oakland, 1st Cong. ch. and so. 54.45; 2d Cong. ch. and so. 2.76; 57 21
San Francisco, Rev. J. Rowell, 50 00
Sonoma, Rev. F. B. Perkins, 10; Mrs. F. B. Perkins, 10; 20 00—143 61

DAKOTA TERRITORY.

Sisseton Agency, Mr. Van Antwerp, 5 00

WASHINGTON TERRITORY.

Skokomish Agency, Cong. Miss. Ch. of Christ, 21 50

CANADA.

Province of Quebec,—
Montreal, Amer. Presb. ch. 512 13
Sherbrook, Samuel Morey, 10 00—522 13

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta Mission, A. Bosanquet, 250; Capt. G. A. Jacob, 40; T. Bosanquet, 25; E. T. Candy, 25; Rev. G. W. Selle, 10; 350 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer*, 6,160 00

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer*, 871 00

MISSION SCHOOL ENTERPRISE.

Maine.—Auburn, Cong. s. s. 2; Bethel, 2d Cong. s. s. 7.80; Bridgton, juvenile class, 2.10; Cumberland, Cong. s. s. 18; Gilead, Cong. s. s. 5 50; Presque Isle, Cong. s. s. 5; Yarmouth, Cong. s. s. add'l, 10; 50 40
New Hampshire,—Concord, North Cong. s. s. 5; New Boston, Presb. s. s., for a scholar in India, 28.81; New Ipswich, Children's Fair, 1; Tamworth, Cong. s. s. 3; Warner, Mrs. J. H. Stuart, 5; Wolfboro, Cong. s. s. 5; 47 81
Vermont.—Enosburg, Cong. s. s. 2.80; Thetford, 1st Cong. s. s., for Erzroom, 30; 32 80
New York.—Flushing, Cong. s. s., for Ahmednuggur, 35; Poughkeepsie, 1st Cong. s. s., for scholar in Rev. R. A. Hume's school, Ahmednuggur, 40; Walton, 1st Cong. s. s. 27.96; 102 96
New Jersey.—Montclair, Edwin Lamson, 25
District of Columbia.—Washington, 1st Cong. s. s., for scholar in Harpoot Theol. Seminary, 35 00
Michigan.—Hancock, Cong. s. s. 8 94
Iowa.—Wittemburg, Cong. s. s. 5 48

Donations received in October,	22,840 35
" for the Debt, in October,	27,257 99
	50,098 34
Legacies received in October,	2.293 85
	$52,392 19

Total, from Sept. 1st to Oct. 30th, 1877, $65,868.97

Date Due

JAN 3 0 '48

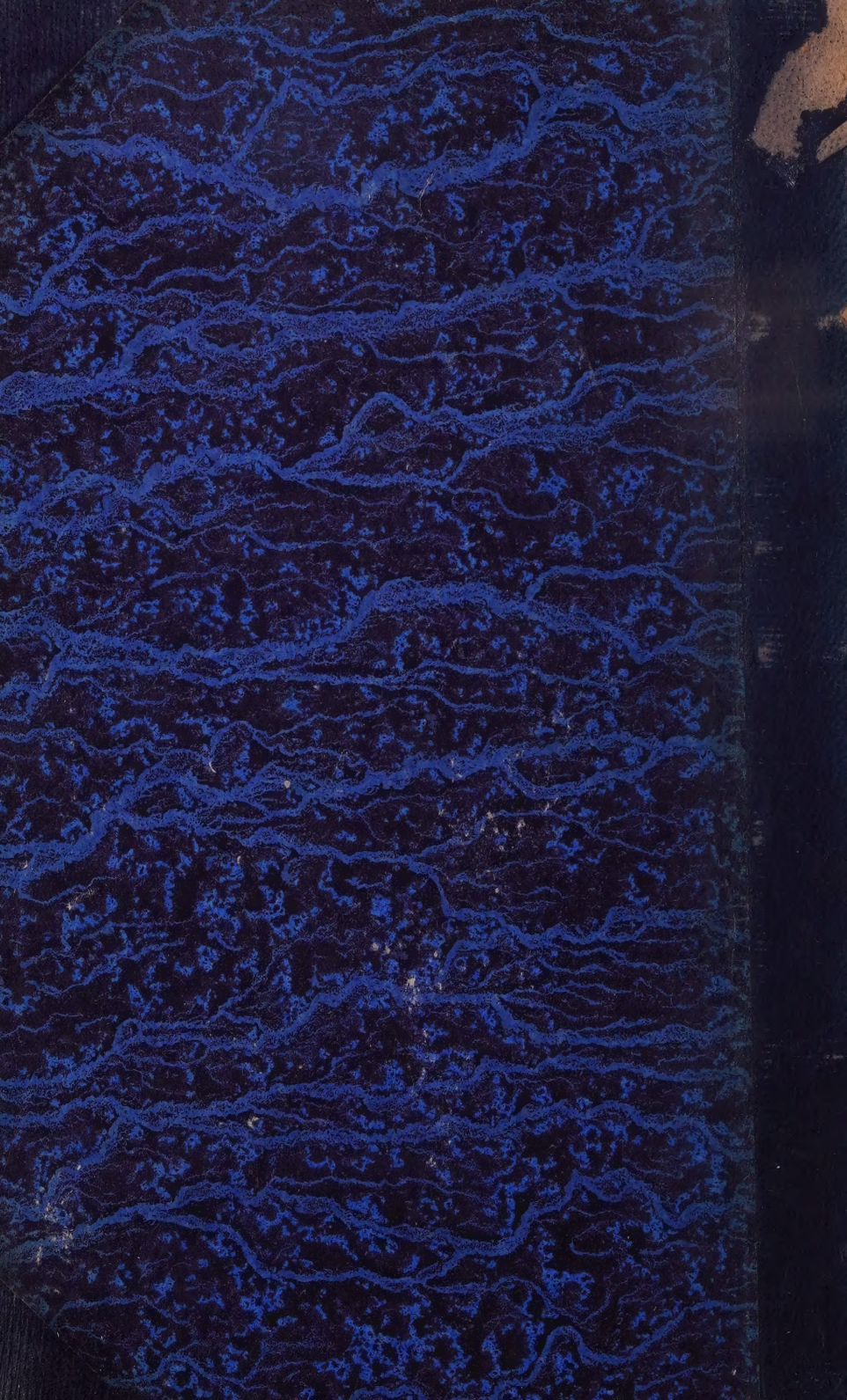
Storage

T. P. DOLE,
Binder,

The Missionary Herald vol. 73 1877

CBPac

JAN 3 0 '48

Storage

MISSIONARY HERALD
V.73
1877